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RIGVEDA

ऋग्वेदः

Vol. IV

**(With Original Sanskrit Text, Transliteration &
Lucid English Translation in the Aarsh Tradition
of Maharshi Yaska and Swami Dayananda)**

English translation by

Dr. Tulsi Ram M.A., Ph.D. (London, U.K.)
(Professor, Administrator, Researcher and Writer)

Sanskrit Text as per publication of

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DIACRITICAL MARKS OF TRANSLITERATION

Vowels

अ	a	आ	ā	इ	i	ई	ī
उ	u	ऊ	ū	ऋ	ṛ	ॠ	ṝ
लृ	lṛ	लृ	ṝ				
ए	e	ऐ	ai	ओ	o	औ	au
अनुस्वार (¸)				m	विसर्ग (:)		
				(ˆ)	ñ		

Consonants

Guttural

क्	k	ख्	kh	ग्	g	घ्	gh	ङ्	ṅ
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Palatal

च्	c	छ्	ch	ज्	j	झ्	jh	ञ्	ñ
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Lingual

ट्	ṭ	ठ्	ṭh	ड्	ḍ	ढ्	ḍh	ण्	ṇ
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Dental

त्	t	थ्	th	द्	d	ध्	dh	न्	n
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Labial

प्	p	फ्	ph	ब्	b	भ्	bh	म्	m
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others

य्	y	र्	r	ल्	l	व्	v		
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श्	ś	ष्	ṣ	स्	s	ह्	h		
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MANDALA-9

Mandala 9/Sukta 1

*Pavamana Soma Devata, Madhucchanda
Vaishvamisra Rshi*

स्वादिष्ठया॒ मदिष्ठया॒ पवस्व सोम॒ धारया॑ ।
इन्द्राय॒ पातवे॒ सुतः॑ ॥ १ ॥

1. *Svādiṣṭhayā madiṣṭhayā pavasva soma dhārayā.
Indrāya pātave sutaḥ.*

O Soma, Spirit of Divinity, peace and glory of existence distilled in the essence for the soul's being, flow in the sweetest and most exhilarating streams of ecstasy, cleanse and sanctify us unto purity and constancy, and initiate us into the state of ananda, divine glory.

(Soma in the physical sense is an exhilarating drink, in the aesthetic sense it is ecstasy, in the psychic sense it is ananda, and in the spiritual sense it is elevation of the soul to the experience of divinity. It is the peace, purity and glory of life, any power physical, social or divine that leads to satyam (truth), shivam (goodness), and sundaram (beauty) of life, anything, power and person that gives us an experience of sacchidananda, the real, the intelligent and the blissful state of the life divine. In short, Soma is satyam, shivam and sundaram, the sat, the chit and the ananda of life. It is not restricted to a particular herb and a particular drink. The meaning of soma is open-ended on the positive side of life and

living joy.)

रक्षोहा विश्वचर्षणिर्भि योनिमयोहतम् ।

द्रुणा सधस्थमासदत् ॥ २ ॥

2. *Rakṣohā viśvacarṣaṇirabhi yonimayohatam.
Druṇā sadhasthamāsadat.*

You are the destroyer of negativity, destructivity and evil and darkness, you are universal watcher and guardian of all that is, you are centre of the origin and end of existence, veiled in impenetrable womb of gold, you are ever on the move yet settled and constant in the house of life. (Soma is Divinity Itself.)

वरिवोधातमो भव मंहिष्ठो वृत्रहन्तमः ।

पर्षि राधो मघोनाम् ॥ ३ ॥

3. *Varivodhātamo bhava maṁhiṣṭho vṛtrahanta-
maḥ. Parṣi rādho maghonām.*

Be the highest giver of the cherished wealth of life, mightiest munificent, and the destroyer of want, suffering and darkness. Sanctify the wealth of the prosperous and powerful with showers of peace, purity and generosity.

अभ्यर्ष महानां देवानां वीतिमन्धसा ।

अभि वाजमुत श्रवः ॥ ४ ॥

4. *Abhyarṣa mahānām devānām vītimandhasā.
Abhi vājamuta śravaḥ.*

Let your bounty flow free to the yajnic hall of the great and generous divine yajnic givers with gifts of holy food and prosperity, and bring us honour,

progress and fame.

त्वामच्छा चरामसि तदिदर्थं दिवेदिवे ।

इन्दो त्वे न आशसः ॥ ५ ॥

5. *Tvāmacchā carāmasi tadidarthaṁ divedive.*
Indo tve na āśasaḥ.

Lord giver of showers of joy, we serve you with all our will and dedication, that alone is our end and aim of life day in and day out. All our hopes and aspirations centre in you.

पुनाति ते परिस्त्रुतं सोमं सूर्यस्य दुहिता ।

वारैण शश्वता तना ॥ ६ ॥

6. *Punāti te parisrutaṁ somaṁ sūryasya duhitā.*
Vāreṇa śaśvatā tanā.

The soma of your eternal peace and joy flowing universally, the dawn, daughter of the sun, glorifies with the sanctity of her exquisite cover of beauty.

तमीमण्वीः समर्य आ गृभ्णन्ति योषणो दश ।

स्वसारः पार्ये दिवि ॥ ७ ॥

7. *Tamīmaṇvīḥ samarya ā grbhṇanti yoṣaṇo daśa.*
Svasāraḥ pārye divi.

That soma, sanctified by the dawn in the holy congregation of peaceful life yajna, ten fine and youthful sisterly senses and pranic energies receive and absorb for the achievement of the light of salvation.

तमीं हिन्वन्त्यगुवो धमन्ति बाकुरं दृतिम् ।

त्रिधातु वारणं मधु ॥ ८ ॥

8. *Tamīm hinvantyagruvo dhamanti bākuraṁ dṛtim.
Tridhātu vāraṇaṁ madhu.*

That thrice energised honey sweet and sanctified soma for the good of body, mind and soul, the ten prime senses and pranas receive and then stimulate the light of the soul within, which dispels the darkness of ignorance and eliminates the junk of negative fluctuations.

अ॒भी॒ऽममघ्न्या॑ उ॒त श्री॑णन्ति॒ धेन॒वः शि॒शुम् ।
सोम॑मिन्द्रा॒य पा॒तवे ॥ ९ ॥

9. *Abhīmamaghnyā uta śrīṇanti dhenavaḥ śiṣum.
Somamindrāya pātave.*

And this soma, further, the ten senses and pranas season and inflame with positive powers of the soul as the milk of inviolable cows seasons and inflames the power of soma juice, and then the enflamed joy of the soul nourishes and inspires the dedicated man like a divine baby for the achievement of spiritual glory.

अ॒स्येदिन्द्रो॑ म॒देष्वा वि॒श्वा वृ॒त्राणि॑ जिघ्नते ।
शू॒रो म॒घा च॑ मंहते ॥ १० ॥

10. *Asyedindro madeṣvā viśvā vṛtrāṇi jighnate.
Śūro maghā ca maṁhate.*

And in the joy of this soma of peace and spiritual power, Indra, the human soul, blest with strength of body, power of mind and courage of the soul destroys all the evils and shades of darkness and rises in glory.

Mandala 9/Sukta 2***Pavamana Soma Devata, Medhatithi Kanva Rshi*****पवस्व देववीरति पवित्रं सोम रंहा ।****इन्द्रमिन्दो वृषा विश ॥ १ ॥**

1. *Pavasva devavīrati pavitraṁ soma raṁhyā. Indramindo vṛṣā viśa.*

O Soma, spirit of divinity, flow quick, purify our mind and senses, and fulfil our prayers for piety. Spirit of peace and spiritual joy in exuberance, bring us the glory of life and let it sanctify our heart and soul.

आ वच्यस्व महि प्सरो वृषेन्दो द्युम्नवत्तमः ।**आ योनिं धर्णसिः सदैः ॥ २ ॥**

2. *Ā vacyasva mahi psaro vṛṣendo dyumnavattamaḥ. Ā yonim dharṇasiḥ sadaḥ.*

Blissful Spirit of divinity, give us food for the mind and soul, great you are, delightful, generous, most sublime, the origin, wielder and sustainer of the universe and the truth of universal knowledge.

अधुक्षत प्रियं मधु धारा सुतस्य वेधसः ।**अपो वसिष्ठ सुक्रतुः ॥ ३ ॥**

3. *Adhukṣata priyaṁ madhu dhārā sutasya vedhasaḥ. Apo vasiṣṭha sukratuḥ.*

The stream of soma purity, bliss and knowledge, distilled and flowing from the omniscient, showers honey sweets of life on us, and the holiness of the noble soma internalised inspires our actions.

म॒हान्तं त्वा म॒हीरन्वापो॑ अ॒र्षन्ति॑ सिन्ध॒वः ।

यद्गोभि॑र्वासयिष्यसे ॥ ४ ॥

4. *Mahāntaṁ tvā mahīranvāpo arṣanti sindhavaḥ.
Yadgobhirvāsayiṣyase.*

Just as great floods of water, rivers and seas join the great ocean, and the great ocean abides by you, O lord omnipotent, similarly all our will and actions abide in you, lord supreme, since by your word and powers you inspire them.

स॒मुद्रो अ॒प्सु मा॑मृजे विष्ट॒म्भो ध॑रु॒णो दि॒वः ।

सोमः॑ प॒वित्रे॑ अस्म॒युः ॥ ५ ॥

5. *Samudro apsu māmṛje viṣṭambho dharuṇo divaḥ.
Somaḥ pavitre asmayuḥ.*

The lord is Samudra, universal space, from which everything follows. He is integrated with our streams of earthly waters, self-sustained and all sustaining, holder and sustainer of the regions of heavenly light. The lord giver of peace and bliss is ours, with us, in the holy business of our life and karma.

अचि॑क्रद॒द् वृषा॑ ह॒रिर्म॒हान्मि॒त्रो न द॑र्श॒तः ।

सं सूर्ये॑ण रोचते ॥ ६ ॥

6. *Acikradadvṛṣā harirmahān mitro na darśataḥ.
Saṁ sūryeṇa rocate.*

Soma, Spirit of universal peace and bliss, is generous and virile, destroyer of suffering, great, noble guide as a friend, and proclaims his presence everywhere as he shines glorious with the sun.

गिरिस्त इन्द्र ओजसा मर्मृज्यन्ते अपस्युवः ।

याभिर्मदाय शुम्भसे ॥ ७ ॥

7. *Girasta inda ojasā marmṛjyante apasyuvah.
Yābhirmadāya śumbhase.*

Lord giver of peace and grandeur, your voices of the Veda, exponent of karma, by virtue of your divine lustre purify and sanctify the people. By the same voices you shine in divine glory for the joy of humanity.

तं त्वा मदाय घृष्वय उ लोककृत्नुमीमहे ।

तव प्रशस्तयो महीः ॥ ८ ॥

8. *Tam tvā madāya ghr̥ṣvaya u lokakṛtnumīmahe.
Tava praśastayo mahīḥ.*

For the sake of joy and elimination of the suffering of life, we adore you, creator of the worlds of nature and humanity. O lord, great are your glories sung all round.

अस्मभ्यमिन्द्रविन्द्रयुर्मध्वः पवस्व धारया ।

पर्जन्यो वृष्टिमाँइव ॥ ९ ॥

9. *Asmabhyamindravindradyurmadvah pavasva
dhārayā. Parjanya vṛṣṭimāñ iva.*

For us, O lord of peace and bliss, munificent giver of lustre and grandeur, bring showers of purity and the honey sweets of life as a cloud laden with showers of rain.

गोषा इन्द्रो नृषा अस्यश्वसा वाजसा उत ।

आत्मा यज्ञस्य पूर्व्यः ॥ १० ॥

10. *Goṣā indo nṛṣā asyaśvasā vājasā uta.
Ātmā yajñasya pūrvyaḥ.*

O lord of peace and glory, you are the very soul of yajna, original and eternal since you are the foremost fount of all giving. You are the giver of cows, lands and the voices of wisdom and culture. You are the giver of children and grand children over ages of humanity. You are the giver of horses and all advancement and progress in achievements. You are the giver of food, sustenance and all powers and victories of success. Pray be that for us all time.

Mandala 9/Sukta 3

*Pavamana Soma Devata, Ajigarti Shunah Shepa,
Krtrma Vaishvamitra Devarata Rshi*

एष देवो अमर्त्यः पर्णवीरिव दीयति ।

अभि द्रोणान्यासदम् ॥ १ ॥

1. *Eṣa devo amartyaḥ parṇavīriva dīyati.
Abhi droṇānyāsadam.*

This Soma, spirit of divinity, eternal and immortal, expands to regions of the universe like soaring energy and pervades there as an immanent presence.

एष देवो विषा कृतोऽति ह्वरंसि धावति ।

पवमानो अदाभ्यः ॥ २ ॥

2. *Eṣa devo vipā krto'ti hvarāmsi dhāvati.
Pavamāno adābhyaḥ.*

This refulgent spirit is celebrated by sages and, being undaunted, overtakes all crookedness, purifying and sanctifying everything and every mind.

एष देवो विप॒न्युभिः॑ पव॒मान ऋता॒युभिः॑ ।

हरि॒र्वाजा॑य मृ॒ज्यते ॥ ३ ॥

3. *Eṣa devo vipanyubhiḥ pavamāna ṛtāyubhiḥ.
Harirvājāya mrjyate.*

This refulgent spirit, light of life, saviour and harbinger of joy, glorified by celebrants and poets of rectitude is praised and adored for the achievement of victory and advancement.

एष विश्वा॑नि वा॒र्या शू॒रो यन्नि॒व सत्त्वा॑भिः ।

पव॒मानः॑ सिषासति ॥ ४ ॥

4. *Eṣa viśvāni vāryā śūro yanniva satvabhiḥ.
Pavamānaḥ siṣāsati.*

This divine spirit, pure, purifying and powerful, advancing by its own essential power as a hero, brings and distributes cherished gifts of life among the celebrants.

एष देवो र॑थर्यति पव॒मानो द॑शस्यति ।

आ॒विष्कृ॑णोति व॒ग्वनु॑म् ॥ ५ ॥

5. *Eṣa devo ratharyati pavamāno daśasyati.
Āviṣkrṇoti vagvanum.*

This spirit of divinity going forward like a chariot, pure, purifying, gives the gifts of life and reveals new and latest words of advance knowledge as it moves on.

एष विप्रै॑र॒भिष्टु॑तोऽ॒पो दे॒वो वि गा॑हते ।

दध॒द्रत्नानि॑ दा॒शुषे॑ ॥ ६ ॥

6. *Eṣa viprair-abhiṣṭuto'po devo vi gāhate.
Dadhadratnāni dāśuṣe.*

This spirit, divine, generous and refulgent, adored and exalted by sages and scholars, and holding jewel gifts of life for people of generous charity, watches and controls the actions of humanity and the laws of nature in operation.

एष दिवं वि धावति तिरो रजांसि धारया ।
पवमानः कनिक्रदत् ॥ ७ ॥

7. *Eṣa divaṁ vi dhāvati tiro rajāṁsi dhārayā.
Pavamānaḥ kanikradat.*

This spirit with the waves of its power rushes and radiates unto the heavens across the skies and atomic oceans of space, pure, purifying and roaring like thunder.

एष दिवं व्यासरत्तिरो रजांस्यस्पृतः ।
पवमानः स्वध्वरः ॥ ८ ॥

8. *Eṣa divaṁ vyāsarati tiro rajāṁsyasprtaḥ.
Pavamānaḥ svadhvaraḥ.*

This spirit radiates to the heavens across the atomic oceans of skies and spaces, unhurt and unopposed, pure, purifying, performing the cosmic yajna of love, non-violence and creation of new life in evolution.

एष प्रत्नेन जन्मना देवो देवेभ्यः सुतः ।
हरिः प्रवित्रे अर्षति ॥ ९ ॥

9. *Eṣa pratnena janmanā devo devebhyaḥ sutaḥ.
Hariḥ pavitre arṣati.*

This divine spirit since its timeless manifestation, revealed and manifested for the divines, arises in the pure hearts of humanity, eliminating pain and suffering.

एष उ॒ स्य पु॒रुव॒रतो ज॒ज्ञानो ज॒नय॒न्निषः ।
धार॑या पवते सु॒तः ॥ १० ॥

10. *Eṣa u sya puruvrato jajñāno janayanniṣaḥ.*
Dhārayā pavate sutah.

This spirit of divinity, power of infinite law and action, creating and providing food, energy and sustenance for life, flows on in continuum, self-sustained, self-revealed, discovered, self-realised.

Mandala 9/Sukta 4

Pavamana Soma Devata, Hiranyastupa Angirasa Rshi

सना॑ च सोम॒ जेषि॑ च॒ पव॑मान॒ महि॑ श्रवः ।
अथा॑ नो॒ वस्य॑सस्कृ॒धि ॥ १ ॥

1. *Sanā ca soma jeṣi ca pavamāna mahi śravaḥ.*
Athā no vasyasaskṛdhi.

O Soma, divine spirit of peace and joy, eternal power of love and friendship, most renowned giver of food and sustenance, win over the opponents and make us happy and prosperous, more and ever more.

सना॑ ज्योतिः॒ सना॑ स्व॑र्वि॒श्वी च॒ सोम॒ सौभ॑गा ।
अथा॑ नो॒ वस्य॑सस्कृ॒धि ॥ २ ॥

2. *Sanā jyotiḥ sanā svarviśvā ca soma saubhagā.*
Athā no vasyasaskṛdhi.

Soma, spirit of divine love and joy, give us

eternal light, give us heavenly joy, and give us all good fortunes of the world and make us happy and prosperous more and ever more.

सना॒ दक्ष॑मु॒त क्रतु॑म॒प सोम॑ मृ॒धो जहि॑ ।
अथा॑ नो॒ वस्य॑सस्कृ॒धि ॥ ३ ॥

3. *Sanā dakṣamuta kratumapa soma mṛdho jahi.*
Athā no vasyasaskṛdhi.

Soma, spirit of peace and excellence, give us strength and efficiency, protect and promote our noble actions, and ward off all sin, violence and evil forces, and thus make us happy and successful, more and ever more.

पवी॑तारः पु॒नीत॑न् सोम॑मिन्द्रा॒य पात॑वे ।
अथा॑ नो॒ वस्य॑सस्कृ॒धि ॥ ४ ॥

4. *Pavītāraḥ punītana somamindrāya pātave.*
Athā no vasyasaskṛdhi.

O sages, harbingers of purity, purify and enhance the soma spirit of peace and joy for Indra, the growth of power, protection and excellence of the world and thus make us happy and prosperous more and ever more.

त्वं सूर्ये॑ न॒ आ भज॑ तव॒ क्रत्वा॑ तवो॒तिभिः॑ ।
अथा॑ नो॒ वस्य॑सस्कृ॒धि ॥ ५ ॥

5. *Tvaṁ sūrye na ā bhaja tava kratvā tavotibhiḥ.*
Athā no vasyasaskṛdhi.

O Soma take us high to the light of the sun in knowledge and purity by your noble speech and action and by your paths of protection and progress, and thus

make us happy and prosperous more and ever more.

तव क्रत्वा तवोतिभिर्ज्योत्स्नयेम सूर्यम् ।

अथा नो वस्यसस्कृधि ॥ ६ ॥

6. *Tava kratvā tavotibhirjyok paśyema sūryam.*
Athā no vasyasaskṛdhi.

By your noble actions, O spirit of peace and piety, and by your protections and promotions, bless us that we may ever see and internalise the eternal light of the sun, and thus make us happy and prosperous more and ever more.

अभ्यर्ष स्वायुध सोमं द्विबर्हसं रयिम् ।

अथा नो वस्यसस्कृधि ॥ ७ ॥

7. *Abhyarṣa svāyudha soma dvibarhasaṁ rayim.*
Athā no vasyasaskṛdhi.

Soma, creative and inspiring spirit of the world, noble wielder and controller of the dynamics of life, bless us with wealth and vision good enough for both this life and the life beyond, and thus make us happy and prosperous for the life divine for ever.

अभ्यर्षानपच्युतो रयिं समत्सु सासहिः ।

अथा नो वस्यसस्कृधि ॥ ८ ॥

8. *Abhyarṣānapacyuto rayiṁ samatsu sāsahih.*
Athā no vasyasaskṛdhi.

Soma, spirit of divinity, infallible and victorious in the conflicts of nature and humanity, bring us wealth of imperishable and unconquerable character and make us happy and prosperous for ever.

त्वां यज्ञैरवीवृधन्पवमान विधर्मणि ।

अथा नो वस्यसस्कृधि ॥ ९ ॥

9. *Tvām yajñairavīvṛdhan pavamāna vidharmaṇi.*
Athā no vasyasaskṛdhi.

Soma, spirit of purity and purifying power for all, celebrants exalt you by yajnic performance in order that you protect them to abide within their bounds of Dharma. Pray protect us in our Dharma and make us happy and prosperous more and ever more.

रयिं नश्चित्रमश्विनमिन्दो विश्वायुमा भर ।

अथा नो वस्यसस्कृधि ॥ १० ॥

10. *Rayiṁ naścitra-m-aśvinam-into viśvāyumā bhara.*
Athā no vasyasaskṛdhi.

Soma, spirit of divine peace and bliss, bring us wealth, honour and excellence of wonderful, progressive and universal character and thus make us eternally happy and prosperous more and ever more.

Mandala 9/Sukta 5

Apriya Sukta, Mantrawise Devata, Asita or Devala
Kashyapa Rshi

समिद्धो विश्वतस्पतिः पवमानो वि राजति ।

प्रीणन्वृषा कनिक्रदत् ॥ १ ॥

1. *Samiddho viśvataspatiḥ pavamāno vi rājati.*
Prīṇan vṛṣā kanikradat.

Refulgent sovereign ruler and sustainer of the world, Pavamana, pure and purifying, shines in glory, giving fulfilment to all, generous and virile, roaring as

thunder all round.

तनूनपात्पवमानः शृङ्गे शिशानो अर्षति ।

अन्तरिक्षेण रारजत् ॥ २ ॥

2. *Tanūnapāt pavamānaḥ śṛṅge śīśāno arṣati.*
Antarikṣeṇa rārajat.

Pavamana, lord pure and purifying, self-manifested, unfallen, infallible and imperishable, blazing on top of all, exists and operates, illuminating and glorifying the heaven and beautifying the earth.

ईलेन्यः पवमानो रयिर्वि रारजति द्युमान् ।

मधोर्धाराभिरोजसा ॥ ३ ॥

3. *Īlenyaḥ pavamāno rayirvi rājati dyumān.*
Madhor-dhārābhir-ojasā.

Adorable, immaculate and beatifying lord of light shines by his own lustre with honey sweet showers of beauty and joy on earth.

बर्हिः प्राचीन्मोजसा पवमानः स्तृणन्हरिः ।

देवेषु देव ईयते ॥ ४ ॥

4. *Barhiḥ prācīnam-ojasā pavamānaḥ strṇan hariḥ.*
Deveṣu deva īyate.

Self-refulgent lord infinite, pure and purifying, pervading the timeless world of existence by his lustre and majesty and withdrawing it unto himself is manifested and operative in all divine things of the universe and is, as such, realised through them.

उदातैर्जिहते बृहद् द्वारो देवीर्हि रण्ययीः ।

पवमानेन सुष्टुताः ॥ ५ ॥

5. *Udātair-jihate bṛhad dvāro devīr-hiraṇyayīḥ.
Pavamānena suṣṭutāḥ.*

The golden doors of divinity vast as space celebrated along with the divine spirit of universal purity, open to the seekers in response to their effort in meditation and research.

सुशिल्पे बृहती मही पवमानो वृषण्यति ।
नक्तोषासा न दर्शति ॥ ६ ॥

6. *Suśilpe bṛhaṭī mahī pavamāno vṛṣaṇyati.
Naktośāsā na darṣate.*

Beautiful and beatific, vast and grand heaven and earth, the lord of piety and purity loves to shower with grace and abundance as he does the night and day, the glorious dawn and dusk.

उभा देवा नृचक्षसा होतारा दैव्या हुवे ।
पवमान इन्द्रो वृषा ॥ ७ ॥

7. *Ubhā devā nṛcakṣasā hotārā daivyā huve.
Pavamāna indro vṛṣā.*

Indra, generous lord and giver of glory and excellence, and Pavamana, lord giver of peace, piety and purity, both refulgent manifestations of supreme divinity, relentless guardians of humanity, divine high priests of the yajna of creation and showers of grace, I invoke and pray and worship.

भारती पवमानस्य सरस्वतीळा मही ।
इमं नो यज्ञमा गमन्तिस्त्रो देवीः सुपेशसः ॥ ८ ॥

8. *Bhāraṭī pavamānasya sarasvatīḷā mahī.
Imaṁ no yajñamā gaman tisro devīḥ supeśasaḥ.*

May Bharati, divine mother bearer of earthly life, Sarasvati, dynamic spirit of all-knowledge in flow, Mahi, divine spirit of existential sustenance, and Ila, infinite reservoir of knowledge, will and passion of divinity for being, may this threefold divinity of the supreme lord of existence, immanent and transcendent, gracious and beatifying, pure and purifying, move and bless this yajna of our pious living.

त्वष्टारमग्रजां गोपां पुरोयावानमा हुवे ।

इन्दुरिन्द्रो वृषा हरिः पवमानः प्रजापतिः ॥ ९ ॥

9. *Tvaṣṭāramagrajām gopām puroyāvānamā huve.*
Indurindro vṛṣā hariḥ pavamānaḥ prajā-patiḥ.

I invoke and worship Tvashta, the creative maker, first manifested, protector and sustainer of the world, and first pioneer and guide. I invoke and worship Indra, the same lord of power, excellence and glory, Indu, lord of peace and beatitude, Vrsha, generous giver of showers of wealth and beauty, Hari, creator and sustainer, Pavamana, lord of purity and graciousness, and Prajapati, supreme father of his children in existence.

वनस्पतिं पवमानं मध्वा समङ्गधि धारया ।

सहस्रवल्शं हरितं भ्राजमानं हिरण्ययम् ॥ १० ॥

10. *Vanaspatiṁ pavamāna madhvā samaṅgधि dhārayā. Sahasravālśam haritaṁ bhrājamānaṁ hiraṇyayam.*

O Pavamana, lord of piety and purity in divine flow, with honeyed showers of health and excellence bless and beautify this world of nature and humanity of

a thousandfold variety clothed in dear green gold of blazing beauty and divine grandeur.

विश्वे देवाः स्वाहाकृतिं पवमानस्या गत ।

वायुर्बृहस्पतिः सूर्योऽग्निरिन्द्रः सजोषसः ॥ ११ ॥

11. *Viśve devāḥ svāhākṛtiṁ pavamānasyā gata.*
Vāyur-brhaspatiḥ sūryo'gnir-indraḥ sajoṣasaḥ.

May all divinities of the world come and join this holy song of homage in honour of the lord of piety, purity and beatitude. Let the vibrant pioneer, eminent scholar, brilliant giver of enlightenment, enlightened leader, mighty ruler, all dear and united in love and faith, come and join and celebrate in peace and joy.

Mandala 9/Sukta 6

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

मन्द्रया सोम धारया वृषा पवस्व देवयुः ।

अव्यो वारेष्वस्मयुः ॥ १ ॥

1. *Mandrayā soma dhārayā vṛṣā pavasva devayuh.*
Avyo vāreṣvasmayuh.

O Soma, divine spirit of peace and beatitude, you are the generous power divine, lover of divinities, pervasive in stars and planets in space. You are for us too, pray flow in exciting streams of joy and bless us with peace and purity.

अभि त्वं मद्यं मदमिन्द्रविन्द्र इति क्षर ।

अभि वाजिनो अर्वतः ॥ २ ॥

2. *Abhi tvaṁ madyaṁ madamindravindra iti kṣara.*
Abhi vājino arvataḥ.

O lord of power and peace, love and chivalry, release that exciting and beatifying flow of divine spirit of ecstasy and enthusiasm which blesses us with strength and speed worthy of warriors pressing on way to victory.

अ॒भि त्वं पू॒र्व्यं म॒दं सु॒वा॒नो अ॒र्ष प॒वि॒त्र आ ।

अ॒भि वा॒र्ज॒मु॒त श्र॒वः ॥ ३ ॥

3. *Abhi tyaṁ pūrvyaṁ madam suvāno arṣa pavitra ā.
Abhi vājamuta śravaḥ.*

O spirit of power and purity, you are the creator and giver of eternal passion for life, its honour and excellence. Pray inspire us with passion which leads us to victory, honour and fame.

अ॒नु द्र॒प्सा॒स इ॒न्द्र॒व॒ आपो॒ न प्र॒व॒ता॒सर॒न् ।

पु॒ना॒ना इ॒न्द्र॒मा॒शत ॥ ४ ॥

4. *Anu drapsāsa indava āpo na pravatāsaran.
Punānā indramāśata.*

The streams of that inspiring power and passion flow on without interruption like showers of rain and, inspiring, sanctifying and beatifying, bring us honour, excellence and fame for the soul.

य॒म॒त्य॒मि॒व वा॒जिनं॑ मृ॒ज॒न्ति॒ योष॑णो॒ दश॑ ।

व॒ने क्री॑ळ॒न्त॒म॒त्य॒वि॒म् ॥ ५ ॥

5. *Yamatyamiva vājinaṁ mṛjanti yoṣaṇo daśa.
Vane kṛīḷantam-atyavim.*

The soul, now that it is past the process of purification, like soma after filtration, and sports in the world of beauty, ten youthful senses and pranas

invigorate and shine like a chivalrous warrior on way to victory.

तं गोभिर्वृषणं रसं मदाय देववीतये ।

सुतं भराय सं सृज ॥ ६ ॥

6. *Taṁ gobhir-vṛṣaṇaṁ rasaṁ madāya devavītaye.
Sutaṁ bharāya saṁ sṛja.*

That exuberant ecstasy distilled through sense, mind and intelligence for the love and worship of divinity, O man, further create and develop through communion with the spirit of peace and beatitude for joyous victory in the battle of life.

देवो देवाय धारयेन्द्राय पवते सुतः ।

पयो यदस्य पीपयत् ॥ ७ ॥

7. *Devo devāya dhārayendrāya pavate sutaḥ.
Payo yadasya pīpayat.*

Self- refulgent and generous lord divine creates and showers streams of distilled soma for the blessed illustrious human soul in communion since it is the lord who creates the soma originally for the seeker who cares for a drink of the nectar.

आत्मा यज्ञस्य रंह्या सुष्वाणः पवते सुतः ।

प्रत्नं नि पति काव्यम् ॥ ८ ॥

8. *Ātmā yajñasya raṁhyā suṣvāṇaḥ pavate sutaḥ.
Pratnaṁ ni pāti kāvyam.*

The divine lord of joy and pure bliss, Soma, is the soul of yajna and, all inspiring creator of bliss, pervades and vibrates with power, fulfilling the seeker's

desire, and thus the lord protects and promotes the eternal beauty and poetry of life.

ए॒वा पु॒नान॒ इन्द्र॑यु॒र्मदं॑ मदि॒ष्ठ वी॒तये॑ ।

गु॒हा चि॒दधि॑षे गि॒रः ॥ ९ ॥

9. *Evā punāna indrayur-madam madiṣṭha vītaye.*
Guhā ciddadhiṣe girah.

O lover of Indra, the soul of humanity, most joyous spirit, pure and purifying thus, exalt and edify the beauty and ecstasy of life for the peace and ultimate freedom of the soul since, after all, you hold the sacred voice of divinity in the cave of the heart.

Mandala 9/Sukta 7

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

अ॒सृ॒ग्रमि॒न्दवः॑ प॒था ध॒र्मवृ॒तस्य॑ सु॒श्रियः॑ ।

वि॒दाना॑ अ॒स्य यो॒जनम्॑ ॥ १ ॥

1. *Asṛgram-indavaḥ pathā dharmannṛtasya suśriyah.*
Vidānā asya yojanam.

Knowing the relevance of their vibrant action in Dharma, wise sages, brilliant and gracious, move by the path of rectitude following the eternal law of existence created by the lord of peace and glory.

प्र॒ धा॒रा म॒ध्वो अ॒ग्नियो॑ म॒हीर॒पो वि॑ गा॒हते॑ ।

ह॒विर्ह॒विष्णु॑ व॒न्द्यः॑ ॥ २ ॥

2. *Pra dhārā madhvo agriyo mahīrapo vi gāhate.*
Havirhaviṣṣu vandyah.

Most adorable of the adorables, worthy of worship, Soma, lord of peace and joy, first and foremost

of the honey streams of life, pervades the dynamics of existence in the eternal law.

प्र युजो वाचो अग्रियो वृषाव चक्रदद्वने ।
सद्भाभि सत्यो अध्वरः ॥ ३ ॥

3. *Pra yujo vāco agriyo vṛṣāva cakradadvane.
Sadmābhi satyo adhvarah.*

First and foremost, generous and eternal lord Soma of love free from violence proclaims the words of truth relevant to yajnic life and calls up the devotees to the hall of yajna in peace and bliss.

परि यत्काव्या कविरनृम्णा वसानो अर्षति ।
स्वर्वाजी सिषासति ॥ ४ ॥

4. *Pari yat kāvyā kavirṇṛmṇā vasāno arṣati.
Svarvājī siṣāsati.*

When the poetic spirit of omniscience wrapped in glory moves and inspires the vision and imagination of the poet, the creative spirit flies to the heavens and celebrates divinity in poetry.

पवमानो अभि स्पृधो विशो राजेव सीदति ।
यदीमृण्वन्ति वेधसः ॥ ५ ॥

5. *Pavamāno abhi spr̥dho viśo rājeva sīdati.
Yadīmṛṇvanti vedhasaḥ.*

The pure and purifying Soma rises over all rivals and sits on top of people like a ruler when the wise sages pray and move his attention and love.

अव्यो वारे परि प्रियो हरिर्वनेषु सीदति ।
रेभो वनुष्यते मती ॥ ६ ॥

6. *Avyo vāre pari priyo harirvaneṣu sīdati.
Rebho vanuṣyate maṭī.*

Over the regions of light, dear, loved and destroyer of suffering, Soma, Spirit of purity and energy, resides in the heart of happy celebrants and, eloquent and inspiring, illuminates and beatifies their heart and intellect.

स वा॒युमिन्द्र॑म॒श्विना॑ स॒ाकं॑ मदे॒न गच्छ॑ति ।
र॒णा यो अ॑स्य॒ धर्म॑भिः ॥ ७ ॥

7. *Sa vāyum-indram-aśvinā sākaṁ madena
gacchati. Raṇā yo asya dharmabhiḥ.*

He who happily abides by the laws of this Soma, spirit of vibrant purity, goes forward in life with powers of ruling strength and excellence and sagely people of noble knowledge and unfailing action.

आ मि॒त्रावरु॑णा॒ भगुं॑ मध्वः पवन्त॒ ऊर्मयः॑ ।
वि॒दाना॑ अ॒स्य श॑क्मभिः ॥ ८ ॥

8. *Ā mitrāvaruṇā bhagaṁ madhvaḥ pavanta
ūrmayaḥ. Vidānā asya śakmabhiḥ.*

Those wise sages of knowledge, whose sweet will and loving emotions abide by divine love and friendship, freedom and justice, and excellence and generosity, live happy and prosperous in a state of vibrancy like waves of sparkling streams, by the love and exhilaration of Soma, spirit of peace and purity.

अ॒स्मभ्यं॑ रोदसी र॒यिं मध्वो॑ वाज॒स्य स॒ातये॑ ।
श्रवो॑ वसू॒नि सं जि॑तम् ॥ ९ ॥

9. *Asmabhyaṁ rodasī rayiṁ madhvo vājasya sātaye.
Śravo vasūni saṁ jitam.*

May heaven and earth lead us to acquisition of wealth, sweet homes, honour, excellence and fame for winning the higher victories of life.

Mandala 9/Sukta 8

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

एते सोमा अ॒भि प्रि॒यमिन्द्र॑स्य॒ काम॑मक्षरन् ।
वर्ध॑न्तो अस्य वी॒र्यम् ॥ १ ॥

1. *Ete somā abhi priyam-indrasya kāmamakṣaran.
Vardhanto asya vīryam.*

These soma streams of life flow free and fulfil the cherished desires of humanity and exalt the creative splendour of the soul.

पु॒नाना॑सश्चमू॒षदो॑ गच्छ॑न्तो वा॒युम॒श्विना॑ ।
ते नो॑ धान्तु सु॒वीर्यम् ॥ २ ॥

2. *Punānāsaś-camūṣado gacchanto vāyumaśvinā.
Te no dhāntu suvīryam.*

The same soma streams of life distilled from nature, contained in deep reservoirs, vibrating in human veins and nerves, marshalling in social forces energise and motivate the vibrant scholar and the pursuers of jnana-yoga and karma-yoga in knowledge and action. May they bring us the lustre and vitality of creative splendour and graces of culture, sanctifying as they are.

इन्द्र॑स्य सोम॒ राध॑से पु॒नानो॑ हा॒दि चो॑दय ।
ऋ॒तस्य॒ योनि॑मा॒सदम् ॥ ३ ॥

3. *Indrasya soma rādhase punāno hārdi codaya.
Ṛtasya yonimāsadam.*

O Soma, peace and power of the divine spirit, purifying and sanctifying the life of humanity, inspire and energise the heart and passion of Indra, the human soul settled at the seed centre of the truth of existence, for winning the ultimate success and victory of life.

मृजन्ति त्वा दश क्षिपौ हिन्वन्ति सप्त धीतयः ।
अनु विप्रा अमादिषुः ॥ ४ ॥

4. *Mrjanti tvā daśa kṣipo hinvati sapta dhītayah.
Anu viprā amādiṣuḥ.*

O Soma, human soul at peace, ten energized and energizing modes of nature, subtle and gross elements, give you the beautiful body form, and seven inspiring faculties of sense and mind inspire and move you to think and act. Thus equipped, let the wise sages provide you pleasure and enlightenment with secular and sacred literature.

देवेभ्यस्त्वा मदाय कं सृजानमति मेष्यः ।
सं गोभिर्वासयामसि ॥ ५ ॥

5. *Devebhyastvā madāya kaṁ sṛjānamati meṣyah.
Saṁ gobhir-vāsayāmasi.*

O Soma, man of peace and joy, while you are creating psychic and spiritual joy for the service and pleasure of nature and noble humanity, we, generous mother powers and sagely scholars, nourish and enlighten you with milk and noble voices of wisdom and vision of divinity.

पुनानः कलशेष्वा वस्त्राण्यरुषो हरिः ।

परि गव्यान्यव्यत ॥ ६ ॥

6. *Punānaḥ kalaśeṣvā vastrāṇyaruṣo hariḥ.*
Pari gavyānyavyata.

Soma, lord of peace and purity, destroyer of suffering, manifests in refulgent forms of existence and pervades all round in stars and planets of the universe.

मघोन् आ पवस्व नो जहि विश्वा अप द्विषः ।

इन्दो सखायमा विश ॥ ७ ॥

7. *Maghona ā pavasva no jahi viśvā apa dviṣaḥ.*
Indo sakhāyamā viśa.

Lord of peace and bliss, come and purify the devotees, men of wealth, power and honour, and ward off all our negativities, oppositions, jealousies and enmities from us and bless us all to live together as friends.

वृष्टिं दिवः परि स्रव द्युम्नं पृथिव्या अधि ।

सहो नः सोम पृत्सु धाः ॥ ८ ॥

8. *Vṛṣṭim divaḥ pari srava dyumnam prthivyā adhi.*
Saho naḥ soma prtsu dhāḥ.

O Soma, shower the lights of heaven and wealth, power and glory over the earth. Give us courage, patience and fortitude, hold on to us in battles of life and give us the final victory.

नृचक्षसं त्वा वयमिन्द्रपीतं स्वर्विदम् ।

भक्षीमहि प्रजामिषम् ॥ ९ ॥

9. *Nṛcakṣasaṁ tvā vayam-indrapītāṁ svarvidam.
Bhakṣīmahi prajāmiṣam.*

All-watching guardian of humanity, omniscient lord of bliss, adored and self-realised by the soul of humanity, we pray for the gift of food and energy, light and knowledge, and all round happiness for all people of the world, your children.

Mandala 9/Sukta 9

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

परि प्रिया दिवः क्विर्वयांसि नप्योर्हितः ।
सुवानो याति क्विक्रतुः ॥ १ ॥

1. *Pari priyā divaḥ kavir-vayāṁsi naptyorhitah.
Suvāno yāti kavikratuḥ.*

Soma, cosmic soul, darling of the heavens and loved of enlightened people, poetic creator, immanent in his own creations, pervading all regions of the universe, moves around omnipresent, inspiring, creating and doing all those acts which are exclusively worthy of the omniscient and omnipotent creator.

प्रप्र क्षयाय पन्यसे जनाय जुष्टो अद्रुहे ।
वीत्यर्ष चनिष्ठया ॥ २ ॥

2. *Prapra kṣayāya panyase janāya juṣṭo adruhe.
Vityarṣa caniṣṭhayā.*

O Soma, loved and cherished of all, ever move with love and favours of grace to every home and every region of the world for the celebrant and all men free from jealousy and enmity, and bless them all with joy

and life's fulfilment.

स स॒नुम॑तिरा॒ शुचि॑र्जा॒तो जा॒ते अ॒रोच॑यत् ।
म॒हान्म॒ही ऋ॑ता॒वृधा॑ ॥ ३ ॥

3. *Sa sūnur-mātarā śucir-jāto jāte arocayat.*
Mahān mahī ṛtāvṛdhā.

He, creator of the universe, pure and great, self-manifested, illuminates the great and glorious heaven and earth, mothers of the created world which observe and exalt the eternal laws of existence.

स सप्त॑ धी॒तिभि॑र्हि॒तो न॒द्यो अ॒जिन्व॑द्द्रुहः ।
या ए॒कम॑क्षि॒ वावृ॑धुः ॥ ४ ॥

4. *Sa sapta dhītibhirhito nadyo ajinvad-adruhaḥ.*
Yā ekamakṣi vāvṛdhuḥ.

He, exhilarating divine consciousness, is received through seven stages of mental and spiritual realisation and, thus realised, sets seven streams of individual consciousness, negativities eliminated, aflo w which reveal the exalting presence of the one universal light of existence.

ता अ॒भि स॒न्तम॑स्तृ॒तं म॒हे युवा॑न॒मा द॑धुः ।
इ॒न्द्रमि॑न्द्र॒ तव॑ व्र॒ते ॥ ५ ॥

5. *Tā abhi santam-astr̥taṁ mahe yuvānamā dadhuḥ.*
Indum-indra tava vr̥te.

Indra, lord of light and joy, those seven mental and spiritual stages of divine perception and reception direct the joyous soul, which is ever existent, ever young and inviolable, to abide in the great discipline of your

divine law.

अ॒भि वह्नि॒रम॒र्त्यः स॒प्त प॑श्यति॒ वाव॑हिः ।

क्रि॒वि॒र्दे॒वीर॑तर्पयत् ॥ ६ ॥

6. *Abhi vahnir-amartyaḥ sapta paśyati vāvahiḥ.
Krivir-devīr-atarpayat.*

The enlightened soul, immortal and inviolable, user and inspirer of its human mind and sense, whom seven modes of Prakṛti and seven pranas define in the existential state, overwatches the seven and, generous like a fount of nectar, fulfills all the seven, i.e., when they have fulfilled their function he retires them, and they resolve into their mother source of Prakṛti.

अवा॒ कल्पे॑षु नः पु॒मस्त॑मांसि सोम॒ यो॒ध्या ।

ता॒नि पु॒नान॑ जङ्घ॒नः ॥ ७ ॥

7. *Avā kalpeṣu naḥ pumas-tamāṁsi soma yodhyā.
Tāni punāna jaṅghanah.*

O Soma, soul supreme, lord of peace and joy, pure and purifying, cast away from us all sin and darkness throughout all ages and all states of existence, eliminate them all and protect us, save us, redeem us.

नू नव्य॑से नवी॒यसे॑ सू॒क्ताय॑ सा॒धया॑ प॒थः ।

प्र॒त्नव॑द्रौच॒या रु॒चः ॥ ८ ॥

8. *Nū navyase navīyase sūktāya sādhayā pathaḥ.
Pratnavad-rocayā rucaḥ.*

For sure and in truth, for our latest song of praise and for our new life of divinity, open up the paths of progress so that we reach you with our adorations. O

lord of light, shine and illuminate as ever.

पवमान॒ महि॒ श्रवो॒ गाम॑श्च॒ रासि॒ वीर॑वत् ।

सना॑ मे॒धां सना॒ स्वः ॥ ९ ॥

9. *Pavamāna mahi śravo gāmaśvaṁ rāsi vīravat.*
Sanā medhām sanā svaḥ.

O lord of purity purifying all, all munificent, give us great fame and excellence, lands and cows, literature and culture, horses and transport, progress and victory and heroic children. Give us vision and intelligence, give us the peace, the light and the joy of supreme freedom.

Mandala 9/Sukta 10

Pavamana Soma Devata, Asita or Davala Kashyapa Rshi

प्र॒ स्वाना॒सो रथा॑ इ॒वाऽर्व॑न्तो न श्र॒वस्य॑वः ।

सोमा॑सो रा॒ये अ॒क्रमुः ॥ १ ॥

1. *Pra svānāso rathā ivā'rvanto na śravasyavaḥ.*
Somāso rāye akramuḥ.

The seekers of soma in search of food for body, mind and soul rush on like resounding charioteers and warriors of horse, and go forward for the achievement of life's wealth.

हि॒न्वा॒नासो॒ रथा॑ इ॒व दध॑न्विरे ग॒भस्त्योः॑ ।

भरा॑सः का॒रिणा॑मिव ॥ २ ॥

2. *Hinvānāso rathā iva dadhanvire gabhastyoḥ.*
Bharāsaḥ kārīṇāmiva.

Dynamic are the seekers like heroes

commanding superfast chariots laden with riches, holding controls in their hands, their shouts of victory rising like poet's songs of celebration.

राजानो न प्रशस्तिभिः सोमासो गोभिरञ्जते ।

यज्ञो न सप्त धातृभिः ॥ ३ ॥

3. *Rājāno na praśastibhiḥ somāso gobhirañjate.*
Yajño na sapta dhātrbhiḥ.

Like kings celebrated by songs of praise, like yajna beautified by seven priests, the soma seekers are hallowed by songs of praise as soma is energised by sun-rays.

परि सुवानास इन्दवो मदाय बर्हणा गिरा ।

सुता अर्षन्ति धारया ॥ ४ ॥

4. *Pari suvānāsa indavo madāya barhaṇā girā.*
Sutā arṣanti dhārayā.

Streams of soma distilled and consecrated by the hallowed voice of the Veda flow round for the joy of mankind.

आपानासो विवस्वतो जर्नन्त उषसो भगम् ।

सूरा अण्वं वि तन्वते ॥ ५ ॥

5. *Āpānāso vivasvato jananta uṣaso bhagam.*
Sūrā aṇvaṁ vi tanvate.

The brave and brilliant seekers of soma, light of divinity, having drunk the glory of the rising sun at dawn and themselves rising in glory, extend and spread the light of subtle knowledge around like light of the sun.

अप॒ द्वा॒रा म॒तीनां॑ प्र॒त्ना ऋ॒ण्वन्ति॑ का॒रवः॑ ।

वृ॒ष्णो ह॒रस॑ आ॒यवः॑ ॥ ६ ॥

6. *Apa dvārā matīnām pratnā ṛṇvanti kāravaḥ.*
Vṛṣṇo harasa āyavaḥ.

Veteran scholars and artists, blest with the flames and showers of the light and generosity of the omnificent lord of soma, open wide the doors of divine knowledge and will for all humanity over the world.

स॒मी॒ची॒नास॑ आ॒सते॒ हो॒तारः॑ स॒प्तजा॑मयः ।

प॒दमे॑कस्य॒ पिप्र॑तः ॥ ७ ॥

7. *Samīcīnāsa āsate hotāraḥ saptajāmayaḥ.*
Padamekasya piprataḥ.

Seven priests in unison as brothers, happy and dedicated with peace at heart, sit on the vedi and fulfill the yajna in honour of one sole divinity for one sole purpose in the service of humanity and divinity.

नाभा॒ नाभिं॑ न॒ आ द॑दे चक्षु॒श्चित्सू॒र्ये स॒चा ।

क॒वेर॑पत्य॒मा दु॑हे ॥ ८ ॥

8. *Nābhā nābhiṁ na ā dade cakṣuścīt sūrye sacā.*
Kaverapatyamā duhe.

In the core of the heart we hold the yajna and the lord of yajna, our eye fixed on the sun with love and reverence, and thereby we distil the light and peace of existence, reflection of omniscient and creative divinity.

अ॒भि प्रि॒या दि॒वस्प॑दम॒ध्वर्यु॑भिर्गुहा॒ हित॑म् ।

सू॒रः प॑श्यति॒ चक्ष॑सा ॥ ९ ॥

9. *Abhi priyā divaspadam-adhvaryubhir-guhā hitam. Sūrah paśyati cakṣasā.*

The brave visionary of soma creativity sees the heavenly light and the vision of the light giver, distilled, concentrated and treasured in the core of the heart by the performers of soma yajna.

Mandala 9/Sukta 11

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

उपास्मै गायता नरः पवमानायेन्दवे ।

अभि देवाँ इयक्षते ॥ १ ॥

1. *Upāsmāi gāyatā naraḥ pavamānāyendave.*
Abhi devāñ iyakṣate.

O leading lights of humanity, to win the wealth of life's joy, work and sing in thanks and adoration for this infinite fount of pure bliss which overflows and yearns to join and inspire the noble creative performers of yajna.

अभि ते मधुना पयोऽथर्वाणो अशिश्नयुः ।

देवं देवाय देवयु ॥ २ ॥

2. *Abhi te madhunā payo'tharvāṇo aśiśrayuḥ.*
Devāñ devāya devayu.

O Soma, you are the lover of the noble and divine, and you love to bless humanity to rise to divinity. The Atharvans, people on the rock-bed foundation of piety, are steadfast, they direct their concentrated mind to you and drink the life giving nectar mixed with honey sweets of divinity.

स नः पवस्व शं गवे शं जनाय शमर्वते ।

शं राजन्नोषधीभ्यः ॥ ३ ॥

3. *Sa naḥ pavasva śaṁ gave śaṁ janāya śamarvate.
Śaṁ rājann-oṣadhībhyah.*

O Soma, self-refulgent light, life of life, flow free and bring us fertility for the cow, agility for the horse and maturity for the herbs and trees, undisturbed efficiency for the senses, peace and tranquillity for the mind and soul, and peace, prosperity and joy for the people.

बभ्रवे नु स्वतवसेऽ रुणाय दिविस्पृशे ।

सोमाय गाथमर्चत ॥ ४ ॥

4. *Babhrave nu svatavase' ruṇāya diviṣpṛśe.
Somāya gātham-arcata.*

Offer songs of adoration to Soma, lord sustainer of the universe, self-potent and omnipresent, who pervades boundless even to the heights of highest heavens.

हस्तच्युतेभिरद्रिभिः सुतं सोमं पुनीतन ।

मधावा धावता मधु ॥ ५ ॥

5. *Hastacyutebhir-adribhiḥ sutam somam punī-tana.
Madhāvā dhāvatā madhu.*

As soma juice is extracted with stones worked by hands, refined and seasoned with honey and milk, so O lord, let my mind be refined and purified with repeated chants of the sacred voice, and let it be sanctified with the honey of devotion and let it be absorbed in the honey sweet of divinity.

नम॒सेदुप॑ सीदत द॒ध्नेद॒भि श्री॑णीतन ।

इन्दु॑मिन्द्रे दधातन ॥ ६ ॥

6. *Namasedupa sīdata dadhnedabhi śrīṇītana.*
Indum-indre dadhātana.

O Soma, eternal peace and joy, come, listen and abide by our homage at the closest, be one with our prayer and meditation, hold our mind and spirit in concentration within the ecstasy of your divine glory.

अमि॒त्रहा॒ विच॑र्षणिः पव॑स्व सोम॒ शं गवे॑ ।

देवे॒भ्यो अनु॑काम॒कृत् ॥ ७ ॥

7. *Amitrahā vicarṣaṇiḥ pavasva soma śam gave.*
Devebhyo anukāmakṛt.

O Soma, lord of eternal bliss, you eliminate the disturbance and negativities of the mind, you are the all-watching divine eye, pray flow in streams of joy and bring us peace and tranquillity of senses, mind and soul, O redeemer and giver of fulfilment to the holy and brilliant seekers of divinity.

इन्द्रा॑य सोम॒ पात॑वे मदा॒य परि॑ षिच्यसे ।

म॒न॒श्चिन्म॑न॒सस्पतिः॑ ॥ ८ ॥

8. *Indrāya soma pātave madāya pari ṣicyase.*
Manāścīn-manasaspatiḥ.

O Soma, shower of divine joy, you are the eternal mind, cosmic master, protector and inspirer of all human mind, and you vibrate and constantly flow for the joy and fulfilment of Indra, the soul in the state of spiritual excellence.

पवमान सुवीर्यं रयिं सोम रिरिहि नः ।

इन्द्रविन्द्रेण नो युजा ॥ ९ ॥

9. *Pavamāna suvīryaṁ rayiṁ soma rirīhi naḥ.
Indavindreṇa no yujā.*

O Soma, beauty and joy of life, pure and purifying ever on the flow, our friend united with the mind and soul, we pray bring us courage and creativity of spirit, and wealth, honour and excellence of life, join us with divinity in communion and freedom.

Mandala 9/Sukta 12

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

सोमा असृग्रमिन्दवः सुता ऋतस्य सादने ।

इन्द्राय मधुमत्तमाः ॥ १ ॥

1. *Somā asṛgram-indavaḥ sutā ṛtasya sādane.
Indrāya madhuttamāḥ.*

Showers and streams of soma, most inspiring honey sweets of beauty and bliss of the world of divinity created in the house of the cosmic flow of existence and distilled in holy action on the yajna vedi, are created for the soul in the state of excellence.

अभि विप्रा अनूषत गावो वत्सं न मातरः ।

इन्द्रं सोमस्य पीतये ॥ २ ॥

2. *Abhi viprā anūṣata gāvo vatsaṁ na mātaraḥ.
Indraṁ somasya pītaye.*

Just as mother cows low for the calf so do the sages invoke and glorify Indra, lord of soma, beauty, joy and excellence, so that the lord may bless them with

his presence and be happy with their songs of love and adoration.

मदच्युत्क्षेति सादने सिन्धोरूर्मा विप्रश्चित् ।
सोमो गौरी अधि श्रितः ॥ ३ ॥

3. *Madacyut kṣeti sādane sindhor-ūrmā vipaścit.*
Somo gaurī adhi śritah.

The joyous waves abide by the sea, the saintly joy of the wise abides in the Vedic voice, and the soma joy that is exuberant in divine ecstasy abides in the hall of yajna.

दिवो नाभा विचक्षणोऽव्यो वारं महीयते ।
सोमो यः सुक्रतुः कविः ॥ ४ ॥

4. *Divo nābhā vicakṣaṇo'vyo vāre mahīyate.*
Somo yaḥ sukratuḥ kaviḥ.

Soma, lord of eternal bliss, omnipotent creator of the noble universe, omniscient visionary, centre of the universe of heavenly beauty, all watching, who transcends the best and highest, is the adorable love of all.

यः सोमः कलशेष्वान्तः पवित्र आहितः ।
तमिन्दुः परि षस्वजे ॥ ५ ॥

5. *Yaḥ somaḥ kalaśeṣvāṇ antaḥ pavitra āhitah.*
Taminduḥ pari śasvaje.

The brilliant, the wise, seek and abide by Soma, joyous lord of the universe, who reflects in all forms of existence and abides in the holy cave of the heart.

प्र वाचमिन्दुरिष्यति समुद्रस्याधि विष्टपि ।

जिन्वन्कोशं मधुश्चुतम् ॥ ६ ॥

6. *Pra vācam-indur-iṣyati samudrasyādhi viṣṭapi.
Jinvan kośaṁ madhuścutam.*

Soma, self-refulgent lord of bliss who pervades unto the bounds of space, augments the treasure-hold of the honey sweets of nature, inspires the holy minds, and the voice of divinity overflows in poetry and ecstasy.

नित्यस्तोत्रो वनस्पतिर्धीनामनन्तः सबर्दुघः ।

हिन्वानो मानुषा युगा ॥ ७ ॥

7. *Nityastotro vanaspatir-dhīnāmantaḥ sabardughah. Hinvāno mānuṣā yugā.*

Soma eternally sung in hymns of adoration, creator, protector and sustainer of nature, indwelling inspirer of mind, intelligence and will, giver of the nectar of nourishment and joy, inspires and fulfils the couples and communities of humanity as a friend and companion.

अभि प्रिया दिवस्पदा सोमो हिन्वानो अर्षति ।

विप्रस्य धारया कविः ॥ ८ ॥

8. *Abhi priyā divaspadā somo hinvāno arṣati.
Viprasya dhārayā kaviḥ.*

Soma, divine poet creator, all peace and bliss, abiding in the heavenly beauty of the universe, inspiring and energising human creativity especially of the wise sage, sends down streams of joy in song overflowing the poetic imagination.

आ पवमान धारय रयिं सहस्रवर्चसम् ।

अस्मे इन्दो स्वाभुवम् ॥ ९ ॥

9. *Ā pavamāna dhāraya rayiṁ sahasravarcasam.
Asme indo svābhuvam.*

O Soma, pure, purifying and universally flowing, refulgent and glorious, come, bless and bring us wealth, honour and excellence of thousandfold lustre, self-sustaining and abundant.

Mandala 9/Sukta 13

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

सोमः पुनानो अर्षति सहस्रधारो अत्यविः ।

वायोरिन्द्रस्य निष्कृतम् ॥ १ ॥

1. *Somaḥ punāno arṣati sahasradhāro atyaviḥ.
Vāyorindrasya niṣkṛtam.*

Soma, beauty, joy, power and divinity of life, pure, and purifying, vibrates every where and flows free in a thousand streams, inspiring, energising and protecting, it is released and sanctified by Vayu, cosmic energy and empowered by Indra, divine omnipotence, distilled by vibrant sages, received by creative humanity and spread abroad by ruling powers.

पवमानमवस्यवो विप्रमभि प्र गायत ।

सुष्वाणं देववीतये ॥ २ ॥

2. *Pavamānamavasyavo vipramabhi pra gāyata.
Suṣvāṇaṁ devavītaye.*

O seekers of energy, power and protection, sing and adore the soma of existence, lord creator and

energiser, pure and purifying, omniscient giver of knowledge and wisdom, for the sake of divine excellence and felicity in life.

पवन्ते वाजसातये सोमाः सहस्रपाजसः ।

गृणाना देववीतये ॥ ३ ॥

3. *Pavante vājasātaye somāḥ sahasrapājasah.
Grṇānā devavītaye.*

The Soma streams of life's felicity flow in a thousand ways of energy, power and divine inspiration, doing honour to the lord of glory and bliss, refining and purifying us for favour of the divinities and for winning victories of honour and excellence in life.

उत नो वाजसातये पवस्व बृहतीरिषः ।

द्युमदिन्दो सुवीर्यम् ॥ ४ ॥

4. *Uta no vājasātaye pavasva brhatīriṣah.
Dyumad-into suvīryam.*

O refulgent Soma, lord of peace, power, beauty and glory, flow, purify and empower us for victory in the battles of life and give us abundant food and energy and high order of noble creative courage and rectitude.

ते नः सहस्रिणं रयिं पवन्तामा सुवीर्यम् ।

सुवाना देवास् इन्दवः ॥ ५ ॥

5. *Te naḥ sahasriṇaṁ rayiṁ-pavantāmā suvīryam.
Suvānā devāsa indavaḥ.*

May those streams of soma, divine showers of beauty and glory, inspiring us, energising us with strength and virility, flow and purify us, and give us a

thousand-fold wealth, honour and glory, and high creative potential for further advancement.

अत्या हियांना न हेतृभिरसृग्रं वाजसातये ।

वि वारमव्यमाशवः ॥ ६ ॥

6. *Atyā hiyānā na hetṛbhir-asṛgram vājasātaye.
Vi vāram-avyam-āśavaḥ.*

The showers of soma, blessings of the lord of peace and protection, like fastest forces electrified to omnipresence by urgent masters, reach to places and people that need light and protection against ignorance and darkness.

वाश्रा अर्षन्तीन्दवोऽभि वत्सं न धेनवः ।

दधन्विरे गर्भस्त्योः ॥ ७ ॥

7. *Vāśrā arṣantīndavo'bhi vatsam na dhenavaḥ.
Dadhanvire gabhastyoḥ.*

Loving showers of divine light, peace and protection flow to the supplicants as mother cows move to the calf and are held by the dedicated in love and faith.

जुष्ट इन्द्राय मत्सरः पवमानं कनिक्रदत् ।

विश्वा अप द्विषो जहि ॥ ८ ॥

8. *Juṣṭa indrāya matsaraḥ pavamāna kanikradat.
Viśvā apa dviṣo jahi.*

Let the pure and purifying showers of soma in divine flow, dedicated to omnipotence and to humanity in love roar as a cloud of rain showers, and, O roaring showers, throw out all jealousies and enmities of the

world far away from us.

अ॒प॒घ्नन्तो॒ अरा॑व्णः प॒व॒मानाः स्व॒र्दृ॒शः ।

योना॑वृतस्य सी॒दत ॥ ९ ॥

9. *Apaghnanto arāvṇaḥ pavamānāḥ svardrśaḥ.
Yonāvṛtasya sīdata.*

O shower of divine light, love and power, warding off and eliminating all unrighteous and uncreating elements of life, pure, purifying and flowing for humanity's good, revealing the light of divinity and illuminating humanity, come and settle in the seat of truth and rectitude in the yajnic hall of humanity.

Mandala 9/Sukta 14

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

परि॑ प्रा॒सि॒ष्यदत्क॒विः सि॒न्धो॒रू॒र्माव॑धि श्रि॒तः ।

का॒रं बि॒भ्रत्पु॒रु॒स्पृ॒हम् ॥ १ ॥

1. *Pari prāsiṣyadat kaviḥ sindhorūrmāvadhi śritāḥ.
Kāraṁ bibhrat purusprṇham.*

Pervading and reposing in transcendence over the dynamics of this expansive ocean of the universe, bearing and sustaining this poetic creation, the omniscient poet creator, Soma, lord of peace, joy and bliss, rolls and rules the world with pleasure and grace.

गि॒रा यदी॑ स॒र्ब॒न्धवः॑ प॒ञ्च॒ व्रा॒ता अप॒स्यवः॑ ।

परि॑ष्कृ॒ण्वन्ति॑ ध॒र्ण॒सिम् ॥ २ ॥

2. *Girā yadī sabandhavaḥ pañca vrātā apasya-vaḥ.
Pariṣkṛṇvanti dharnasim.*

Five peoples together as kindred, five perceptive

organs together with volitional sense organs, dedicated and committed to their law and discipline of Dharma, desirous to do good, all honour and adore the sustainer, Soma, lord of peace and joy, the earth mother, and the master soul with their sacred work and voice.

आदस्य शुष्मिणो रसे विश्वे देवा अमत्सत ।

यदी गोभिर्वसायते ॥ ३ ॥

3. *Ādasya śuṣmiṇo rase viśve devā amatsata.*
Yadī gobhirvasāyate.

And then in the pleasure and ecstasy of this Soma, lord of bliss, all sages, scholars and divines of the world exult when they are able to apprehend with their mind and senses his presence and when he feels pleased by their songs of adoration.

निरिणानो वि धावति जहृच्छर्याणि तान्वा ।

अत्रा सं जिघ्रते युजा ॥ ४ ॥

4. *Niriṇāno vi dhāvati jahaccharyāṇi tānvā.*
Atrā saṁ jighrate yujā.

Apprehended with discrimination and clear vision, it descends into the devotee's consciousness, releasing light by its radiations, and, joining the devotee, it destroys his darkness and ignorance.

नप्तीभिर्यो विवस्वतः शुभ्रो न मामृजे युवा ।

गाः कृण्वानो न निर्णिजम् ॥ ५ ॥

5. *Naptībhirno vivasvataḥ śubhro na māmṛje yuvā.*
Gāḥ kṛṇvāno na nirṇijam.

Shining as pure and radiant by the mind and

senses of the ardent devotee, it joins the sage and, perfecting his mind and intelligence, reveals itself in vision as if in concentrated form and splendour.

अति श्रिती तिर्श्चता गव्या जिगात्यण्व्या ।
वगुमियर्ति यं विदे ॥ ६ ॥

6. *Ati śrītī tiraścataḥ gavyā jigātyaṇvyā.*
Vagnumiyarti yaṁ vide.

Pure and absolute, free from any mode or medium, it reveals itself by the subtlest and most pointed intelligential awareness of the devotee, and this confirms the truth of the Vedic words of revelation for the seeker of divinity and knowledge.

अभि क्षिपः समग्मत मर्जयन्तीरिषस्पतिम् ।
पृष्ठा गृभ्णत वाजिनः ॥ ७ ॥

7. *Abhi kṣipah samagmata marjayantīriṣaspatim.*
Prṣṭhā grbhṇata vājinaḥ.

The intelligential faculties of the soul cleansing themselves, together in concentration, move to the lord omnipotent of food, energy and intelligence and reach the fount and foundation of all action and attainment for the soul.

परि दिव्यानि मर्मशुद्धिश्चानि सोम पार्थिवा ।
वसूनि याह्यस्मयुः ॥ ८ ॥

8. *Pari divyāni marmśad viśvāni soma pārthivā.*
Vasūni yāhysmayuḥ.

O Soma, lord of peace, power and intelligence, pray, having collected and concentrated all heavenly

and earthly wealth, honour and excellence of the world, come and bring them for us.

Mandala 9/Sukta 15

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

एष धिया यात्यण्व्या शूरो रथेभिराशुभिः ।

गच्छन्निन्द्रस्य निष्कृतम् ॥ १ ॥

1. *Eṣa dhiyā yātyaṇvyā śūro rathebhīr-āśubhiḥ.
Gacchann-indrasya niṣkṛtam.*

This Soma, spirit of peace and joy, brave dispeller of darkness, moves with the subtlest intelligence and awareness and comes by the fastest media of psychic communication and comes to the seat of its presence in the mind and soul of man.

एष पुरू धियायते बृहते देवतातये ।

यत्रामृतासु आसते ॥ २ ॥

2. *Eṣa purū dhiyāyate br̥hate devatātaye.
Yatrāmṛtāsa āsate.*

This infinite and eternal Spirit of peace, love and joy is ever keen to bless humanity with boundless piety and divinity in which men of immortal knowledge, karma and divine love abide.

एष हितो वि नीयतेऽन्तः शुभ्रावता पथा ।

यदी तुञ्जन्ति भूर्णयः ॥ ३ ॥

3. *Eṣa hito vi nīyate'ntaḥ śubhrāvatā pathā.
Yadī tuñjanti bhūrṇayaḥ.*

This divine Spirit is attained and internalised in

the core of the heart and soul by the brilliant path of clairvoyance, when the passionate seekers surrender themselves in obedience to it.

एष शृङ्गाणि दोधुवच्छिशीते यूथ्योऽ वृषा ।
नृम्णा दधान ओजसा ॥ ४ ॥

4. *Eṣa śṛṅgāṇi dodhuvac-chiśīte yūthyo vṛṣā.*
Nṛmṇā dadhāna ojasā.

This Soul, vibrating on top of the highest bounds of the universe, abides in repose in the world of existence, one with all in the multitudinous world, generous and virile, bearing and ruling the entire wealth and powers of the universe by its power and splendour.

एष रुक्मिभिरीयते वाजी शुभ्रेभिरंशुभिः ।
पतिः सिन्धूनां भवन् ॥ ५ ॥

5. *Eṣa rukmibhir-īyate vājī śubhrebhir-amśubhiḥ.*
Patih sindūnām bhavan.

It pervades every where by its holy brilliance of light and wide creative forces, ruling over the dynamics of the vibrating oceans of space.

एष वसूनि पिबन्ना परुषा ययिवाँ अति ।
अव् शादेषु गच्छति ॥ ६ ॥

6. *Eṣa vasūni pibdanā paruṣā yayivāñ ati.*
Ava śādeṣu gacchati.

It moves and overcomes hard and rough places of hidden hoarded wealth of negative powers and goes over to protect the powers that observe divine discipline in the battles of life.

एतं मृजन्ति मर्ज्यमुप द्रोणेष्वायवः ।

प्रचक्राणं महीरिषः ॥ ७ ॥

7. *Etam mrjanti marjyamupa droneṣvāyavaḥ.
Pracakrāṇam mahīriṣaḥ.*

People adore this glorious power closely treasured in the heart, the divine power that creates and gives great food, energy and advancement.

एतमु त्वं दश क्षिपो मृजन्ति सप्त धीतयः ।

स्वायुधं मदिन्तमम् ॥ ८ ॥

8. *Etamu tvaṁ daśa kṣipo mrjanti sapta dhītayaḥ.
Svāyudham madintamam.*

With ten pranas and seven faculties, five senses, mind and intellect, glorify this Soma, lord of peace and joy, who is most ecstatically blissful and wields noble powers of protection for advancement and progress.

Mandala 9/Sukta 16

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

प्र ते सोतार ओण्यो रसं मदाय घृष्वये ।

सर्गो न तक्त्येतशः ॥ १ ॥

1. *Pra te sotāra oṇyo rasam madāya ghrṣvaye.
Sargo na taktyetaśaḥ.*

O Soma, spirit of peace and bliss, your devotees, in order to win the highest attainments of life and to experience the joy of divinity, meditate and sojourn over spaces between heaven and earth and find the divine essence of existence, and then omnipresent divinity flows like a flood into their consciousness. O man, that

essence of experience is for you.

क्रत्वा॒ दक्ष॑स्य र॒थ्यम॒पो वसा॑नमन्ध॒सा ।

गो॒षाम॒ण्वेषु॑ स॒श्चिम॑ ॥ २ ॥

2. *Kratvā dakṣasya rathyamapo vasānamandhasā.
Goṣām-aṇveṣu saścima.*

That delightful experience of the able practitioner born of active meditation which guides our chariot of life and adorns our actions through the soothing experiences of mind and senses, we seek through our noble karma and feel in every subtle particle of our existence and awareness.

अन॑प्तम॒प्सु दुष्ट॑रं सोमं प॒वित्र॑ आ सृ॒ज ।

पु॒नी॒हीन्द्रा॑य॒ पात॑वे ॥ ३ ॥

3. *Anaptam-apsu duṣṭaram somam pavitra ā sṛja.
Punihīndrāya pātave.*

That rare soma joy of divinity rolling in existence, achievable but with relentless practice across trials and tribulations, O man, create in the purity of heart and sanctify for enlightenment of the soul.

प्र पु॒ना॒नस्य॑ चे॒तसा॑ सोमः प॒वित्रे॑ अ॒र्षति॑ ।

क्रत्वा॑ स॒धस्थ॑मास॒दत् ॥ ४ ॥

4. *Pra punānasya cetasā somah pavitre arṣati.
Kratvā sadhastham-āsadat.*

The soma joy of the person who is purified through the mind and intellect abides in the purity of heart, and by virtue of his karma he attains his position in the presence of divinity.

प्र त्वा नमोभिरिन्द्रव इन्द्र सोमा असृक्षत ।

महे भराय कारिणः ॥ ५ ॥

5. *Pra tvā namobhir-indava indra somā asṛkṣata.
Mahe bharāya kārīṇaḥ.*

Indra, lord of power, peace and joy, with songs of honour and salutations to you, I have created and offered joyous adorations to you which flow for the grand fulfilment of the poet creator and man of divine action.

पुनानो रूपे अव्यये विश्वा अर्षन्नभि श्रियः ।

शूरो न गोषु तिष्ठति ॥ ६ ॥

6. *Punāno rūpe avyaye viśvā arṣannabhi śriyaḥ.
Śūro na goṣu tiṣṭhati.*

In the eternal imperishable spirit of divinity, abide and roll all peace, power and glories of the world like waves of the ocean in the midst of which the brave soul, having purified itself of the junk of life, sits and abides as a hero like a star among planets.

दिवो न सानु पिप्युषी धारा सुतस्य वेधसः ।

वृथा पवित्रे अर्षति ॥ ७ ॥

7. *Divo na sānu pipyuṣī dhārā sutasya vedhasaḥ.
Vṛthā pavitre arṣati.*

Just as rain showers of heaven fall upon the mountain, so do the showers of soma fulfilment and omniscience distilled through meditation fall spontaneously upon the mind and soul of the man of purity and roll in the heart.

त्वं सौम विप्रश्चितं तना पुनान आयुषु ।

अव्यो वारं वि धावसि ॥ ८ ॥

8. *Tvaṁ soma vipaścitam tanā punāna āyūṣu.*
Avyo vāraṁ vi dhāvasi.

O Soma, lord of peace, joy and glory, you purify the wise among general humanity and move continuously to the man of choice for the sake of protection and advancement.

Mandala 9/Sukta 17

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

प्र निम्नेनेव सिन्धवो घ्नन्तो वृत्राणि भूर्णयः ।

सोमा असृग्रमाशवः ॥ १ ॥

1. *Pra nimneneva sindhavo ghnanto vṛtrāṇi bhūr-
ṇayah. Somā asṛgram-āśavaḥ.*

Just as rivers flow down the slopes of mountains, so do streams of soma, divine bliss, destroying evil and darkness, universal, rapid and restless, flow for dedicated humanity.

अभि सुवानास इन्दवो वृष्टयः पृथिवीमिव ।

इन्द्रं सोमासो अक्षरन् ॥ २ ॥

2. *Abhi suvānāsa indavo vṛṣṭayah prthivīmiva.*
Indraṁ somāso akṣaran.

As showers of rain stream forth on the earth and fertilize it, so do streams of soma distilled, released and beatifying flow to dedicated humanity, inspiring it with joy and creativity.

अत्यूर्मिर्मत्सरो मदः सोमः पवित्रे अर्षति ।

विघ्नत्रक्षांसि देवयुः ॥ ३ ॥

3. *Atyūrmir-matsaro madaḥ somah pavitre arṣati.*
Vighnan rakṣāṁsi devayuh.

Overflowing, inspiring and ecstatic, the soma joy of existence across the fluctuations of existential mind flows to humanity, destroying evil and negative tendencies and exciting divine love, and rolls in the sacred cave of the heart.

आ कलशेषु धावति पवित्रे परि षिच्यते ।

उक्थैर्यज्ञेषु वर्धते ॥ ४ ॥

4. *Ā kalaśeṣu dhāvati pavitre pari ṣicyate.*
Ukthair-yajñeṣu vardhate.

This soma of divine vitality runs and ripples in forms of life, spreads from one mind to another through the light of discrimination and waxes and rises by songs of praise in yajnas.

अति त्री सोम रोचना रोहन्न भ्राजसे दिवम् ।

इष्णान्तसूर्यं न चोदयः ॥ ५ ॥

5. *Ati trī soma rocanā rohan na bhrājase divam.*
Iṣṇant-sūryaṁ na codayaḥ.

O Soma, lord of light and bliss, rising as if higher and higher, you transcend the three worlds of earth, skies and the heavens and shower light and glory over the heavens, and then, in a state of passion as if, you animate the sun with power and fertility.

अभि विप्रो अनूषत मूर्धन्यज्ञस्य कारवः ।

दधानाश्चक्षसि प्रियम् ॥ ६ ॥

6. *Abhi viprā anūṣata mūrdhan yajñasya kāravaḥ.
Dadhānās-cakṣasi priyam.*

Poets, vibrant scholars and sages and earnest supplicants adore and glorify Soma in the beginning of yajna, reposing perfect faith and love in the all-watching divine lord of peace, power and glory.

तमु त्वा वाजिनं नरो धीभिर्विप्रा अवस्यवः ।
मृजन्ति देवतातये ॥ ७ ॥

7. *Tamu tvā vājinaṁ naro dhībhirviprā avasyavaḥ.
Mrjanti devatātaye.*

That lord of might, all victorious over cosmic dynamics, the leading lights of humanity and vibrant sages in search of peace, protection and advancement discover as pure immaculate universal presence and, by their songs and actions, glorify for attaining the bliss and blessings of divinity.

मधोर्धारामनु क्षर तीव्रः सधस्थमासदः ।
चारुर्ऋताय पीतये ॥ ८ ॥

8. *Madhor-dhārāmanu kṣara tīvraḥ sadhastham-
āsadaḥ. Cārurṛtāya pītaye.*

O lord of bliss and inspiration, release the showers of honey. You are intensely vibrant, bless our hall of yajna, inspire and energise the yajakas. You are glorious and gracious, give us the taste of truth and nectar of divine law beyond satiety.

Mandala 9/Sukta 18*Pavamana Soma Devata, Asita or Devala Kashyapa Rshi*

परि सुवानो गिरिष्ठाः पवित्रे सोमो अक्षाः ।

मदेषु सर्वधा असि ॥ १ ॥

1. *Pari suvāno giriṣṭhāḥ pavitre somo akṣāḥ.
Madeṣu sarvadhā asi.*

O lord, you are Soma, peace, power and bliss, all creative, fertilising and inspiring, all present in thunder of the clouds, roar of the winds and rumble of the mountains, in purest of the pure. You are the sole sustainer of all in bliss divine.

त्वं विप्रस्त्वं कविर्मधु प्र जातमन्धसः ।

मदेषु सर्वधा असि ॥ २ ॥

2. *Tvaṁ vipras-tvaṁ kavir-madhu pra jātam-andhasaḥ. Madeṣu sarvadhā asi.*

You are the vibrant sage of sages, the visionary poet of poets, and the honey sweet of all tastes born of all food. You are the sole sustainer of all in bliss divine.

तव विश्वे सजोषसो देवासः पीतिमाशत ।

मदेषु सर्वधा असि ॥ ३ ॥

3. *Tava viśve sajoṣaso devāsaḥ pītimāśata.
Madeṣu sarvadhā asi.*

All divinities of nature and humanity in love and faith with you yearn to drink of the divine nectar and they are blest with it. You are the sole sustainer of all in bliss divine.

आ यो विश्वानि वार्या वसूनि हस्तयोर्दधे ।

मदेषु सर्वधा असि ॥ ४ ॥

4. *Ā yo viśvāni vārya vasūni hastayor-dadhe.*
Madeṣu sarvadhā asi.

You who hold in hands the entire wealth of the world, we cherish, you who are the sole sustainer and dispenser for all in bliss divine.

य इमे रोदसी मही सं मातरेव दोहते ।

मदेषु सर्वधा असि ॥ ५ ॥

5. *Ya ime rodasī mahī saṁ mātareva dohate.*
Madeṣu sarvadhā asi.

You who fill these great mother-like heaven and earth with the wealth of food and drink and obtain for us all nourishments from these are the sustainer and provider for all in bliss divine.

परि यो रोदसी उभे सद्यो वाजैर्भिरर्षति ।

मदेषु सर्वधा असि ॥ ६ ॥

6. *Pari yo rodasī ubhe sadyo vājēbhīr-arṣati.*
Madeṣu sarvadhā asi.

You who always pervade the dynamics of both heaven and earth with food, energy and the spirit of evolution, are the sustainer and dispenser for all in bliss divine.

स शुष्मी कलशेष्वा पुनानो अचिक्रदत् ।

मदेषु सर्वधा असि ॥ ७ ॥

7. *Sa śuṣmī kalaśeṣvā punāno acikradat.*
Madeṣu sarvadhā asi.

O lord of bliss, all-powerful and all-purifying, you, who pervade all forms and regions of existence and proclaim your presence and power therein in action, are the sustainer of all in bliss divine.

Mandala 9/Sukta 19

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

यत्सोमं चित्रमुक्थ्यं दिव्यं पार्थिवं वसु ।

तन्नः पुनान आ भर ॥ १ ॥

1. *Yat soma citram-ukthyaṁ divyaṁ pārthivaṁ vasu. Tannaḥ punāna ā bhara.*

O Soma, lord of peace, purity and power, purify for us the wealth, honour and excellence both worldly and heavenly which is wonderfully versatile, valuable and admirable, pray sanctify it and bless us with the sacred gift.

युवं हि स्थः स्वर्पती इन्द्रश्च सोम गोपती ।

ईशाना पिप्यतं धियः ॥ २ ॥

2. *Yuvaṁ hi sthaḥ svarpatī indraśca soma gopatī. īśānā pipyataṁ dhiyaḥ.*

O Soma, lord of peace and purity, Indra, lord of honour and excellence, both of you are protectors, sustainers and sanctifiers of earth, earthly well being, culture and sacred speech, of heaven and heavenly light and joy. Rulers and sustainers of existence, pray bless us with exuberant intelligence and will for holy thought, action and advancement.

वृषा पुनान आयुषु स्तनयन्नधि बर्हिषि ।

हरिः सन्योनिमासदत् ॥ ३ ॥

3. *Vṛṣā punāna āyusu stanayann-adhi barhiṣi.
Harih san yonim-āsadat.*

O Soma, giver of showers of fulfilment to the soul in living forms, purifying and sanctifying the soul of each one among humanity, presiding over the evolving forms of nature with the divine will and voice of thunder, taking on the role of creator through the dynamics of universal law, the divine Spirit abides immanent and pervasive in the womb of nature as the total seed of existence.

अवावशन्त धीतयो वृषभस्याधि रेतसि ।

सूनोर्वत्सस्य मातरः ॥ ४ ॥

4. *Avāvaśanta dhītayo vṛṣabhasyādhi retasi.
Sūnor-vatsasya mātaraḥ.*

Just as females in season yearn for a darling offspring, so do the evolving forms of Prakṛti, Mother Nature, inspired by desire, long for the life seed of the omnipotent father of universal life.

कुविद् वृषण्यन्तीभ्यः पुनानो गर्भमादधत् ।

याः शुक्रं दुहते पर्यः ॥ ५ ॥

5. *Kuvid-vṛṣaṇyantībhyaḥ punāno garbhamāda-
dhat. Yāḥ śukraṁ duhate payāḥ.*

The great lord omnipotent Soma, pure and immaculate, impregnates the forms of nature overflowing with desire which receive the seed and create living milk for the growth of life.

उप शिक्षापतस्थुषो भियसमा धेहि शत्रुषु ।

पवमान विदा रयिम् ॥ ६ ॥

6. *Upa śikṣāpatasthuṣo bhiyasamā dhehi śatruṣu.
Pavamāna vidā rayim.*

O lord of purity, those who stay far off, bring close and instruct; those who are negative, strike with fear; bring wealth, honour and excellence for life.

नि शत्रोः सोम वृष्यं नि शुष्मं नि वयस्तिर ।
दूरे वा सतो अन्ति वा ॥ ७ ॥

7. *Ni śatroḥ soma vṛṣṇyaṁ ni śuṣmaṁ ni vayastira.
Dūre vā sato anti vā.*

O Soma, lord of peace, power and purification, negate, overcome and win over the exuberance, power and exploitation, and the spirit of the enemy's enmity whether he is far or near.

Mandala 9/Sukta 20

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

प्र कविर्देववीतयेऽव्यो वारैभिरर्षति ।
साह्वान्विश्वा अभि स्पृधः ॥ १ ॥

1. *Pra kavir-devavītaye'vyo vārebhir-arṣati.
Sāhvān viśvā abhi spr̥dhah.*

Soma, creative poet and universal visionary, all protective, withstanding all rivalry and opposition, moves on with protection, advancement and choice gifts for the creative souls for their divine fulfilment.

स हि ष्मा जरितृभ्य आ वाजं गोमन्तमिन्वति ।
पवमानः सहस्त्रिणम् ॥ २ ॥

2. *Sa hi śmā jaritr̥bhya ā vājaṁ gomantam-invati.
Pavamānaḥ sahasriṇam.*

He alone, pure, purifying and dynamic, brings for the celebrants thousandfold food, energy and advancement with victory inspired and infused with intelligence, knowledge, culture and enlightenment.

परि विश्वानि चेतसा मृशसे पवसे मती ।

स नः सोम श्रवो विदः ॥ ३ ॥

3. *Pari viśvāni cetasā mṛśase pavase matī.
Sa naḥ soma śravo vidah.*

O lord, you give us all good things of the world we love with our heart's desire. You inspire and energise our intellect, understanding and will for action. O Soma, pray bring us the wealth of honour and fame with all forms of life's excellence.

अभ्यर्ष बृहद्यशो मघवद्भ्यो ध्रुवं रयिम् ।

इषं स्तोतृभ्य आ भर ॥ ४ ॥

4. *Abhyarṣa bṛhadyaśo maghavadbhyo dhruvaṁ rayim. Iṣaṁ stotṛbhya ā bharā.*

Bring wide and expansive fame for the men of honour and generosity, bring wealth and power, bring food, energy, knowledge and excellence of mind and soul for the celebrants.

त्वं राजैव सुव्रतो गिरः सोमा विवेशिथ ।

पुनानो वह्ने अब्हुत ॥ ५ ॥

5. *Tvaṁ rājeva suvrato girah somā viveśitha.
Punāno vahne adbhuta.*

O Soma, you are like a ruler sustainer of the holy laws of existence. You are present in the hymns of

the Veda and you inspire the songs of celebrants. Pure and purifying, O wielder and sustainer of the universe, you are wondrous great and sublime, the like of which never was and never shall be, rival there is none.

स वह्नि॒रप्सु दुष्ट॑रो मृ॒ज्यमा॑नो ग॒र्भस्त्योः ।

सोम॑श्च॒मूर्षु॑ सीदति ॥ ६ ॥

6. *Sa vahnirapsu duṣṭaro mṛjyamāno gabhastyoḥ. Somaścamūṣu sīdati.*

That lord Soma, burden bearer of existence, is the universal inspirer, energiser and enlightener, the very passion and fire of life, pervasive in the waters of space, unconquerable, blazing in the self-circuit of his own refulgence, and he abides in the holy ladles of yajna as much as in the mighty majestic armies of the universe.

क्री॒ळुर्म॒खो न म॑ह्युः प॒वित्रं॑ सोम गच्छ॑सि ।

दध॑त्स्तो॒त्रे सु॒वीर्य॑म् ॥ ७ ॥

7. *Kṛīḷurmakho na mahyauḥ pavitraṁ soma gacchasi. Dadhat stotre suvīryam.*

O Soma, you are joyous and playful, generous at heart as the very yajnic creation of the exuberant world, you move to the heart of the celebrants with purity of divinity, and inspire and infuse the hymns of Veda and songs of the devotees with the spirit of divinity and creative exuberance.

Mandala 9/Sukta 21

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

ए॒ते धा॑व॒न्ती॒न्द॒वः सोमा॑ इन्द्रा॒य घृ॑ष्वयः ।

म॒त्स॒रासः॑ स्व॒र्विदः॑ ॥ १ ॥

1. *Ete dhāvantīndavaḥ somā indrāya ghr̥ṣvayaḥ.
Matsarāsaḥ svarvidaḥ.*

These Soma streams of divine joy and exhilaration, agile, mirthful, ecstatic and refulgent, flow free in honour of Indra, lord of the beauty and glory of life.

प्रवृण्वन्तो अभियुजः सुष्वये वरिवोविदः ।
स्वयं स्तोत्रे वयस्कृतः ॥ २ ॥

2. *Pravr̥ṇvanto abhiyujāḥ suṣvaye varivovidaḥ.
Svayam stotre vayaskṛtaḥ.*

These streams of soma are graciously favourable, readily helpful, harbingers of wealth, honour and fame for the devotees and naturally and by themselves givers of health and longevity for the singers and celebrants of divinity in song.

वृथा क्रीळन्त इन्द्रवः सधस्थमभ्येकमिह ।
सिन्धोरूर्मा व्यक्षरन् ॥ ३ ॥

3. *Vṛthā krīḷanta indavaḥ sadhastham-abhyekamit.
sindhorūrmā vyakṣaran.*

These streams of soma, i.e., floods of rivers, circulations and circumambulations of stars, planets and galaxies, by nature and spontaneously move from and back into the One and only One like the fire of yajna arising from and receding into the same one vedi and like the waves of the sea arising from, playing joyously on and receding into peace into the same one sea.

एते विश्वानि वार्या पर्वमानास आशत ।
हिता न सप्तयो रथे ॥ ४ ॥

4. *Ete viśvāni vāryā pavamānāsa āśata.
Hitā na saptayo rathe.*

All these streams of soma of the world, pure, purifying and flowing, abide in the One and only One like seven colours of the spectrum abiding in the light of the sun.

आस्मिन्पिशङ्गमिन्दवो दधाता वेनमादिशे ।
यो अस्मभ्यमरावा ॥ ५ ॥

5. *Āsmin piśaṅgam-indavo dadhātā venamādiṣe.
Yo asmabhyam-arāvā.*

All these various streams of existential matter and energy bearing colourful forms in this cosmic personality abide by one divinity which brings us total fulfilment.

ऋभुर्न रथ्यं नवं दधाता केतमादिशे ।
शुक्राः पवध्वमर्णसा ॥ ६ ॥

6. *Rbhurna rathyaṁ navam dadhātā ketamādiṣe.
Śukrāḥ pavadhvam-arṇasā.*

Just as an expert artist makes a new chariot and controls the motive power in order to reach the destination so, O Soma, let the pure streams flow, purify us, and bring us blissful enlightenment for total fulfilment.

एत उ त्ये अवीवशन्काष्ठां वाजिनो अक्रत ।
सतः प्रासाविषुर्मतिम् ॥ ७ ॥

7. *Eta u tye avīvaśan kāṣṭhām vājino akrata.
Sataḥ prāsāviṣur-matim.*

Thus do these soma streams of victorious divine light and energy wish and shine and create and lead us to the supreme state of joy, and thus do they animate, inspire and fructify the thought and will of the truly wise.

Mandala 9/Sukta 22

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

एते सोमास आशवो रथाइव प्र वाजिनः ।

सर्गीः सृष्टा अहेषत ॥ १ ॥

1. *Ete somāsa āśavo rathā iva pra vājinaḥ.*
Sargāḥ sṛṣṭā aheṣata.

These soma streams of nature and humanity fast as chariots on course for victory roar like floods let free.

एते वाताइवोरवः पर्जन्यस्येव वृष्टयः ।

अग्नेरिव भ्रमा वृथा ॥ २ ॥

2. *Ete vātā ivoravaḥ parjanyaśyeva vṛṣṭayaḥ.*
Agneriva bhramā vṛthā.

These streams like winds of storm, torrents of rain and flames of fire roar and press forward without effort, spontaneously in their element.

एते पूता विपश्चितः सोमासो दध्याशिरः ।

विपा व्यानशुर्धियः ॥ ३ ॥

3. *Ete pūtā vipaścitaḥ somāso dadhyāśiraḥ.*
Vipā vyānaśurdhiyaḥ.

These living floods of energy, vibrant courses, soothing moons, blazing suns and whirling galaxies,

pure somas all blest by light and will divine of the centre hold of life, inspire the will and awareness of thinking men.

एते मृष्टा अमर्त्याः ससृवांसो न शश्रमुः ।

इयक्षन्तः पथो रजः ॥ ४ ॥

4. *Ete mṛṣṭā amṛtyāḥ sasṛvāṁso na śaśramuḥ.
Iyakṣantaḥ patho rajah.*

All these, sparkling pure immortals ever on the move tire not. Pure energy they are, restless, eager to traverse the paths of space.

एते पृष्ठानि रोदसोर्विप्रयन्तो व्यानशुः ।

उतेदमुत्तमं रजः ॥ ५ ॥

5. *Ete pṛṣṭhāni rodasorviprayanto vyānaśuḥ.
Utedam-uttamam rajah.*

Pressing forward on the journey all round, they cross the regions of heaven and earth and then reach the highest pinnacle of light and space in existence.

तन्तुं तन्वानमुत्तममनु प्रवत आशत ।

उतेदमुत्तमाय्यम् ॥ ६ ॥

6. *Tantum tanvānam-uttamam-anu pravata āśata.
Utedam-uttamāyyam.*

Moving on with the flow of life across the expansive web of creative existence, they reach the ultimate where life can reach, the infinite.

त्वं सोमं पणिभ्य आ वसु गव्यानि धारयः ।

तत् तन्तुमचिक्रदः ॥ ७ ॥

7. *Tvaṁ soma paṇibhya ā vasu gavyāni dhārayaḥ.
Tataṁ tantum-acikradaḥ.*

O Soma, peace, purity and wealth of existence, you alone bear and bring the Word, peace of settlement and wealth of culture and enlightenment for humanity, and you turn the wheel of existence, proclaim it with a boom and the web begins to spin out and in.

Mandala 9/Sukta 23

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

सोमा असृग्रमाशवो मधोर्मदस्य धारया ।

अभि विश्वानि काव्या ॥ १ ॥

1. *Somā asṛgram-āśavo madhormadasya dhātayā.
Abhi viśvāni kāvyā.*

I create the rapid streams of soma forms of existence in constant motion with the currents of honeyed ecstasy of nature in evolution in consonance with the universal poetry of divinity articulated in the Veda.

अनु प्रत्नास आयवः पदं नवीयो अक्रमुः ।

रुचे जनन्त सूर्यम् ॥ २ ॥

2. *Anu pratnāsa āyavaḥ padaṁ navīyo akramuḥ.
Ruce jananta sūryam.*

In consequence of the will divine, the eternal particles of Prakṛti move and assume new forms of existence in evolution, and for the sake of light they create the light of stars.

आ पवमान नो भरा॒ऽर्यो अदा॑शुषो॒ गय॑म् ।

कृ॒धि प्र॒जाव॑ती॒रिषः॑ ॥ ३ ॥

3. *Ā pavamāna no bharā'ryo adāśuṣo gayam.*
Kṛdhi prajāvatīriṣaḥ.

O Soma, lord of purity and power, socio-cosmic dynamics, production and munificence, win over the ungenerous, uncreative and selfish people and give us all a peaceful home and food, energy, knowledge and wisdom for sustenance and happy continuance of the human family.

अ॒भि सोमा॑स आ॒यवः॑ पव॒न्ते मद्यं॑ मद॒म् ।

अ॒भि कोशं॑ मधु॒श्चुत॑म् ॥ ४ ॥

4. *Ābhi somāsa āyavaḥ pavante madyaṁ madam.*
Abhi kośaṁ madhuścutam.

The joyous worlds of Soma move on pure and free, life for Soma devotees moves on pure and free, they enjoy the ecstatic beauty and sweetness of the world, and their homes abound in honey sweets distilled from life.

सोमो॑ अ॒र्षति॑ ध॒र्ण॒सिर्दधा॑न इन्द्रि॒यं रस॑म् ।

सु॒वीरो॑ अ॒भि॒शस्ति॑पाः ॥ ५ ॥

5. *Somo arṣati dharṇasir-dadhāna indriyaṁ rasam.*
Suvīro abhiśastipāḥ.

The world of divine soma joy moves on, all sustaining, bearing cherished sweets for pleasure and celebration, the omnipotent is guardian of our honour and fame.

इन्द्राय सोम पवसे देवेभ्यः सधमाद्यः ।

इन्द्रो वाजं सिषाससि ॥ ६ ॥

6. *Indrāya soma pavase devebhyaḥ sadhamādyah.
Indo vājaṁ siṣāsasi.*

O Soma, lord of purity and ecstasy, you flow with love for Indra, the karma yogi and for the men of noble character and action. You abide in the yajnic hall and home, O lord of the beauteous flow of life, and bless us with food, energy, victory and total fulfilment.

अस्य पीत्वा मदानामिन्द्रो वृत्राण्यप्रति ।

जघान जघनच्च नु ॥ ७ ॥

7. *Asya pītvā madānāmindro vṛtrāṇyapрати.
Jaghāna jaghanacca nu.*

Having drunk of the ecstasy of this divine nectar of purity and power, Indra has eliminated and still eliminates the forces of evil and darkness without confronting them as enemies violently.

Mandala 9/Sukta 24

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

प्र सोमासो अधन्विषुः पवमानासु इन्द्रवः ।

श्रीणाना अप्सु मृञ्जत ॥ १ ॥

1. *Pra somāso adhanviṣuḥ pavamānāsa indavah.
Śrīṇānā apsu mṛñjata.*

Soma currents of purity, power and beauty of divinity, purifying and inspiring streams of life's joy, sparkling, and enlightening humanity, when absorbed, and integrated in human thought, word and action reflect

in life and glorify noble people.

अ॒भि गा॒वो॑ अध॒न्विषु॑रापो॒ न प्र॒वता॑ य॒तीः ।

पु॒ना॒ना इन्द्र॑माशत ॥ २ ॥

2. *Abhi gāvo adhanviṣurāpo na pravatā yatīḥ.*
Pūnānā indram-āsata.

The ecstasy and power of soma vibrations energise the mind and senses of the celebrant, purifying and perfecting them, and, thus purified, the senses and mind move to the presence of omnipotent all-joyous Indra like streams and rivers flowing, rushing and joining the sea.

प्र प॑वमान धन्व॒सि सोमेन्द्रा॑य॒ पात॑वे ।

नृ॒भिर्य॑तो वि नी॒यसे ॥ ३ ॥

3. *Pra pavamāna dhanvasi somendrāya pātave.*
Nṛbhiryato vi nīyase.

O Soma, universal power and joy of existence, pure and purifying, you vibrate in the universe like an ocean of nectar. Celebrated by men of vision and wisdom, you arise and manifest in your glory in the devotee's experience and inspire him to rise to divinity.

त्वं सोम॑ नृमा॒द॒नः प॑वस्व च॒र्षणी॑सहे ।

स॒स्त्रिर्यो॑ अनु॒माद्यः ॥ ४ ॥

4. *Tvaṁ soma nṛmādanah pavasva carṣaṇīsahe.*
Sasniryo anumādyah.

O Soma, joyous lover and lord of humanity, let the ecstasy of your presence flow purifying for the protection and fulfilment of humanity, pure, generous

and adorable as you are.

इन्द्रो यदद्रिभिः सुतः पवित्रं परिधावसि ।
अर्मिन्द्रस्य धाम्ने ॥ ५ ॥

5. *Indo yadadribhiḥ sutah pavitram paridhāvasi.*
Aram-indrasya dhāmne.

O Soma, shower of divine beauty and bliss, perceived, internalised and realised through the mind and vision of the celebrant, you vibrate and shine in sanctified awareness as the absolute beauty, bliss and glory of existence for the human soul.

पवस्व वृत्रहन्तमोक्थेभिरनुमाद्यः ।
शुचिः पावको अद्भुतः ॥ ६ ॥

6. *Pavasva vṛtrahantamokthebhir-anumādyah.*
Śuciḥ pāvako adbhutah.

Flow into the heart, beatify the soul, O greatest destroyer of the dirt and darkness of life, in response to our songs of adoration. O Spirit of absolute joy, you are pure, sanctifier and absolutely sublime.

शुचिः पावक उच्यते सोमः सुतस्य मध्वः ।
देवावीरघशंसहा ॥ ७ ॥

7. *Śuciḥ pāvaka ucyate somah sutasya madhvah.*
Devāvīr-aghāśamsahā.

Soma, creator and energiser of existence, ambrosial honey for the enlightened celebrants, is hailed as purifier, sanctifier and protector of the divines and destroyer of sin, scandal, jealousy and enmity.

Mandala 9/Sukta 25*Pavamana Soma Devata, Drdhachyuta Agastya Rshi*

पवस्व दक्षसाधनो देवेभ्यः पीतये हरे ।

मरुद्भ्यो वायवे मदः ॥ १ ॥

1. *Pavasva dakṣasādhano devebhyaḥ pītaye hare.*
Marudbhyo vāyave madaḥ.

O Soma, lord of joy and versatile intelligence of the universe, pure, fluent and all-purifying eliminator of want and suffering, giver of sufficiency, flow, purify and sanctify the powers of noble and generous nature to their full satisfaction, come as ecstasy of life for vibrant humanity, for pranic energy and for the will and intelligence of the seekers of light and dynamism for action.

पवमान धिया हितो ऽ भि योनिं कनिक्रदत् ।

धर्मणा वायुमा विश ॥ २ ॥

2. *Pavamāna dhiyā hito 'bhi yonim kanikradat.*
Dharmanā vāyumā viśa.

O lord of purity and power, let your presence concentrated by senses and mind in awareness, speaking aloud in the heart and soul, abide in the pranic and intelligential vitality of the soul with living consciousness of divine law and virtues of holy life and thus purify and sanctify us.

सं देवैः शोभते वृषा कविर्योनावधि प्रियः ।

वृत्रहा देववीतमः ॥ ३ ॥

3. *Sam devaiḥ śobhate vṛṣā kavir-yonāvadhi priyah.*
Vṛtrahā devavītamah.

Soma, omniscient poetic creator, generous and dear, dearest of divinities and destroyer of the evil and darkness of life, vibrating in the cave of the heart shines glorious in the soul and reflects beatific with the senses, mind, intelligence and will in the conduct and grace of the human personality.

विश्वा रूपाण्याविशन्पुनानो याति हर्यतः ।

यत्रामृतासु आसते ॥ ४ ॥

4. *Viśvā rūpāṇyāviśan punāno yāti haryataḥ.*
Yatrāmṛtāsa āsate.

Soma, pervading all forms of existence in the expansive universe, pure and purifying, goes on blissful, beatific and gracious, the omnipresence in which the enlightened sages abide, having attained freedom from death.

अरुषो जनयन्गिरः सोमः पवत आयुषक् ।

इन्द्रं गच्छन्कविक्रतुः ॥ ५ ॥

5. *Aruṣo janayan girāḥ somaḥ pavata āyusak.*
Indraṁ gacchan kavikratuḥ.

Soma, glorious and blissful omniscient creator of the poetry of existence articulating the divine voice of the Veda flows vibrant and omnipresent to loving humanity especially to men of action and enlightenment.

आ पवस्व मदिन्तम पवित्रं धारया कवे ।

अर्कस्य योनिमासदम् ॥ ६ ॥

6. *Ā pavasva madintama pavitraṁ dhārayā kave.*
Arkasya yonim-āsadam.

O Soma, most exuberant poetic omnipresence, come in a wave of ecstasy and majesty to bless the pure heart of the celebrant which is the seat of the soul and of the golden glow of divinity.

Mandala 9/Sukta 26

Pavamana Soma Devata, Idhmavaha Dardhachyuta Rshi

तममृक्षन्त वाजिनमुपस्थे अदि तेरधि ।

विप्रासो अण्व्या धिया ॥ १ ॥

1. *Tamamṛkṣanta vājinam-upasthe aditeradhi.*
Viprāso aṇvyā dhiyā.

Sages with their subtle mind and intellect, reason and passion, glorify that exuberant bright and potent Soma, lord of universal action and victory, on the vedi in the lap of mother earth.

तं गावो अभ्यनूषत सहस्रधार्मक्षितम् ।

इन्दुं धर्तारमा दिवः ॥ २ ॥

2. *Tam gāvo abhyānūṣata sahasradhāramakṣi-tam.*
Induṁ dhartāramā divaḥ.

That blissful Soma, sustainer of the refulgent heavens, whose generous and inexhaustible grace flows in a thousand streams, the songs of Veda, rays of the sun, and the stars and planets, indeed all that move in the moving universe celebrate and adore.

तं वेधां मेधयाह्यन्पर्वमानमधि द्यवि ।

धर्णसिं भूरिधायसम् ॥ ३ ॥

3. *Tam vedhām medhayāhyan pavamānamadhi*
dyavi. Dharnasim bhūridhāyasam.

That divine and all sustaining, pure and purifying, foundation of existence, wielder and sustainer of infinite forms, stars and galaxies, the sages with their thought, imagination and vision visualise, contemplate and realise unto the heights of heaven.

तमहन्भुरिजोर्धिया संवसानं विवस्वतः ।

पतिं वाचो अदाभ्यम् ॥ ४ ॥

4. *Tamahyan bhurijordhiyā samvasānam vivasvataḥ. Patiṁ vāco adābhyam.*

Hymns of the Veda, wise sages and infinite forms of existence, all with their light, motions, wisdom and vision celebrate and adore that Soma, lord of omniscience, peace and purity who shines radiant in the light of the sun between heaven and earth and who, fearless and indomitable, holds, protects, promotes and speaks through the voice of eternity.

तं सानावधि जामयो हरिं हिन्वन्त्यद्रिभिः ।

हयतं भूरिचक्षसम् ॥ ५ ॥

5. *Taṁ sānāvadhi jāmayo harim hinvantya-dri-bhiḥ. Haryataṁ bhūricakṣasam.*

Sages in unison, with their highest and most intense mental and spiritual faculties, adore, celebrate and realise that Soma on top of existence who is glorious and blissful, destroyer of suffering, and universal watcher, dispenser and disposer of the world of existence.

तं त्वा हिन्वन्ति वेधसुः पर्वमान गिरावृधम् ।

इन्द्रविन्द्राय मत्सरम् ॥ ६ ॥

6. *Tam tvā hinvanti vedhasaḥ pavamāna girāvṛ-
dham. Indavindrāya matsaram.*

O Soma, universal spirit of beauty and bliss, pure, purifying and ever flowing, so glorious as you are celebrated in songs of the universal Vedic eternity, self-realised sages adore and exalt you for the joy and ultimate salvation of the human soul.

Mandala 9/Sukta 27

Pavamana Soma Devata, Nrmadha Angirasa Rshi

एष क्विर्भिष्टुतः पवित्रे अधि तोशते ।

पुनानो घन्नप स्त्रिधः ॥ १ ॥

1. *Eṣa kaviṛ-abhiṣṭutaḥ pavitre adhi tośate.
Punāno ghnannapa sridhaḥ.*

This Soma, creative, inspiring and poetic spirit of universal joy, pure and sanctifying, manifests in the pure and pious consciousness of the devotees, eliminating disturbing negativities when it is contemplated with a concentrated mind.

एष इन्द्राय वायवे स्वर्यित्यरि षिच्यते ।

पवित्रे दक्षसाधनः ॥ २ ॥

2. *Eṣa indrāya vāyave svarjit pari śicyate.
Pavitre dakṣasādhanaḥ.*

This all potent and versatile divine spirit of universal joy manifests in the pure consciousness of the karma-yogi and wins the light of heaven for the vibrant meditative soul.

एष नृभिर्वि नीयते दिवो मूर्धा वृषा सुतः ।

सोमो वनेषु विश्ववित् ॥ ३ ॥

3. *Eṣa nṛbhirvi nīyate divo mūrdhā vṛṣā sutah.*
Somo vaneṣu viśvavit.

This Soma, joyous spirit of divinity, is the summit of heaven, infinitely generous, self-existent and omniscient, and with meditation, the ecstasy of it is collected in abundance in the consciousness by the dedicated sages.

एष गव्युरचिक्रदत्पवमानो हिरण्ययुः ।

इन्दुः सत्राजिदस्तृतः ॥ ४ ॥

4. *Eṣa gavyur-acikradat pavamāno hiranyayuh.*
Induh satrājidastr̥tah.

It loves the earth and earthly joys and loves to give, speaking loud and bold its own eternal Word, it is pure and purifier, it loves the golden beauty and prosperity of life and loves to bless, it is soothing and self-refulgent beautiful, conqueror of all battles of cosmic dynamics, and eternally invincible.

एष सूर्येण हासते पवमानो अधि द्यवि ।

पवित्रे मत्सरो मदः ॥ ५ ॥

5. *Eṣa sūryeṇa hāsate pavamāno adhi dyavi.*
Pavitre matsaro madaḥ.

It rises and abides with the sun on top of the regions of light and, internalised in the pure mind and clairvoyant consciousness, it is the divine ecstasy of the celebrant.

एष शुष्यसिष्यददन्तरिक्षे वृषा हरिः ।

पुनान इन्दुरिन्द्रमा ॥ ६ ॥

6. *Eṣa śuṣmyasiṣyadad-antarikṣe vṛṣā hariḥ.
Punāna indur-indramā.*

This Soma Spirit of eternal joy is omnipotent, all pervasive in space, infinitely generous, eliminator of suffering, and, purifying and sanctifying the human soul, it is the ultimate bliss of existence.

Mandala 9/Sukta 28

Pavamana Soma Devata, Priyamedha Angirasa Rshi

एष वाजी हितो नृभिर्विश्वविन्मनसस्पतिः ।

अव्यो वारं वि धावति ॥ १ ॥

1. *Eṣa vājī hito nṛbhir-viśvavin-manasaspatiḥ.
Avyo vāraṁ vi dhāvati.*

This supreme all potent soma light and joy of the universe is realised by earnest sages within. It is all aware over the universe, master controller of the universal mind energy, all saviour and protector, and without delay it rises and manifests in the inner self of its favourite blessed devotee.

एष पवित्रे अक्षरत्सोमो देवेभ्यः सुतः ।

विश्वा धामान्याविशन् ॥ २ ॥

2. *Eṣa pavitre akṣarat somo devebhyah sutaḥ.
Viśvā dhāmānyāviśan.*

This Soma, divine presence and bliss, emerges and vibrates in holy minds, distilled by them through meditation for the noble souls while it rolls in majesty

in and over all regions of the universe.

एष देवः शुभायतेऽधि योनावर्मर्त्यः ।

वृत्रहा देववीतमः ॥ ३ ॥

3. *Eṣa devaḥ śubhāyate'dhi yonāvamarmartyaḥ.*
Ṽrtrahā devavītamah.

This self-refulgent, immortal divine presence, highest lover of noble and generous souls, pervades and shines all over in the universe through its mode of Prakṛti, dispelling darkness and eliminating evil.

एष वृषा कनिक्रदद्दशभिर्जामिभिर्यतः ।

अभि द्रोणानि धावति ॥ ४ ॥

4. *Eṣa vṛṣā kanikradad-daśabhir-jāmibhir-yataḥ.*
Abhi droṇāni dhāvati.

This omnificent shower of generous divinity vibrating by the dynamics of Prakṛti and her tenfold mode of subtle and gross elements proclaims its presence loud and bold in beauteous forms of mutations and manifestations of nature in the universe.

एष सूर्यमरोचयत्पवमानो विचर्षणिः ।

विश्वा धामानि विश्ववित् ॥ ५ ॥

5. *Eṣa sūryam-arocayat pavamāno vicarṣaṇiḥ.*
Viśvā dhāmāni viśvavit.

This soma illuminates the sun, pure, purifying and dynamic, watching all, pervading all regions of the universe, knowing and controlling all that is in existence.

एष शुष्यदाभ्यः सोमः पुनानो अर्षति ।

देवावीरघशंसहा ॥ ६ ॥

6. *Eṣa śuṣmyadābhyaḥ somaḥ punāno arṣati.*
Devāvīr-agmaśamsahā.

This mighty undauntable Soma, pure and purifying, pervades and rolls in the universe everywhere, protector and promoter of the good and destroyer of sin and scandal.

Mandala 9/Sukta 29

Pavamana Soma Devata, Nṛmedha Angirasa Rshi

प्रास्य॒ धारा॑ अक्षर॒न्वृष्णः॑ सु॒तस्यो॑जसा ।
 दे॒वाँ अनु॑ प्र॒भूष॑तः ॥ १ ॥

1. *Prāsyā dhārā akṣaran vṛṣṇaḥ sutasyaujasā.*
Devāñ anu prabhūṣataḥ.

In character with its self-refulgence, and glorifying its divine powers in nature and humanity, the streams of this mighty virile Soma, pure and immaculate, flow forth with the light and lustre of its omnipotence.

सप्तिं॑ मृ॒जन्ति वे॒धसो॑ गृ॒णन्तः॑ का॒रवो॑ गि॒रा ।
 ज्योति॑र्ज॒ज्ञान॒मुक्थ्य॑म् ॥ २ ॥

2. *Saptim mṛjanti vedhaso gṛṇantaḥ kāravo girā.*
Jyotir-jajñānam-ukthyam.

Sages embellish and exalt the might of the omniscient and omnipotent Soma, poets and artists, with the language of their art, celebrate the divine light thus emerging and rising more and more admirable.

सु॒षहा॑ सोम॒ तानि॑ ते पु॒नाना॑य प्र॒भूव॑सो ।
 व॒धी॑ समु॒द्रमु॒क्थ्य॑म् ॥ ३ ॥

3. *Suṣahā soma tāni te punānāya prabhūvaso.
Vardhā samudram-ukthyam.*

O Soma, lord of universal wealth, power and honour, those divine showers of generosity, those songs of adoration and lights of glory, are holy and winsome for your celebrant. Let the admirable ocean rise and expand.

विश्वा वसूनि संजयन्पवस्व सोम धारया ।

इनु द्वेषांसि सध्र्यक् ॥ ४ ॥

4. *Viśvā vasūni saṁjayan pavasva soma dhārayā.
Inu dveṣāṁsi sadhryak.*

Flow forth profusely, O Soma, lord of peace and glory, by stream and shower, bringing and bestowing abundant wealth, honour and excellence of the world on us, and throw out all jealousy, enmity and malignity far away from us.

रक्षा सु नो अररुषः स्वनात्समस्य कस्य चित् ।

निदो यत्र मुमुच्यहे ॥ ५ ॥

5. *Rakṣā su no araruṣaḥ svanāt samasya kasya cit.
Nido yatra mumucmahe.*

O Soma, save us, protect us fully against the arrogance, pride and malignity of the selfish hoarder and uncharitable exploiter and from whoever else be like that, and let us ever be fearless and free from scandal, malignity and anxiety.

एन्द्रो पार्थिवं रयिं दिव्यं पवस्व धारया ।

द्युमन्तं शुष्ममा भर ॥ ६ ॥

6. *Endo pārthivam rayim divyam pavasva dhārayā. Dyumantam śuṣmamā bhara.*

O Soma, blissful as the moon and generous as showers of rain, pure and purifying, flow forth, sanctify us and bring us streams of wealth, honour and excellence of the earth and heaven, bear and bring us divine strength, forbearance and fortitude of a high order of freedom and progress.

Mandala 9/Sukta 30

Pavamana Soma Devata, Bindu Angirasa Rshi

प्र धारा अस्य शुष्मिणो वृथा पवित्रे अक्षरन् ।

पुनानो वाचमिष्यति ॥ १ ॥

1. *Pra dhārā asya śuṣmiṇo vṛthā pavitre akṣaran. Punāno vācamīṣyati.*

For one who, purifying himself, seeks favour of the divine speech, Sarasvati, showers of the light and power of this soma, mighty, creative and energising divinity, spontaneously stream forth into the sacred heart.

इन्दुर्हियानः स्रोतृभिर्मृज्यमानः कनिक्रदत् ।

इयर्ति वगुमिन्द्रियम् ॥ २ ॥

2. *Indurhiyānaḥ sotṛbhir-mṛjyamānaḥ kanikradat. Iyarti vagnum-indriyam.*

The lord of light and bliss, when solicited by seekers and celebrants, feels exalted, and, speaking loud and bold unto the heart and soul of the supplicant, inspires and augments their perception, intuition and eloquence.

आ नः शुष्मं नृषाह्यं वीरवन्तं पुरुस्पृहम् ।

पवस्व सोम धारया ॥ ३ ॥

3. *Ā naḥ śuṣmaṁ nṛṣāhyaṁ vīravantaṁ purusprham. Pavasva soma dhārayā.*

O Soma, lord of strength and enlightenment, let showers of strength worthy of the brave and victorious inspiring to prowess and chivalry loved by all flow to us in streams of plenty and abundance.

प्र सोमो अति धारया पवमानो असिष्यदत् ।

अभि द्रोणान्यासदम् ॥ ४ ॥

4. *Pra somo ati dhārayā pavamāno asiṣyadat. Abhi droṇānyāsadam.*

Let soma, pure and purifying lord of peace, light and power, flow and advance in shower and streams of innocence and purity into the celebrants' heart and soul.

अप्सु त्वा मधुमत्तमं हरिं हिन्वन्त्यद्रिभिः ।

इन्द्रविन्द्राय पीतये ॥ ५ ॥

5. *Apsu tvā madhumattamaṁ harim hinvantyadri-bhiḥ. Indavindrāya pītaye.*

O Soma, spirit of light, peace and joy, the celebrants, by earnest words, thoughts and acts, invoke, adore and exalt you, sweetest of the sweets in life's honey, destroyer of suffering, fear and anxiety, and urge you on to bless the heart of the suppliant to his full satisfaction.

सुनोता मधुमत्तमं सोममिन्द्राय वज्रिणे ।

चारुं शर्धीय मत्सरम् ॥ ६ ॥

6. *Sunotā madhumattamaṁ somam-indrāya vajriṇe.
Cāruṁ śardhāya matsaram.*

O yajakas, create the sweetest honeyed soma, delicious and exhilarating, to augment the strength, forbearance and fortitude of the adamant soul and, through words, thoughts and actions, to offer it in gratitude to Indra, lord omnipotent wielder of the thunderbolt of justice and dispensation.

Mandala 9/Sukta 31

Pavamana Soma Devata, Gotama Rahugana Rshi

प्र सोमासः स्वा॒ध्यः॑ पव॒माना॒सो अक्रमुः ।

र॒यिं कृ॒ण्वन्ति॒ चेत॑नम् ॥ १ ॥

1. *Pra somāsaḥ svādhyah pavamānāso akramuḥ.
Rayim kṛṇvanti cetanam.*

Exhilarating, thoughtful, pure and purifying soma powers of divine nature and humanity flow, advance, create and promote wealth, honour and excellence of enlightenment and divine awareness.

दिवस्पृ॒थिव्या॒ अधि॒ भवे॑न्दो द्यु॒म्नव॑र्धनः ।

भवा॒ वाजा॑नां पतिः ॥ २ ॥

2. *Divas-prṥthivyā adhi bhavendo dyumnavardhanah. Bhavā vājānām patiḥ.*

Supremely excellent soma spirit of the universe, be the promoter and exalter of our wealth, power and enlightenment on earth and in heaven and be the protector and promoter of the food, energy and excellence of our human community.

तुभ्यं वाता अभिप्रियस्तुभ्यमर्षन्ति सिन्धवः ।

सोमं वर्धन्ति ते महः ॥ ३ ॥

3. *Tubhyam vātā abhipriyas-tubhyam-arṣanti sindhavaḥ. Soma vardhanti te mah.*

O Soma, lord of supreme felicity, the dearest most pleasant winds blow for you, the rolling seas flow for you, and they all exalt your glory.

आ प्यायस्व समेतु ते विश्वतः सोमं वृष्यम् ।

भवा वाजस्य संगथे ॥ ४ ॥

4. *Ā pyāyasva sametu te viśvataḥ soma vṛṣṇyam. Bhavā vājasya saṅgathe.*

Glory be to you, Soma, pray promote and exalt us, may your exalted shower of blessings come from all round. O lord, be with us in all our battles of peace, progress and prosperity.

तुभ्यं गावो घृतं पयो बभ्रो दुदुहे अक्षितम् ।

वर्षिष्ठे अधि सानवि ॥ ५ ॥

5. *Tubhyam gāvo ghr̥tam payo babhro duduhre akṣitam. Varṣiṣṭhe adhi sānavi.*

O lord bearer and sustainer of the universe, in your honour do stars and planets, lands and cows and all energies of nature create inexhaustible milky nutriment of life and adore you on top of generosity and universal love.

स्वायुधस्य ते सतो भुवनस्य पते वयम् ।

इन्द्रो सखित्वमुश्मसि ॥ ६ ॥

6. *Svāyudhasya te sato bhuvanasya pate vayam.
Indo sakhitvam-uśmasi.*

O lord of the universe, excellent and blissful, we desire and pray for your friendship, eternal and imperishable wielder of supreme power of creation, protection and promotion as you are.

Mandala 9/Sukta 32

Pavamana Soma Devata, Shyavashva Atreya Rshi

प्र सोमासो मदच्युतः श्रवसे नो मघोनः ।

सुता विदथे अक्रमुः ॥ १ ॥

1. *Pra somāso madacyutaḥ śravase no maghonaḥ.
Sutā vidathe akramuḥ.*

May the streams of soma, nectar sweet and exhilarating, distilled and sanctified in yajna, flow for the safety, security and fame of our leading lights of honour, power and excellence.

आदीं त्रितस्य योषणो हरिं हिन्वन्त्यद्रिभिः ।

इन्दुमिन्द्राय पीतये ॥ २ ॥

2. *Ādīm tritasya yoṣaṇo harim hinvantyadribhiḥ.
Indum-indrāya pītaye.*

And the vibrant thoughts and words of the sage beyond three fold bondage of body, mind and soul, with all perceptions of sense and conceptions of mind concentrated, rise, reach and exalt the lord of peace and joy, destroyer of suffering, for the enlightenment and ecstasy of the human soul.

आदीँ हंसो यथा गुणं विश्वस्यावीवशन्मतिम् ।

अत्यो न गोभिरज्यते ॥ ३ ॥

3. *Ādīm haṁso yathā gaṇaṁ viśvasyāvīvaśan-matim. Atyo na gobhir-ajyate.*

And just as a hansa bird joins its flock and just as a horse is controlled by reins to reach the destination, so does the soul, having controlled and concentrated all senses, mind and intelligence, rise and join the presence of Divinity, its ultimate haven and home.

उभे सौमावचाकशन्मृगो न तक्तो अर्षसि ।

सीदन्नृतस्य योनिमा ॥ ४ ॥

4. *Ubhe somāvacākaśan mṛgo na takto arṣasi. Sīdann-ṛtasya yonimā.*

O Soma, lord of peace and joy over-watching both heaven and earth, as a lion moves and rambles freely at will in the forest, so do you pervade and vibrate in the world of Prakṛti well seated at the centre in the vedi of yajna, at the seat of human psyche and in the dynamic laws of existence.

अभि गावो अनूषत योषा जारमिव प्रियम् ।

अगन्नजिं यथा हितम् ॥ ५ ॥

5. *Abhi gāvo anūṣata yoṣā jāramiva priyam. Agannājim yathā hitam.*

Just as a maiden admires, longs for and meets her darling lover, so do all perceptions of sense and conceptions of mind with the consciousness concentrate on the divine presence as is their love and faith and reach their end and aim.

अस्मे धेहि द्युमद्यशो मघवद्भ्यश्च मह्यं च ।

सुनि मेधामुत श्रवः ॥ ६ ॥

6. *Asme dhehi dyumadyaśo maghavadbhyaśca mahyaṁ ca. Sanim medhāmuta śravaḥ.*

For all of us, for the leading lights of power, honour and excellence, and for me too, bring honour and fame enriched with enlightenment, bring us food and energy, high order of mind and intelligence and total fulfilment for the soul.

Mandala 9/Sukta 33

Pavamana Soma Devata, Trita Aptya Rshi

प्र सोमासो विप्रश्चितोऽपां न यन्त्यूर्मयः ।

वनानि महिषाईव ॥ १ ॥

1. *Pra somāso vipaścito 'pām na yantyūrmayaḥ. Vanāni mahiṣā iva.*

Just as waves of water rise to the moon and great men strive for things of beauty and goodness, so do inspired learned sages, lovers of dynamic peace and goodness, move forward to realise the supreme power and Spirit of the Vedic hymns.

अभि द्रोणानि बभ्रवः शुक्रा ऋतस्य धारया ।

वाजं गोमन्तमक्षरन् ॥ २ ॥

2. *Abhi droṇāni babhravaḥ śukrā ṛtasya dhārayā. Vājaṁ gomantam-akṣaran.*

Just as pure, powerful, brown nectar streams of soma shower milky energies to fill the casks of exhilarating drink for the aspirants, so do seasoned self-

realised scholars and teachers of Vedic knowledge and experience, pure at heart and clairvoyant in vision and intelligence, let flow powerful exhilarating streams of knowledge and enlightenment in channels of truth, law and immortality for competent and conscientious seekers of life's fulfilment.

सुता इन्द्राय वायवे वरुणाय मरुद्भ्यः ।

सोमा अर्षन्ति विष्णवे ॥ ३ ॥

3. *Sutā indrāya vāyave varuṇāya marudbhyah.
Somā arṣanti viṣṇave.*

Knowledge, wisdom and expertise, valuable and blissful as soma, collected and refined by sages and scholars of vision and experience, flows on for Indra, the ruling soul, Vayu, the vibrant people, Varuna, powers of judgement and dispensation, Maruts, stormy warriors, and Vishnu, universal sustaining powers of life and humanity.

तिस्रो वाच उदीरते गावो मिमन्ति धेनवः ।

हरिरेति कनिक्रदत् ॥ ४ ॥

4. *Tisro vāca udīrate gāvo mimanti dhenavaḥ.
Harireti kanikradat.*

Three Vedic voices of knowledge, action and prayer, loud and bold, enlighten and inspire to goodness, organs of perception and volition urge to good action, while earth and milch cows are profuse in fertility, and the lord of bliss, destroyer of suffering, manifests bright and blissful as life goes on in a state of prosperity.

अभि ब्रह्मीरनूषत यद्ब्रह्मैतस्य मातरः ।

मर्मृज्यन्ते दिवः शिशुम् ॥ ५ ॥

5. *Abhi brahmīr-anūṣata yāhvīr-ṛtasya mātaraḥ.
Marmṛjyante divaḥ śīsum.*

Holy voices, creators and sustainers of the rule of truth and rectitude, ceaselessly flow around strong, refining and doing honour to the teacher, scholar and learner as they enlighten and sanctify the child of heaven, the rising generation.

रायः समुद्रांश्चतुरोऽस्मभ्यं सोम विश्वतः ।

आ पवस्व सहस्रिणः ॥ ६ ॥

6. *Rāyaḥ samudrāṁś-caturo'smabhyaṁ soma
viśvataḥ. Ā pavasva sahasriṇaḥ.*

Flow free, O Soma, divine power, pure and bright, bring us from all around the four oceans of wealth and knowledge a thousandfold.

Mandala 9/Sukta 34

Pavamana Soma Devata, Trita Aptya Rshi

प्र सुवानो धारया तनेन्दुर्हिन्वानो अर्षति ।

रुजद् दृळ्हा व्योजसा ॥ १ ॥

1. *Pra suvāno dhārayā tanendurhinvāno arṣati.
Rujad-dṛḷhā vyojasā.*

Creating, inspiring and impelling life onward all round with streams of divine energy and ambition, Soma, blissful creativity of the lord omnipotent, goes on, breaking down strongholds of negativity, evil and darkness all round with its might and lustre.

सुत इन्द्राय वायवे वरुणाय मरुद्भ्यः ।

सोमो अर्षति विष्णवे ॥ २ ॥

2. *Suta indrāya vāyave varuṇāya marudbhyaḥ.
Somo arṣati viṣṇave.*

Soma, physical, psychic and spiritual streams of energy released by divine creativity, flow all round for Indra, men of power, Vayu, men of energy, Varuna, men of judgement, Maruts, men of ambition, and Vishnu, men of knowledge, wisdom and sustaining generosity.

वृषाणं वृषभिर्यतं सुन्वन्ति सोममद्रिभिः ।
दुहन्ति शक्मना पयः ॥ ३ ॥

3. *Vṛṣāṇaṁ vṛṣabhir-yataṁ sunvanti somamadri-
bhiḥ. Duhanti śakmanā payaḥ.*

Effusive and abundant generative energy of soma, divine creativity, collected and controlled by virile and visionary sages with adamant discipline of body, sense and mind, later scholarly yogis distil and advance further with their spiritual power and thus create still higher food for the soul.

भुवत्त्रितस्य मर्ज्यो भुवदिन्द्राय मत्सरः ।
सं रूपैरज्यते हरिः ॥ ४ ॥

4. *Bhuvat tritasya marjyo bhuvad-indrāya matsa-
raḥ. Saṁ rūpairajyate hariḥ.*

Soma, lord of peace and bliss, is the object of pure meditation for the yogi past the bonds of body, sense and mind, the object for inspiration and ecstasy for the yogi of power on way to aesthetic meditation, and for the average person he is perceived through the infinite forms of divine reflection in life.

अ॒भीमृ॑तस्य वि॒ष्टपं॑ दु॒हते॑ पृ॒श्निमा॑तरः ।

चा॒रुं प्रि॒यत॑मं ह॒विः ॥ ५ ॥

5. *Abhīmṛtasya viṣṭapaṁ duhate pṛśnimātarah.
Cāru priyatamaṁ haviḥ.*

The infinite forms of versatile nature imbibe and assimilate the spirit of divinity on top of the truth and felicity of existence, and that is the dearest and most beautiful divine gift worthy of choice and acceptance.

समे॑न॒महु॑ता इ॒मा गि॑रो अ॒र्षन्ति॑ स॒स्रुतः॑ ।

धे॒नू॒र्वा॒श्रो अ॑वीव॒शत् ॥ ६ ॥

6. *Samenam-ahrutā imā giro arṣanti sasrutah.
Dhenūrvāśro avīvaśat.*

These simple and innocent songs of praise and appreciation rising higher and higher reach Soma, lord of peace and bliss, and may he, kind and loving as a parent, accept and cherish it as a gift of love and faith.

Mandala 9/Sukta 35

Pavaman Soma Devata, Prabhuvasu Angirasa Rshi

आ नः॑ पव॒स्व धा॑र॒या प॑व॒मान॑ र॒यिं पृ॑थुम् ।

य॒या ज्योति॑र्वि॒दासि॑ नः ॥ १ ॥

1. *Ā naḥ pavasva dhārayā pavamāna rayiṁ pṛ-thum.
Yayā jyotir-vidāsi naḥ.*

O Soma, lord of purity, pray purify and sanctify us with showers of divine peace, and bring us wealth, honour and excellence of high order by virtue of which you are the sole lord and giver of light and grandeur to us.

इन्द्रो॑ समुद्रमी॒ङ्क्षु॒य॒ पव॑स्व विश्वमेजय ।

रा॒यो ध॒र्ता न॒ ओज॑सा ॥ २ ॥

2. *Indo samudram-īṅkhaya pavasva viśvamejaya.*
Rāyo dhartā na ojasā.

O lord of peace, heavenly light and beauty, all pervasive vitaliser of the oceans of space, energiser of the cosmos to move and expand by your omnipotence and refulgence, wielder, controller and giver of universal wealth, honour and excellence, pray radiate your refulgence and glory, purify and bless us too.

त्वया॑ वी॒रेण॑ वी॒रवो॑ऽभि ध्या॒म पृ॒तन्य॑तः ।

क्ष॒रा णो॑ अ॒भि वा॒र्यम् ॥ ३ ॥

3. *Tvayā vīreṇa vīravo 'bhi śyāma pṛtanyataḥ.*
Kṣarā ṇo abhi vāryam.

By your heroic gift of bravery and fortitude, let us win our rivals, contestants and enemies. Let choice wealth, honour and excellence flow to us.

प्र॒ वाज॑मिन्द्रु॒रिष्य॑ति॒ सिषा॑सन्वाज॒सा ऋषिः॑ ।

व्र॒ता वि॒दान॑ आयु॒धा ॥ ४ ॥

4. *Pra vājam-indur-iṣyati siṣāsan vājasā ṛṣiḥ.*
Vratā vidāna āyudhā.

Indu, lord of soma beauty and grandeur, loves and inspires victory, rousing the devotee with strength, courage and fortitude; He is all watching omniscient guardian; knowing and controlling laws and disciplines of Dharma, is ever awake with protection and dispensation by the arms of justice.

तं गीर्भिर्वीचमीङ्क्षुयं पुनानं वासयामसि ।

सोमं जनस्य गोपतिम् ॥ ५ ॥

5. *Tam gīrbhir-vācam-īṅkhyam punānam vāsayā-masi. Somaṁ janasya gopatim.*

With hymns of adoration we exalt and glorify Soma, inspirer of song, purifier, saviour and guardian of humanity and their lands, cows and culture.

विश्वो यस्य व्रते जनो दाधार धर्मणस्पतेः ।

पुनानस्य प्रभूवसोः ॥ ६ ॥

6. *Viśvo yasya vrate jano dādadhāra dharmaṇaspate. Punānasya prabhūvasoḥ.*

We adore and glorify Soma, lord of universal wealth, honour and excellence, ordainer and guardian of Dharma and all purifier, who holds and sustains the entire world of humanity in his law of existence.

Mandala 9/Sukta 36

Pavamana Soma Devata, Prabhuvasu Angirasa Rshi

असर्जि रथ्यो यथा पवित्रे चम्बोः सुतः ।

कार्ष्ण्वजी न्यक्रमीत् ॥ १ ॥

1. *Asarji rathyo yathā pavitre camvoḥ sutah. Kārṣman vājī nyakramīt.*

Just as a passionate champion warrior shoots to the goal straight, so does Soma, potent spirit of peace, purity and glory, invoked and celebrated with devotion in the purity of heart and soul, descends to the centre core of the heart without delay.

स वह्निः सोमं जागृविः पवस्व देववीरति ।

अभि कोशं मधुश्चुतम् ॥ २ ॥

2. *Sa vahniḥ soma jāgrviḥ pavasva devavīrati.*
Abhi kośaṁ madhuścutam.

O Soma, burden bearer of existence, inspirer and giver of enlightenment, ever awake and giver of awakenment, lover of celebrants of divine mind, we pray, let the streams of honeyed soma of light and joy flow free to the heart of the devotee.

स नो ज्योतींषि पूर्व्यं पवमानं वि रोचय ।

क्रत्वे दक्षाय नो हिनु ॥ ३ ॥

3. *Sa no jyotīṁṣi pūrvya pavamāna vi rocaya.*
Kratve dakṣāya no hinu.

O Soma, lord of light, peace and joy, pure, purifying and timeless, let the lights of knowledge shine upon us and inspire and motivate us to engage and achieve expertise and success in the science of yajnic creation and production for the common good.

शुम्भमानं ऋतायुभिर्मृज्यमानो गभस्त्योः ।

पवते वारं अव्यये ॥ ४ ॥

4. *Śumbhamāna ṛtāyubhir-mṛjyamāno gabhas-tyoḥ.*
Pavate vare avyaye.

Glorious Soma, eternal divine light and energy of the universe, adored and glorified by the lovers of truth, natural law and creative yajna for universal social causes, flows ceaselessly and constantly in the imperishable circuit of its own light and supremacy in the cosmos.

स विश्वा दाशुषे वसु सोमो दिव्यानि पार्थिवा ।
पवतामान्तरिक्ष्या ॥ ५ ॥

5. *Sa viśvā dāśuṣe vasu somo divyāni pārthivā.
Pavatām-āntarikṣyā.*

May Soma, we pray, purify and set aflow all wealth, honour and excellence of the world, earthly, heavenly and of the middle regions for the generous yajamana and all.

आ दिवस्पृष्ठमश्वयुर्गव्ययुः सोम रोहसि ।
वीर्युः शवसस्पते ॥ ६ ॥

6. *Ā divaspr̥ṣṭham-aśvayur-gvyayuh soma rohasi.
Virayuh śavasaspate.*

O Soma, lord of purity, power and life energy, giver of strength and courage, lover of lands, cows and culture, horses, victory and advancement, brave warriors and noble progeny for humanity, you pervade and prevail not only on earth and in the skies, you shine in glory on top of heaven too for the sake of devoted celebrants.

Mandala 9/Sukta 37

Pavamana Soma Devata, Rahugana Angirasa Rshi

स सुतः पीतये वृषा सोमः पवित्रे अर्षति ।
विघ्नत्रक्षांसि देवयुः ॥ १ ॥

1. *Sa sutaḥ pītaye vṛṣā somaḥ pavitre arṣati.
Vighnan rakṣāṁsi devayuh.*

Soma, supremely generous Spirit of existence, self-revealed, self-realised by the devotee, lover or

divine souls, manifests and vibrates in the pure heart of the devotee, eliminating negativities, sin and evil, for the pleasure and ecstasy of the celebrant.

स प्रवित्रे विचक्षणो हरिरर्षति धर्णसिः ।

अभि योनिं कनिक्रदत् ॥ २ ॥

2. *Sa pavitre vicakṣaṇo harirarṣati dharnasiḥ.*
Abhi yonim kanikradat.

Soma, all watching omniscient, destroyer of suffering, omnipotent wielder and sustainer of the universe, pervades and vibrates in Prakṛti, proclaiming its presence loud and bold as thunder.

स वाजी रोचना दिवः पवमानो वि धावति ।

रक्षोहा वारमव्ययम् ॥ ३ ॥

3. *Sa vājī rocanā divaḥ pavamāno vi dhāvati.*
Rakṣohā vāram-avyayam.

This dynamic omnipotent Spirit, light of heaven, pure and purifying, vibrates universally and rushes to the chosen imperishable soul of the devotee, destroying negativities, sin and evil.

स त्रितस्याधि सानवि पवमानो अरोचयत् ।

जामिभिः सूर्य सह ॥ ४ ॥

4. *Sa tritasyādhi sānavi pavamāno arocayat.*
Jāmibhiḥ sūryaṃ saha.

Soma, pure, purifying, and all pervasive across and ever on top of the three worlds of space and three dimensions of time, shines with the sun and other kindred luminaries.

स वृत्रहा वृषा सुतो वरिवोविददाभ्यः ।

सोमो वाजमिवासरत् ॥ ५ ॥

5. *Sa vṛtrahā vṛṣā suto varivovid-adābhyah.*
Somo vājamivāsarāt.

Soma, destroyer of darkness, generous, self-manifestive, self-revealed and self discovered, lord giver of the best of wealth and excellence of the world, fearless and undaunted, pervades and vibrates in existence as Shakti, divine omnipotent energy.

स देवः कविनेषितोऽभि द्रोणानि धावति ।

इन्दुरिन्द्राय मंहना ॥ ६ ॥

6. *Sa devaḥ kavineṣito 'bhi droṇāni dhāvati.*
Indurindrāya maṁhanā.

Self-refulgent generous Soma divine, celebrated by poets, rushes to manifest, brilliant, blissful and great, in the heart of the devotees for the soul's joy.

Mandala 9/Sukta 38

Pavamana Soma Devata, Rahugana Angirasa Rshi

एष उ स्य वृषा रथोऽव्यो वारैभिरर्षति ।

गच्छन्वाजं सहस्रिणम् ॥ १ ॥

1. *Eṣa e sya vṛṣā ratho 'vyo vārebhirarṣati.*
Gacchan vājam sahasriṇam.

This Soma spirit of joy in existence, mighty generous, all protective omnipresent mover, extremely charming, creating and giving thousandfolds of wealth, honour and excellence, vibrates by its dynamic presence at the highest and brightest in the heart of choice souls

and in choice beauties of existence.

एतं त्रितस्य योषणो हरिं हिन्वन्त्यद्रिभिः ।
इन्दुमिन्द्राय पीतये ॥ २ ॥

2. *Etam tritasya yoṣaṇo harim hinvantyadribhiḥ.*
Indumindrāya pītaye.

This Spirit of joy, eliminator of suffering, happy voices of the sage past three bondages of body, mind and soul adore, with the intensity of adamant meditation for the spiritual joy of general humanity.

एतं त्यं हरितो दशं मर्मज्यन्ते अपस्युवः ।
याभिर्मदाय शुम्भते ॥ ३ ॥

3. *Etam tyaṁ harito daśa marmajyante apasyuvaḥ.*
Yābhirmadāya śumbhate.

This Soma, ten senses and ten pranas of the devotee, well controlled past sufferance and pointed to concentrative meditation, present in uninvolved purity of form, by which experience the bright presence is glorified for the soul's joy.

एष स्य मानुषीष्वा श्येनो न विक्षु सीदति ।
गच्छञ्ज्जारो न योषितम् ॥ ४ ॥

4. *Eṣa sya mānuṣīṣvā śyeno na vikṣu sīdati.*
Gacchañjāro na yoṣitam.

This Soma pervades and shines in the generality of humanity like the eagle, victorious conqueror of the skies, shining and radiating like the moon, lover and admirer of its darling, the lovely night.

एष स्य मद्यो रसोऽ व चष्टे दिवः शिशुः ।

य इन्दुर्वारिमाविशत् ॥ ५ ॥

5. *Eṣa sya madyo raso'va caṣṭe divaḥ śiśuḥ.*
Ya indur-vāram-āviśat.

This ecstatic bliss, honey sweet of life's joy, appears like the rising sun at dawn when, as the beauty and glory of existence, it reflects in the heart of the chosen soul.

एष स्य पीतये सुतो हरिरर्षति धर्णसिः ।

क्रन्दन्योनिमभि प्रियम् ॥ ६ ॥

6. *Eṣa sya pītaye suto harir-arṣati dharṇāsīḥ.*
Krandan yonimabhi priyam.

This Soma spirit of joy, self-manifestive, all wielder and sustainer, reflects with a boom in its darling form, the golden womb of Prakṛti, and rolls around for the joyous experience of humanity eliminating pain and sufferance.

Mandala 9/Sukta 39

Pavamana Soma Devata, Brhanmati Angirasa Rshi

आशुरर्ष बृहन्मते परि प्रियेण धाम्ना ।

यत्र देवा इति ब्रवन् ॥ १ ॥

1. *Āśurarṣa brhanmate pari priyeṇa dhāmnā.*
Yatra devā iti bravan.

O Soma, spirit of universal joy and infinite light of intelligence, flow fast forward with your own essential and dear light and lustre of form and come where the divines dwell, and proclaim your presence.

परिष्कृण्वन्ननिष्कृतं जनाय यातयन्निषः ।

वृष्टिं दिवः परि स्रव ॥ २ ॥

2. *Pariṣkṛṇvann-anīṣkṛtaṁ janāya yātayann-iṣaḥ.
Vṛṣṭim divaḥ pari srava.*

Go forward cleansing, purifying and perfecting the uninitiated, leading people to strive for food, energy and advancement. Indeed, bring the showers of the light of heaven on earth.

सुत एति पवित्र आ त्विषिं दधान ओजसा ।

विचक्षाणो विरोचयन् ॥ ३ ॥

3. *Suta eti pavitra ā tviṣim dadhāna ojasā.
Vicakṣāṇo virocayan.*

Soma, universal watchful guardian and light giver of the world, discovered and realised in the self, wearing its celestial light and lustre, manifests and shines in the pure soul of the devotee.

अयं स यो दिवस्पति रघुयामा पवित्र आ ।

सिन्धोरूर्मा व्यक्षरत् ॥ ४ ॥

4. *Ayam sa yo divaspati raghuyāmā pavitra ā.
Sindhorūrmā vyakṣarat.*

This Soma is the spirit of joy which, at instant and universal speed, descends and manifests in the devotee's pure soul from the light of divinity and stimulates oceanic waves of ecstasy to roll in the heart.

आविवांसन्परावतो अथो अवावतः सुतः ।

इन्द्राय सिच्यते मधु ॥ ५ ॥

5. *Āvivāsan parāvato atho arvāvataḥ sutaḥ.
Indrāya sicyate madhu.*

Self-manifested, illuminating the soul from far as well as from near, it rains showers of honey sweets of divine ecstasy for the soul.

समीचीना अनूषत हरिं हिन्वन्त्यद्रिभिः ।
योनावृतस्य सीदत ॥ ६ ॥

6. *Samīcīnā anūṣata harim hanvantyadribhiḥ.
Yonāvṛtasya sīdata.*

Devoted yajakas in faith and perfect form together adore and glorify Soma, eliminator of pain, and with adamant practice of meditation stimulate its presence to power and ecstasy for themselves. O Soma, pray, arise and bless the yajnic as well as the psychic vedi with your presence, the vedi that is your own seat of Truth and divine Law.

Mandala 9/Sukta 40

Pavamana Soma Devata, Brhanmati Angirasa Rshi

पुनानो अक्रमीदभि विश्वा मृधो विचर्षणिः ।
शुम्भन्ति विप्रं धीतिभिः ॥ १ ॥

1. *Punāno akramīdabhi viśvā mṛdho vicarṣaṇiḥ.
Śumbhanti vipraṁ dhītibhiḥ.*

Soma, spirit of universal purity and purification, all watching, faces and overcomes all adversaries of the carnal world. Sages celebrate and glorify the vibrant all prevailing spirit with songs of adoration.

आ योनिमरुणो रुहद्रमदिन्द्रं वृषा सुतः ।

ध्रुवे सदसि सीदति ॥ २ ॥

2. *Ā yonimaruno ruhad-gamad-indraṁ vṛṣā sutaḥ.
Dhruve sadasi sīdati.*

The glorious light of divinity, self-manifested and self-existent, pervades its natural abode, the world of Prakṛti, and the generous spirit pervades the human soul too, and while it seats itself in the unshakable faith of man, the human soul too, purified and sanctified, abides in the eternal presence of divinity.

नू नो रयिं महामिन्द्रोऽस्मभ्यं सोम विश्वतः ।

आ पवस्व सहस्रिणम् ॥ ३ ॥

3. *Nū no rayiṁ mahāmindro'smabhyaṁ soma viśvataḥ. Ā pavasva sahasriṇam.*

Soma, lord of universal glory, blissful omnipresence, bring us great wealth, honour and excellence of the world from all around, let it flow to us in a thousand streams.

विश्वा सोम पवमान द्युम्नानीन्द्रवा भर ।

विदाः सहस्रिणीरिषः ॥ ४ ॥

4. *Viśvā soma pavamāna dyumnānīndravā bhara.
Vidāḥ sahasriṇīriṣaḥ.*

O Soma, spirit of universal bliss and beauty, bring us the light, lustre and glory of all the world. Bless us with a thousandfold food, energy and advancement in knowledge, culture and values of Dharma.

स नः पुनान आ भर रयिं स्तोत्रे सुवीर्यम् ।

जरितुर्वर्धया गिरः ॥ ५ ॥

5. *Sa naḥ punāna ā bhara rayiṁ stotre suvīryam.
Jaritur-vardhayā girah.*

May the lord, Soma, pure and purifying, bring us wealth, honour and excellence, bless us with divine strength and generous heroism for the celebrant, and elevate and exalt the devotees' songs of adoration.

पुनान इन्दुवा भर सोम द्विबर्हसं रयिम् ।

वृषन्निन्दो न उक्थ्यम् ॥ ६ ॥

6. *Punāna indavā bhara soma dvibarhasaṁ rayiṁ.
Vṛṣannindo na ukthyam.*

O Soma, lord of peace, beauty, power and divine bliss, bring us the honour, excellence and glory of both the worlds, earth and heaven, and, O generous lord, bless us with excellence worthy of celebration in sacred song for presentation to divinity.

Mandala 9/Sukta 41

Pavamana Soma Devata, Medhyatithi Kanva Rshi

प्र ये गावो न भूर्णयस्त्वेषा अयासो अक्रमुः ।

घ्नन्तः कृष्णामप त्वचम् ॥ १ ॥

1. *Pra ye gāvo na bhūrṇayas-tveṣā ayāso akramuḥ.
Ghnantaḥ kṛṣṇāmapa tvacam.*

We adore the ceaseless radiations of divinity which, like restless rays of the sun, blazing with lustrous glory, move and shower on the earth and dispel the dark cover of the night.

सुवितस्य मनामहेऽ ति सेतुं दुराव्यम् ।

साह्वासो दस्युमव्रतम् ॥ २ ॥

2. *Su vitasya manāmahe'ti setuṁ durāvyam.*
Sāhvāṁso dasyum-avratam.

We honour and adore that divine bridge to peace and prosperity, otherwise difficult to cross, which faces and overcomes selfish, uncreative and destructive elements of life addicted to lawlessness.

शृण्वे वृष्टेरिव स्वनः पवमानस्य शुष्मिणः ।

चरन्ति विद्युतो दिवि ॥ ३ ॥

3. *Śṛṇve vṛṣṭeriva svanaḥ pavamānasya śuṣmiṇaḥ.*
Caranti vidyuto divi.

The music of divinity, pure, purifying and edifying, is heard like showers of rain on earth, like flashes of lightning and roar of thunder which shine and rumble over the sky. This is the reflection of the might, majesty and generosity of Soma.

आ पवस्व महीमिषं गोमदिन्द्रो हिरण्यवत् ।

अश्वावद्वाजवत्सुतः ॥ ४ ॥

4. *Ā pavasva mahīmiṣaṁ gomadindo hirṇyavat.*
Aśvāvad-vājavat sutah.

O Soma, divine presence of might, majesty and bliss concentrated in the mind and soul, let showers of great energy and pure prosperity flow, abounding in lands and cows, knowledge and culture, golden beauties of riches, horses, speed and progress of achievement, and then attainment of the ultimate victory.

स पवस्व विचर्षण आ मही रोदसी पूण ।

उषाः सूर्यो न रश्मिभिः ॥ ५ ॥

5. *Sa pavasva vicarṣaṇa ā mahī rodasī prṇa.*
Uṣāḥ sūryo na raśmibhiḥ.

O lord all watchful, ever awake, fill the great earth and heaven with prosperity, light and beauty of life like the sun which blesses the dawn with the beauty and glory of its rays of light.

परि णः शर्मयन्त्या धारया सोम विश्वतः ।

सरा रसेव विष्टपम् ॥ ६ ॥

6. *Pari ṇaḥ śarmayantyā dhārayā soma viśvataḥ.*
Sarā raseva viṣṭapam.

O Soma, spirit of beauty, bliss and peace, just as the universe from centre to summit abounds in the beauty and majesty of divinity, so let us all in heart and soul be blest with showers of peace and pleasure of total well-being from all around our life in space and time.

Mandala 9/Sukta 42

Pavamana Soma Devata, Medhyatithi Kanva Rshi

जनयत्रोचना दिवो जनयन्नप्सु सूर्यम् ।

वसानो गा अपो हरिः ॥ १ ॥

1. *Janayan rocanā divo janayannapsu sūryam.*
Vasāno gā apo hariḥ.

Soma, giver of peace, creator and sustainer of the world of existence, eliminator of want and suffering, creates the regions of heavenly light, creates the stars in space, and creates the waters and the planets such as

earth, pervading, bearing and transcending them all.

एष प्रत्नेन मन्मना देवो देवेभ्यस्परि ।

धारया पवते सुतः ॥ २ ॥

2. *Eṣa pratnena manmanā devo devebhyaspari.
Dhārayā pavate sutaḥ.*

This divine Soma, light and life of the world, self-realised by the sages and adored with ancient and eternal hymns of the Veda, vibrates for them in the heart and soul and sanctifies them with showers of heavenly bliss.

वावृधानाय तूर्वये पवन्ते वाजसातये ।

सोमाः सहस्रपाजसः ॥ ३ ॥

3. *Vāvṛdhānāya tūrvaye pavante vājasātaye.
Somāḥ sahasrapājasah.*

Mighty powerful streams of Soma, full of thousand-fold vigour and promise flow for the karma-yogi, progressive man of initiative, creative ambition and efficiency of action, sanctifying and preparing him for the achievement of his goal.

दुहानः प्रत्नमित्ययः पवित्रे परि षिच्यते ।

क्रन्दन्देवाँ अजीजनत् ॥ ४ ॥

4. *Duhānaḥ pratnamit payaḥ pavitre pari ṣicyate.
Krandan devāñ ajījanat.*

Creating the eternal life-giving food of divine ecstasy for the soul, the presence of blissful Soma vibrates in the heart of the celebrant and, calling out as if loud and bold, awakens the dormant divine

potentialities of the devotee to active possibilities.

अ॒भि वि॒श्वानि॒ वार्या॑भि दे॒वाँ ऋ॒तावृ॑धः ।

सोमः पु॒नानो॑ अ॒र्षति ॥ ५ ॥

5. *Abhi viśvāni vāryā'bhi devāñ ṛtāvṛdhaḥ.*
Somaḥ punāno arṣati.

Soma, purifying the heart and soul of humanity, creates and brings up all the choice wealth, honours and excellences of the world for the noble and generous brilliancies of humanity dedicated in service to the laws and values of truth and rectitude in life.

गोम॑न्नः सोम वी॒रव॑दश्वा॒वद्वाज॑वत्सुतः ।

पव॑स्व बृ॒हती॑रिषः ॥ ६ ॥

6. *Gomannah soma vīravat-aśvāvat-vājavat sutah.*
Pavasva brhatīriṣaḥ.

O Soma, adored and glorified in self-realisation, let streams of pure abundant food, energy, possibilities and achievements flow for us, rich in lands and cows, honour and culture, noble progeny and brave warriors, horses, speedy progress and victories, vibrant initiative and perfect fulfilment.

Mandala 9/Sukta 43

Pavamana Soma Devata, Medhyatithi Kanva Rshi

यो अ॒त्य॑ इ॒व मृ॒ज्यते॒ गोभि॑र्म॒दाय॑ ह॒र्यतः॑ ।

तं गी॑र्भिर्वी॒सयाम॑सि ॥ १ ॥

1. *Yo atya iva mṛjyate gobhirmadāya haryataḥ.*
Tam gīrbhir-vāsayāmasi.

The Soma which is radiant and pure like virgin

energy of nature and most blissful in experience is realised for spiritual joy through the senses, mind and intelligence.

तं नो विश्वा अवस्युवो गिरः शुम्भन्ति पूर्वथा ।
इन्दुमिन्द्राय पीतये ॥ २ ॥

2. *Tam no viśvā avasyuvo girah śumbhanti pūrva-thā. Indumindrāya pītaye.*

That Soma of beauty, bliss and glory, all our senses, in search of protection and advancement, adore and glorify as ever before for the spiritual joy of the soul.

पुनानो याति हर्यतः सोमो गीर्भिः परिष्कृतः ।
विप्रस्य मेध्यातिथेः ॥ ३ ॥

3. *Punāno yāti haryataḥ somo gīrbhiḥ pariskṛtaḥ. Viprasya medhyātithēḥ.*

Pure and purifying, blissful in experience, adored and glorified with songs of divinity by the vibrant sagely celebrant dedicated to the yoga of the knowledge way, Soma vibrates in the soul.

पवमान विदा रयिमस्मभ्यं सोम सुश्रियम् ।
इन्दो सहस्रवर्चसम् ॥ ४ ॥

4. *Pavamāna vidā rayim-asmabhyam soma suśriyam. Indo sahara-varcasam.*

O Soma, gracious and blissful, pure and purifying divinity, bring us wealth, honour and excellence sanctified in truth, beauty and grace of the light and lustre of a thousand suns.

इन्द्रुत्यो न वाजसृत्कनिंक्रन्ति पवित्र आ ।

यदक्षरति देवयुः ॥ ५ ॥

5. *Induratyō na vājasṛt kanikranti pavitra ā.
Yadakṣārati devayuh.*

O Soma, Spirit of light, beauty and grace of life's vitality, moving fast like showers of energy in life's evolution in the service of divine purpose, come into the pure heart of the dedicated sage and flow free loud and bold with the message of the divine presence.

पवस्व वाजसातये विप्रस्य गृणतो वृधे ।

सोम रास्व सुवीर्यम् ॥ ६ ॥

6. *Pavasva vājasātaye viprasya gṛṇato vṛdhe.
Soma rāsva suvīryam.*

Come, O Soma, bless and sanctify the dedicated celebrant for advancement and achievement of his life's mission and bring us noble vigour and vitality, a brave progeny and heroic powers of progress.

Mandala 9/Sukta 44

Pavamana Soma Devata, Ayasya Angirasa Rshi

प्र ण इन्द्रो महे तन ऊर्मि न बिभ्रदर्षसि ।

अभि देवाँ अयास्यः ॥ १ ॥

1. *Pra ṇa indo mahe tana ūrmiṃ na bhibhradar-
ṣasi. Abhi devāñ ayāsyah.*

O Soma, vibrant and fast, bearing waves of light and energy of divinity, you radiate to the noble and brilliant divine souls for our great advancement and achievement all round in life.

मती जुष्टो धिया हितः सोमो हिनवे परावति ।

विप्रस्य धारया कविः ॥ २ ॥

2. *Matī juṣṭo dhiyā hitaḥ somo hinve parāvati.*
Viprasya dhārayā kaviḥ.

Soma, omniscient poet creator, whether far or near in human consciousness, invoked by vision and intelligence through concentration of the mind and senses of sagely celebrants in meditation, inspires the devotee with showers of ecstasy.

अयं देवेषु जागृविः सुत एति पवित्र आ ।

सोमो याति विचर्षणिः ॥ ३ ॥

3. *Ayaṁ deveṣu jāgrviḥ suta eti pavitra ā.*
Somo yāti vicarṣaṇiḥ.

This Soma of divine vigour and ecstasy, all watchful, ever awake among the divines, flows free, and when it is invoked for realisation, it moves and rises to bless the holy heart and soul of the celebrant.

स नः पवस्व वाजयुश्चक्राणश्चारुमध्वरम् ।

बर्हिष्माँ आ विवासति ॥ ४ ॥

4. *Sa naḥ pavasva vājayuś--cakrāṇaścārum-adhva-*
ram. Barhiṣmāñ ā vivāsati.

O Soma, blissful, watchful and gracious, lover of vibrant aspirants of divine progress, beautifier and sanctifier of our yajna with holiness and grace, the vedi is prepared, the grass is spread, the fire is awake, the yajamana invokes you, adores and glorifies, pray come and bless the celebrants' yajna.

स नो भगाय वायवे विप्रवीरः सदावृधः ।

सोमो देवेष्वा यमत् ॥ ५ ॥

5. *Sa no bhagāya vāyave vipravīraḥ sadāvṛdhaḥ.
Somo deveṣvā yamat.*

May Soma, eternal and infinite, inspirer of the holy and brave, come among our noble and generous congregations of yajna and bless us with honour and excellence of a progressive social order vibrant as the winds.

स नो अद्य वसुत्तये क्रतुविद्रातुवित्तमः ।

वाजं जेषि श्रवो बृहत् ॥ ६ ॥

6. *Sa no adya vasuttaye kratuvid-gātuvittamaḥ.
Vājaṁ jeṣi śravo bṛhat.*

Let us celebrate Soma: He, most poetic visionary of the knowledge of holy, creative and progressive action, comes and blesses us with the achievement and victory of success, progress and continuous growth of abundant food, inexhaustible energy, high excellence, universal fame and rising glory.

Mandala 9/Sukta 45

Pavamana Soma Devata, Ayasya Angirasa Rshi

स पवस्व मदाय कं नृचक्षा देववीतये ।

इन्द्रविन्द्राय पीतये ॥ १ ॥

1. *Sa pavasva madāya kaṁ nṛcakṣā devavītaye.
Indavindrāya pītaye.*

O Soma, spirit of light, and joy, omniscient all watchful guardian of humanity, let streams of peace, joy and well-being, pure and sacred, flow for the soul's

exhilaration in divine experience for its dedication to the service and satisfaction of the divinities.

स नो अर्षाभि दूत्यं॑ त्वमिन्द्राय तोशसे ।

देवान्त्सखिभ्य आ वरम् ॥ २ ॥

2. *Sa no arṣābhi dūtyaṁ tvam-indrāya tośase.*
Devāntsakhibhya ā varam.

O Soma, come like a harbinger of peace and joy for the divine experience and ecstasy of the soul, and as giver of holy and higher perception and vision for our friends.

उत त्वामरुणं वयं गोभिरञ्ज्मो मदाय कम् ।

वि नो राये दुरो वृधि ॥ ३ ॥

3. *Uta tvāmaruṇaṁ vayaṁ gobhirañjmo madāya kam.* *Vi no rāye duro vṛdhi.*

O vibrant lord of light and glory, with concentration of mind and senses and with holy words of praise and prayer, we adore you. Pray bring us peace and joy and perfect well being, and open wide the doors of progress for the advancement of our wealth, honour and excellence.

अत्यु पवित्रमक्रमीद्वाजी धुरुं न यामनि ।

इन्दुर्देवेषु पत्यते ॥ ४ ॥

4. *Atyū pavitram-akramīd vājī dhuraṁ na yāmani.*
Indurdeveṣu patyate.

As the omnipotent divine energy is on top as burden bearer of the course of existence, so is Soma, peace and exhilaration of the spirit on top of the course

of the pure heart and soul of the devotee and it flows into the psyche of the divine souls as the spirit of peace and joy of life.

समी सखायो अस्वन्वने क्रीळन्तमत्यविम् ।
इन्दुं नावा अनूषत ॥ ५ ॥

5. *Samī sakhāyo asvaran vane krīḷantamatyavim.*
Indum nāvā anūṣata.

Let friends and devotees on the vedi celebrate Soma, spirit of universal joy, sportive and protective in the beautiful world, and let their songs of adoration glorify the spirit of peace, beauty and divine glory.

तया पवस्व धारया यया पीतो विचक्षसे ।
इन्दो स्तोत्रे सुवीर्यम् ॥ ६ ॥

6. *Tayā pavasva dhārayā yayā pīto vicakṣase.*
Indo stotre suvīryam.

O Soma, spirit of joy and glory, flow pure, purify and sanctify us by that very stream of exhilaration by which, received, loved and adored, you inspire the enlightened celebrant with manly vigour and divine heroism.

Mandala 9/Sukta 46

Pavamana Soma Devata, Ayasya Angirasa Rshi

असृग्रन्देववीतयेऽ त्यासः कृत्व्या इव ।
क्षरन्तः पर्वतावृधः ॥ १ ॥

1. *Asṛgran devavītaye'tyāsaḥ kṛtyā iva.*
kṣarantaḥ parvatāvṛdhaḥ.

Performers of heroic action, like universal

presences grown to veteran heights by knowledge and action, are born and created for divine service of the world and they let flow streams of soma joy for general humanity.

परिष्कृतासु इन्द्रवो योषेव पित्र्यावती ।

वायुं सोमा असृक्षत ॥ २ ॥

2. *Parīṣkṛtāsa indavo yoṣeva pitryāvatī.*
Vāyuṁ somā asṛkṣata.

Initiated, cultured and sanctified like the sacred maiden of her holy parents, these brilliant veterans of knowledge, action and joyous character, having mastered subtle subjects and divined into the mysteries of life, create and release streams of soma joy for the life around.

एते सोमासु इन्द्रवः प्रयस्वन्तश्चमू सुताः ।

इन्द्रं वर्धन्ति कर्मभिः ॥ ३ ॥

3. *Ete somāsa indavaḥ prayasvantaś-camū sutāḥ.*
Indraṁ vardhanti karmabhiḥ.

These joyous veterans, brilliant in mind, well trained and self-directed, trying to act well in planned and well-defined channels, exalt the glory of Indra, their self and the nation by their performance and social success.

आ धावता सुहस्त्यः शुक्रा गृभ्णीत मन्थिना ।

गोभिः श्रीणीत मत्सरम् ॥ ४ ॥

4. *Ā dhāvatā suhastyah śukrā grbhñīta manthinā.*
Gobhiḥ śrīñīta matsaram.

Experts of noble hand and versatile mind, come, take hold of the pure and powerful materials with specialised tools and, with tempering mix and refinement, create the instruments of joyous social development.

स पवस्व धनंजय प्रयन्ता राधसो महः ।

अस्मभ्यं सोम गातुवित् ॥ ५ ॥

5. *Sa pavasva dhanañjaya prayantā rādhaso mahah.
Asmabhyam soma gātuvit.*

O Soma, lord of joy and noble knowledge, winner of wealth and holy power, creator of great infrastructure for development, pure and powerful expert of the paths of history and social development, pray let the streams of peace and joy flow for us.

एतं मृजन्ति मर्ज्यं पवमानं दश क्षिपः ।

इन्द्राय मत्सरं मदम् ॥ ६ ॥

6. *Etam mrjanti marjyam pavamānam daśa kṣipah.
Indrāya matsaram madam.*

This Soma, lord of peace and joy, pure, potent and adorable, ten senses, ten pranas, ten forms of subtle and gross orders of Prakṛti elements serve in conjunction with the mind and intelligence of nature and humanity, and create the joy and excitement of evolution and development in life in honour of Indra, humanity and the lord ruler of humanity.

Mandala 9/Sukta 47

Pavamana Soma Devata, Kavi Bhargava Rshi

अ॒या सोमः सु॒कृत्यया॑ म॒हश्चिद॒भ्यव॑र्धत ।

म॒न्दान॑ उद् वृषायते ॥ १ ॥

1. *Ayā somah sukṛtyayā mahāścid-abhyavardhata.
Mandāna udvṛṣāyate.*

This Soma, lordly Spirit of peace and joy, feels great by this yajnic act of homage and, happy and exalted, loves to advance and exalt the celebrants.

कृ॒तानी॑दस्य॒ कर्त्वा॑ चे॒तन्ते॑ दस्यु॒तर्ह॑णा ।

ऋ॒णा च॑ धृ॒ष्णुश्च॑यते ॥ २ ॥

2. *Kṛtānīdasya kartvā cetante dasyutarhaṇā.
Ṛṇā ca dhṛṣṇuścayate.*

The deeds done and to be done by this Soma, by which he destroys negativities and dispels darkness are known, and, daring and powerful, he acquits the celebrants of debts and obligations.

आ॒त्सोम॑ इन्द्रि॒यो रसो॑ वज्रः॒ सह॑स्र॒सा भु॑वत् ।

उ॒क्थं॑ यद॒स्य जा॑यते ॥ ३ ॥

3. *Āt soma indriyo raso vajraḥ sahasrasā bhuvat.
Uktham yadasya jāyate.*

And when the song of adoration is sung in honour of this Soma, then the spirit of peace and inner strength, inner joy, adamant courage and rectitude edifying the mind and sense of the celebrant arise a thousandfold in the soul.

स्वयं कविर्विधर्तारि विप्राय रत्नमिच्छति ।

यदी मर्मज्यते धियः ॥ ४ ॥

4. *Svayaṁ kavir-vidhartari viprāya ratnamicchati.
Yadī marmajyate dhiyaḥ.*

When this Soma is adored and celebrated by thoughts, words and deeds, then he, himself a poet creator and visionary, in order to support and reward the celebrant, decides to bless the devotee with the jewels of life's wealth of his choice.

सिषासतू रयीणां वाजेष्वर्वातामिव ।

भरेशु जिग्युषामसि ॥ ५ ॥

5. *Siṣāsatū rayīṇāṁ vājeṣvarvatāmiva.
Bhareṣu jigyuṣāmasi.*

O Soma, lord of peace, prize and joy, you love to give and you are the giver of all jewels of wealth and honour to all aspirants: like success to the pioneers in the race for life's glory, and victory to the ambitious warriors in the battles of life's excellence.

Mandala 9/Sukta 48

Pavamana Soma Devata, Kavi Bhargava Rshi

तं त्वा नृम्णानि बिभ्रतं सधस्थेषु महो दिवः ।

चारुं सुकृत्ययेमहे ॥ १ ॥

1. *Taṁ tvā nṛmṇāni bibhrataṁ sadhastheṣu maho divaḥ. Cāruṁ sukr̥tyayemahe.*

O Soma, Spirit of peace, purity and power, with holy acts of homage in the halls of yajna, we invoke, adore and worship you, lord of beauty and bliss, and

exalt you in action, harbinger of the jewels of wealth, honour and excellence from the lofty regions of the light of heaven.

संवृक्तधृष्णुमुक्थ्यं महामहिब्रतं मदम् ।

शतं पुरो रुरुक्षणिम् ॥ २ ॥

2. *Samvṛktadhṛṣṇum-ukthyam mahāmahivrataṁ madam. Śataṁ puro ruruksaṇim.*

We worship you, eliminator of arrogance and pride, adorable, observer of lofty vows of discipline, inspiring, and breaker of a hundred strongholds of darkness.

अतस्त्वा रयिमभि राजानं सुक्रतो दिवः ।

सुपर्णो अव्यथिर्भरत् ॥ ३ ॥

3. *Atastvā rayimabhi rājānaṁ sukrato divaḥ. Suparṇo avyathir-bharat.*

For this reason of your glory and inspiring nature, O lord of holy action and self-refulgent ruler, controller and dispenser of wealth, honour and excellence, the veteran sage and scholar can invoke you from the heights of heaven without fear and difficulty.

विश्वस्मा इत्स्वर्दृशे साधारणं रजस्तुरम् ।

गोपामृतस्य विर्भरत् ॥ ४ ॥

4. *Viśvasmā it svaṛdṛśe sādharmaṇaṁ rajasturam. Gopāmṛtasya virbharat.*

The sage and scholar of lofty vision and imagination, in order that all visionaries of the world may perceive your heavenly majesty, communicates his

experience of your presence who are present everywhere, who give motion to the energy of nature in the cosmic dynamics and who rule and protect the laws of eternal truth which govern the course of existence.

अधा हिन्वान इन्द्रियं ज्यायो महित्वमानशे ।

अभिष्टिकृद्विचर्षणिः ॥ ५ ॥

5. *Adhā hinvāna indriyaṁ jyāyo mahitvam-ānaśe. Abhiṣṭikṛd-vicarṣaṇiḥ.*

And so, the inspirer of the power of senses, mind and intelligence, giver of fulfilment to the devotees, all watching Soma, divine Spirit of peace, power and enlightenment, pervades and abides in and over existence as the supreme power of divine glory.

Mandala 9/Sukta 49

Pavamana Soma Devata, Kavi Bhargava Rshi

पवस्व वृष्टिमा सु नोऽ पामूर्मि दिवस्पति ।

अयक्ष्मा बृहतीरिषः ॥ १ ॥

1. *Pavasva vṛṣṭimā su no'pām-ūrmim divaspari. Ayakṣmā bṛhatīriṣaḥ.*

Soma, lord of peace and plenty, give us holy showers of waters, wave on wave of the rain, and give us abundant food, energy and knowledge free from pollution and negativities.

तया पवस्व धारया यया गाव इहागमन् ।

जन्यासु उप नो गृहम् ॥ २ ॥

2. *Tayā pavasva dhārayā yayā gāva ihāgaman. Janyāsa upa no gṛham.*

Shower and purify us with that stream of power and purity of peace and plenty by which our senses, mind and intelligence, socially and positively motivated, may be balanced in our personality and we may feel at home with ourselves.

घृतं पवस्व धारया यज्ञेषु देववीतमः ।

अस्मभ्यं वृष्टिमा पव ॥ ३ ॥

3. *Ghṛtaṁ pavasva dhārayā yajñeṣu devavītamah.
Asmabhyam vṛṣṭimā pava.*

Let ghṛta shower in streams, pure and powerful in our yajnas, O lord and guardian of the noble and divine worshippers. Bring us fulfilment and purify all our intentions, purposes and motivations of life.

स न ऊर्जे व्यव्ययं पवित्रं धाव धारया ।

देवासः शृण्वन्हि कम् ॥ ४ ॥

4. *Sa na ūrje vyavyayaṁ pavitraṁ dhāva dhārayā.
Devāsaḥ śṛṇavan hi kam.*

For energy, give us showers in streams of imperishable purity of heart, and let the noble devotees hear the blissful music of the rain.

पवमानो असिष्यद्रक्षांस्यपजङ्घनत् ।

प्रत्नवद्रोचयन्नुचः ॥ ५ ॥

5. *Pavamāno asiṣyadad-rakṣāṁsyapajāṅghanat.
Pratnavad-rocyan rucaḥ.*

May Soma, pure and purifying, all pervasive, destroy all evils and negativities, and continue to illumine the brilliant regions of the universe, macrocosmic as well as microcosmic, as ever before.

Mandala 9/Sukta 50***Pavamana Soma Devata, Uchathya Angirasa Rshi*****उत्ते शुष्मास ईरते सिन्धोरूर्मेरिव स्वनः ।****वाणस्य चोदया पविम् ॥ १ ॥**

1. *Ut te śuṣmāsa īrate sindhor-ūrmer-iva svanaḥ.
Vāṇasya codayā pavim.*

Higher and higher rise and roll your powers, purities and forces, roaring like waves of the sea. Keep up the motion of the wheel of life, let the swell of music rise on with the chant going on.

प्रसवे त उदीरते तिस्रो वाचो मखस्युवः ।**यदव्य एषि सानवि ॥ २ ॥**

2. *Prasave ta udīrate tisro vāco makhasyuvah.
Yadavya eṣi sānavi.*

When you rise and reach the pinnacle of yajna which deserves to be protected and promoted, then as you rise in intensity, the priests' chant of the three voices of Rks, Samans and Yajus also swells to the climax.

अव्यो वारे परि प्रियं हरिं हिन्वन्त्यद्रिभिः ।**पवमानं मधुश्चुतम् ॥ ३ ॥**

3. *Avyo vāre pari priyaṁ harim hinvantyadribhiḥ.
Pavamānaṁ madhuścutam.*

The devotees, who are seekers of your protection for advancement in their heart of hearts, intensify their awareness through relentless concentration and meditate on your presence dearer than dearest, eliminator of negative fluctuations of mind, pure and purifying spirit

of divinity replete with honey sweets of ecstasy.

आ पवस्व मदिन्तम पवित्रं धारया कवे ।

अर्कस्य योनिमासदम् ॥ ४ ॥

4. *Ā pavasva madintama pavitraṁ dhārayā kave.
Arkasya yonimāsadam.*

Flow in and purify, O poetic visionary and most exhilarating Spirit of ecstasy, the sacred heart of the celebrant in streams of beauty, light and sweetness to join the celebrant at the centre of his faith and devotion.

स पवस्व मदिन्तम गोभिरञ्जानो अक्तुभिः ।

इन्द्रविन्द्राय पीतये ॥ ५ ॥

5. *Sa pavasva madintama gobhir-añjāno aktubhiḥ.
Indavindrāya pītaye.*

Flow on, most exhilarating Spirit, adored and exalted by concentrative mind and senses of the seeker in meditation, flow on for ecstatic experience of the soul.

Mandala 9/Sukta 51

Pavamana Soma Devata, Uchathya Angirasa Rshi

अध्वर्यो अद्रिभिः सुतं सोमं पवित्र आ सृज ।

पुनीहीन्द्राय पातवे ॥ १ ॥

1. *Adhvaryo adribhiḥ sutam somam pavitra ā sṛja.
Punihīndrāya pātave.*

O high priest of soma yajna, create the awareness of Soma, spirit of purity and divinity collected and concentrated by the senses and mind in the heart,

and sanctify and intensify it there for exhilaration of the soul.

दिवः पीयूषमुत्तमं सोममिन्द्राय वज्रिणे ।
सुनोता मधुमत्तमम् ॥ २ ॥

2. *Divah pīyūṣam-uttamaṁ somam-indrāya vajriṇe.*
Sunotā madhumattamam.

Create the highest honey sweet Soma of divine consciousness, highest exhilarating experience of the light of heaven for the soul's awareness, and then rise to adamant power against all possible violations.

तव त्य इन्द्रो अन्धसो देवा मधोर्व्यश्नते ।
पवमानस्य मरुतः ॥ ३ ॥

3. *Tava tya indo andhaso devā madhor-vyaśnate.*
Pavamānasya marutaḥ.

Then, O Soma, Spirit of divinity, the noblest, most vibrant generous and brilliant souls have a drink of the elixir of your honey sweet presence flowing exuberantly at the purest.

त्वं हि सोम वर्धयन्त्सुतो मदाय भूर्णये ।
वृषन्स्तोतारमृतये ॥ ४ ॥

4. *Tvaṁ hi soma vardhayant-suto madāya bhūr-ṇaye.*
Vṛṣant-stotāram-ūtaye.

Soma, lord of purity, peace and power, you alone are the object of meditation, supplication and exaltation for the ecstasy, vibrancy and protected progress of life, you alone promote the celebrant to the top of sovereignty and give him showers of joy.

अ॒भ्य॒र्ष॒ वि॒च॒क्ष॒ण॒ प॒वि॒त्रं॒ धा॒र॒या॒ सु॒तः॒ ।

अ॒भि॒ वा॒ज॒मु॒त॒ श्र॒वः॒ ॥ ५ ॥

5. *Abhyarṣa vicakṣaṇa pavitraṁ dhārayā sutah.*
Abhi vājamuta śruvaḥ.

Flow on, O lord all watchful guardian of humanity, and, realised in meditation, rain in showers on the pure heart and bring in abundance of food and energy for the body, mind and soul, and give us the ultimate victory of fame in the world and fulfilment across the world of time.

Mandala 9/Sukta 52

Pavamana Soma Devata, Uchathya Angirasa Rshi

परि॑ द्यु॒क्षः॒ स॒न॒द्र॒यि॒र्भ॒र॒द्वा॒जं॒ नो॒ अ॒न्ध॒सा॒ ।

सु॒वा॒नो॒ अ॒र्ष॒ प॒वि॒त्र॒ आ॒ ॥ १ ॥

1. *Pari dyukṣaḥ sanadrayir-bharadvājam no andhasā. Suvāno arṣa pavitra ā.*

Light of the light of heaven, treasure-hold of world's wealth, with wealth, food and energy for body, mind and soul arise and manifest in the pure heart, inspiring it to a state of peace and benediction.

तव॑ प्र॒त्ने॒भि॒र॒ध्व॑भि॒र॒व्यो॒ वा॒रे॒ परि॑ प्रि॒यः॒ ।

स॒ह॒स्र॑ध॒ारो॒ या॒त्त॒ना॒ ॥ २ ॥

2. *Tava pratnebhīr-adhvabhir-avyo vāre pari priyah. Sahasradhāro yāt tanā.*

Let your dear protected celebrant, sanctified by a thousand streams of divine favours, rise to the cherished state of fulfilment by the ancient and eternal

paths of divinity and Vedic lore.

च॒रुर्न॑ यस्तमी॒ङ्घ्रये॒न्दो न॑ दान॒मीङ्घ्र॑य ।
व॒धैर्वी॑धस्नवीङ्घ्र॑य ॥ ३ ॥

3. *Carurna yas-tam-īṅkhayendo na dānamīṅ-khaya.*
Vadhair-vadhasnavīṅkhaya.

Indu, spirit of peace, plenty and generosity, inspire him who is receptive and generous as a cloud, move him like charity in flow. O shaping power of hard discipline, shape him through hardness and inspire him to the good life of generosity and joy.

नि शु॒ष्ममि॒न्दवेषां॑ पु॒रुहू॑त॒ जना॑नाम् ।
यो अ॒स्माँ आ॒दिदे॑शति ॥ ४ ॥

4. *Ni śuṣmam-indaveṣāṃ puruhūta janānām.*
Yo asmāñ ādideśati.

Indu, lord of peace and plenty who rule over us, invoked, adored and worshipped pray increase the power and prosperity of those people who follow the rule of your law of discipline and generosity.

श॒तं न॑ इ॒न्द ऊ॒तिभिः॑ स॒हस्रं॑ वा शु॒ची॑नाम् ।
पव॑स्व मं॒हय॑द्रयिः ॥ ५ ॥

5. *Śataṃ na inda ūtibhiḥ sahasraṃ vā śucīnām.*
Pavasva maṃhayad-rayiḥ.

O lord of light, purity and plenty, with divine powers and protections bless us with hundreds and thousands of life's purities and shower upon us abundance of wealth, honour and excellence worthy of that purity.

Mandala 9/Sukta 53

Pavamana Soma Devata, Avatsara Kashyapa Rshi

उत्ते शुष्मासो अस्थू रक्षो भिन्दन्तो अद्रिवः ।

नुदस्व याः परिस्पृधः ॥ १ ॥

1. *Ut te śuṣmāso asthū rakṣo bhindanto adrivaḥ.
Nudasva yāḥ parisprdhah.*

O lord of mountains, thunder and clouds, your powers and forces stand high, breaking down the negative and destructive elements of life. Pray impel or compel the adversaries to change or remove them from the paths of progress.

अया निजघ्निरोजसा रथसङ्गे धने हिते ।

स्तवा अबिभ्युषा हृदा ॥ २ ॥

2. *Ayā nijaghnirojasā rathasaṅge dhane hite.
Stavā abibhyuṣā hṛdā.*

By this power and valour of yours you eliminate the negative forces. In this battle of the body chariot on hand in this life, we adore you with a fearless heart, you being the protector and guide.

अस्य व्रतानि नाधृषे पवमानस्य दूढ्या ।

रुज यस्त्वा पृतन्यति ॥ ३ ॥

3. *Asya vratāni nādhrṣe pavamānasya dūḍhyā.
Ruja yastvā prtanyati.*

The rules and laws of this mighty creative and dynamic power no one can resist with his adverse force. O Soma, whoever opposes you, break open and destroy.

तं हि॒न्वन्ति॑ म॒द॒च्युतं॑ ह॒रिं न॒दीषु॑ वा॒जिनम् ।

इ॒न्दुमिन्द्रा॑य म॒त्स॒रम् ॥ ४ ॥

4. *Tam hinvanti madacyutam harim nadiṣu vājinam. Indum-indrāya matsaram.*

That giver of showers of sweetness and joy, lord of peace and power, destroyer of suffering, energising and flowing in streams of the universal dynamics of existence, people admire and adore, he is the joy and ecstasy of the living soul.

Mandala 9/Sukta 54

Pavamana Soma Devata, Avatsara Kashyapa Rshi

अ॒स्य प्र॒तामनु॑ द्युतं शु॒क्रं दु॑दु॒हे अ॒ह॒यः ।

प॒यः स॒हस्र॑सामृषि॒म् ॥ १ ॥

1. *Asya pratnāmanu dyutam śukram duduhre ahra-yah. Payah sahasrasām-ṛṣim.*

Men of vision and science of yajna, in pursuit of the ancient and eternal Vedic tradition of this lord of light, peace and purity, distil the brilliant, pure and powerful and visionary knowledge of a thousandfold nourishing and inspiring gifts of existence.

अ॒यं सूर्य॑ इ॒वोप॑दृ॒गयं॑ स॒रांसि॑ धावति ।

सप्त॑ प्र॒वत॑ आ दि॒वम् ॥ २ ॥

2. *Ayam sūrya ivopadṛg-ayam sarāṁsi dhāvati. Sapta pravata ā divam.*

This Soma, like the sun, all watching and illuminating, sets rivers, seas and energies aflow, pervading therein on earth and in the seven-fold light

of the sun upto the regions of light.

अ॒यं वि॒श्वानि तिष्ठति पु॒नानो भुव॑नोपरि ।

सोमो॑ दे॒वो न सूर्यः॑ ॥ ३ ॥

3. *Ayam viśvāni tiṣṭhati punāno bhuvanopari.*
Somo devo na sūryaḥ.

This Soma, lord of light, peace and power, pure and purifying, pervades all regions of the universe in and above, like the divine light which illuminates all regions of the universe.

परि॑ णो दे॒ववी॑तये वाजँ॑ अर्ष॒सि गोम॑तः ।

पु॒नान इ॒न्दवि॒न्द्रयुः॑ ॥ ४ ॥

4. *Pari ṇo devavītaye vājāṅ arṣasi gomataḥ.*
Punāna indavindrayuḥ.

Indu, spirit of peace, beauty and plenty, lover of men of knowledge and power, purifying and sanctifying the world, bring us food and energy for the body, mind and soul for the service and fulfilment of the men of brilliance and generosity.

Mandala 9/Sukta 55

Pavamana Soma Devata, Avatsara Kashyapa Rshi

यव॑यव॑ं नो अ॒न्धसा पु॒ष्टं पु॒ष्टं परि॑ स्त्रव ।

सोम॑ वि॒श्वो च॒ सौभ॑गा ॥ १ ॥

1. *Yavam-yavam no andhasā puṣṭam-puṣṭam pari srava. Soma viśvā ca saubhagā.*

Soma, Spirit of peace, power and plenty, flow forth, vitalise, purify and inspire us with fresh energy,

power and grace of culture at every stage of our growth, acquisition and progress, beatify all our good fortune and prosperity of life in the world.

इ॒न्दो॒ यथा॒ तव॒ स्तवो॒ यथा॒ ते जा॒तम॒न्धसः॑ ।

नि॒ ब॒र्हिषि॑ प्रि॒ये स॒दः ॥ २ ॥

2. *Indo yathā tava stavo yathā te jātam-andhasaḥ.
Ni barhiṣi priye sadaḥ.*

O lord of beauty and grace, as you pervade your own glory of adoration, your own creation, power and nourishments of food and inspiration, so pray come, bless our vedi of yajna, our life and work through the world.

उ॒त नो॑ गो॒विद॑श्च॒वित्प॑व॒स्व सो॒मा॒न्धसा॑ ।

म॒क्षू॒तमे॒भिर॒ह॒भिः ॥ ३ ॥

3. *Uta no govid-aśvavit pavasva somāndhasā.
Makṣūtamebhir-ahabhiḥ.*

And O Soma, lord of energy, wealth and advancement, master of knowledge and progress, by the shortest time of the days ahead, bless and beatify us with food for body, mind and soul, rich in lands, cows and culture, horses, advancement and progressive power and achievement.

यो जि॒नाति॑ न जी॒यते॑ ह॒न्ति श॒त्रुम॒भीत्य॑ ।

स प॑व॒स्व स॒हस्र॑जि॒त् ॥ ४ ॥

4. *Yo jināti na jīyate hanti śatrum-abhītya.
Sa pavasva sahasrajit.*

You, who always excel, win or vanquish, who

no one can excel, win or vanquish, who advance and destroy the destructive adversary, pray advance, energise, purify and empower us too, winner of a thousand battles.

Mandala 9/Sukta 56

Pavamana Soma Devata, Avatsara Kashyapa rshi

परि सोमं ऋतं बृहदाशुः पवित्रे अर्षति ।

विघ्नत्रक्षांसि देवयुः ॥ १ ॥

1. *Pari soma ṛtaṁ bṛhadāśuḥ pavitre arṣati.*
Vighnan rakṣāṁsi devayuh.

Soma is the universal truth and law of eternity, instant and omnipresent, lover of the noble, brilliant and generous people, destroyer of negative and destructive forces, and it rolls in the heart of pure and pious souls, inspires, energises and advances them.

यत्सोमो वाजमर्षति शतं धारा अपस्युवः ।

इन्द्रस्य सख्यमाविशन् ॥ २ ॥

2. *Yat somo vājamarṣati śataṁ dhārā apasyuvaḥ.*
Indrasya sakhyamāviśan.

When Soma releases the divine energy and enthusiasm of life, men of initiative and creativity enjoying friendship and communion with divinity experience the ecstasy of life flowing in a hundred streams.

अभि त्वा योषणो दशं जारं न कन्यानूषत ।

मृज्यसे सोम सातये ॥ ३ ॥

3. *Abhi tvā yoṣaṇo daśa jāraṁ na kanyānūṣata.
Mrjyase soma sātaye.*

Ten youthful organs of perception and volition, concentrated, directed and integrated with mind, intelligence and consciousness serve and help the soul to commune with you, Soma, like a loving maiden communing with her lover, and then, O Supersoul and master of the soul, you shine in the heart's core for the ultimate victory and fulfilment of the devotee.

त्वमिन्द्राय विष्णवे स्वादुरिन्दो परि स्रव ।
नृन्तस्तोतृन्पाह्मंहसः ॥ ४ ॥

4. *Tvam-indrāya viṣṇave svādur-into pari srava.
Nṛnt-stotṛṇ pāhyamhasaḥ.*

O Soma, spirit of peace and bliss, let divine ecstasy flow forth for Indra, celebrant of power, and Vishnu, omnipresence oriented soul, and protect and promote the leading lights of humanity free from sin and dedicated to divinity.

Mandala 9/Sukta 57

Pavamana Soma Devata, Avatsara Kashyapa Rshi

प्र ते धारा असृचतो दिवो न यन्ति वृष्टयः ।
अच्छा वाजं सहस्रिणम् ॥ १ ॥

1. *Pra te dhārā asaścato divo na yanti vṛṣṭayaḥ.
Acchā vājaṁ sahasriṇam.*

O Soma, the ceaseless streams of your inexhaustible ecstasy flow like rains of heavenly light, bringing thousandfold strength, energy and joy for the celebrants.

अभि प्रियाणि काव्या विश्वा चक्षाणो अर्षति ।

हरिस्तुज्जान आयुधा ॥ २ ॥

2. *Abhi priyāṇi kāvyā viśvā cakṣāṇo arṣati.*
Haris-tuñjāna āyudhā.

Soma, spirit of joy, destroyer of suffering, watching all human activity, flows forth for its dear favourites, striking its arms against adverse forces.

स मर्मजान आयुभिरिभो राजेव सुव्रतः ।

श्येनो न वंसु षीदति ॥ ३ ॥

3. *Sa marmjāna āyubhir-ibho rājeva suvrataḥ.*
Śyeno na vaṁsu ṣīdati.

Soma, adored and glorified by people, as a self-controlled, powerful and brilliant ruler ever awake and unfailing power, pervades in the human common-wealth and the entire world of sustenance.

स नो विश्वा दिवो वसूतो पृथिव्या अधि ।

पुनान इन्द्रवा भर ॥ ४ ॥

4. *Sa no viśvā divo vasūto prthivyā adhi.*
Punāna indavā bhara.

Soma, lord of wealth, beauty and excellence, ever pure and sanctifying, may, we pray, bring us all the wealth, honour and fame of life on earth and the light and magnificence of heaven.

Mandala 9/Sukta 58

Pavamana Soma Devata, Avatsara Kashyapa Rshi

तत्स मन्दी धावति धारा सुतस्यान्धसः ।

तत्स मन्दी धावति ॥ १ ॥

1. *Tarat sa mandī dhāvati dhārā sutasyāndhasaḥ.*
Tarat sa mandī dhāvati.

Soma, Spirit of peace, beauty and bliss, saving, rejoicing, fulfilling, flows on. The stream of delight exhilarating for body, mind and soul flows on full of bliss. Crossing over the hurdles of life, delighted all over, the celebrant goes on.

उ॒स्त्रा वे॒द वसू॑नां॒ मर्त॑स्य दे॒व्यव॑सः ।

त॒र॒त्स म॒न्दी धा॑वति ॥ २ ॥

2. *Usrā veda vasūnām martasya devyavasah.*
Tarat sa mandī dhāvati.

Mother source of wealth, honour and enlightenment, divine power that commands the saving art for the mortals, saviour, delightful, giver of fulfilment flows on.

ध॒व॒स्त्रयोः॑ पु॒रु॒षन्त्यो॒रा स॒हस्रा॑णि द॒द॒महे॑ ।

त॒र॒त्स म॒न्दी धा॑वति ॥ ३ ॥

3. *Dhvasrayoḥ puruṣantyorā sahasrāṇi dadmahe.*
Tarat sa mandī dhāvati.

Let us receive a thousand gifts of the divine soma power that destroys evil and exalts humanity. Saving, delighting and fulfilling, the stream of divine bliss flows on.

आ ययो॑स्त्रिंश॒तं त॒नां स॒हस्रा॑णि च॒ द॒द॒महे॑ ।

त॒र॒त्स म॒न्दी धा॑वति ॥ ४ ॥

4. *Ā yayostrimśataṁ tanā sahasrāṇi ca dadmahe.*
Tarat sa mandī dhāvati.

The divine Soma energy and power, destroyer of evil and saviour of human good, of which we get thirty virtues and a thousand other gifts, flows on saving, delighting, delightful.

Mandala 9/Sukta 59

Pavamana Soma Devata, Avatsara Kashyapa Rshi

पवस्व गोजिदश्वजिद्विश्वजित्सोम रणयजित् ।

प्रजावद्रत्नमा भर ॥ १ ॥

1. *Pavasva gojid-aśvajid-viśvajit soma ranyajit.*
Prajāvad-ratnamā bhara.

Victorious over senses and mind, victorious over will and ambition, victorious over the world, victorious over pleasure, pride and victory, O Soma, life of life, flow on and bring us jewels of children, family life and noble generations.

पवस्वाद्भ्यो अदाभ्यः पवस्वौषधीभ्यः ।

पवस्व धिषणाभ्यः ॥ २ ॥

2. *Pavasvādbhyo adābhyaḥ pavasvauṣadhībhyaḥ.*
Pavasva dhiṣaṇābhyaḥ.

O vitality of Soma, divine energy, flow on and energise us with fluent systemic energy of body and mind, redoubtable and undaunted power, flow in and on with herbs and sanatives, energise, purify and sanctify with self-controlled will and invincible will divine.

त्वं सोम पवमानो विश्वानि दुरिता तर ।

कविः सीद नि बर्हिषि ॥ ३ ॥

3. *Tvaṁ soma pavamāno viśvāni duriṭā tara.
Kaviḥ sīda ni barhiṣi.*

O Soma, pure and purifying energy and divine inspiration, cross over hurdles, eliminate evil tendencies and, O omniscient vision and creativity, be seated on the holy vedi and in the mind.

पवमान् स्वर्विदो जायमानोऽभवो महान् ।
इन्दो विश्वाँ अभिदसि ॥ ४ ॥

4. *Pavamāna svarvido jāyamāno'bhavo mahān.
Indo viśvāñ abhīdasi.*

O Soma, divine spirit of bliss, unborn, great, ever manifesting anew, lord controller and giver of heavenly joy, you are supreme over everything of the world.

Mandala 9/Sukta 60

Pavamana Soma Devata, Avatsara Kashyapa Rshi

प्र गायत्रेण गायत पवमानं विचर्षणिम् ।
इदं सहस्रचक्षसम् ॥ १ ॥

1. *Pra gāyatreṇa gāyata pavamānaṁ vicarṣaṇim.
Induṁ sahasracakṣasam.*

O devotees, sing and enthusiastically celebrate with gayatri hymns Soma, pure, purifying and ever flowing in cosmic dynamics, all moving, omnipresent Spirit of bliss and joy, lord of a thousandfold vision and voice of Infinity.

तं त्वा सहस्रचक्षसमथो सहस्रभर्णसम् ।
अति वारमपाविषुः ॥ २ ॥

2. *Tam tvā sahasr-acakṣasam-atho sahasrabharṇasam. Ati vāram-apāviṣuḥ.*

That Supreme lord most adorable, of infinite vision and voice and infinite sustenance of life and existence, extremely lovable, worthiest of choice, you internalise and sanctify in the heart and soul.

अति वारान्पवमानो असिष्यदत्कलशं अभि धावति ।
इन्द्रस्य हार्द्यविशन् ॥ ३ ॥

3. *Ati vārān pavamāno asiṣyadat kalaśāṇ abhi dhāvati. Indrasya hārdyāviṣan.*

Soma, lord supreme of the dynamic flow of life, giver of choicest favours, pervading and shining at the core of human heart and soul, manifests and vitalises all forms of existence.

इन्द्रस्य सोम राधसे शं पवस्व विचर्षणे ।
प्रजावद्रेत आ भर ॥ ४ ॥

4. *Indrasya soma rādhase śam pavasva vicarṣaṇe. Prajāvadreta ā bhara.*

O Soma, Spirit of peace, power and bliss, all watching, all moving, bring us showers of peace and purity for the soul's fulfilment, and vest us with creative vitality and virility for continuance of life through generations and generations.

Mandala 9/Sukta 61

Pavamana Soma Devata, Amahiya Angirasa Rshi

अया वीती परि स्रव यस्त इन्द्रो मदेष्वा ।
अवाहन्नवतीर्नव ॥ १ ॥

1. *Ayā vīṭi pari srava yasta indo madeṣvā.
Avāhan navatīrnava.*

O Soma, joyous ruler and protector of life, let this creative peace, presence, power and policy of yours prevail and advance, promoting those who join the happy advance, and repelling, dispelling, even destroying ninety-and-nine strongholds of darkness which obstruct the progress.

पुरः सद्य इत्थाधिये दिवोदासाय शम्बरम् ।
अध त्वं तुर्वशं यदुम् ॥ २ ॥

2. *Puraḥ sadya itthādhiye divodāsāya śambaram.
Adha tyaṁ turvaśaṁ yadum.*

Go on thus always advancing for the people dedicated to positive good work in thought, policy and action, accelerating, controlling and balancing the forces of peace, progress and restless ambition.

परि णो अश्वमश्वविद्रोमदिन्दो हिरण्यवत् ।
क्षरं सहस्रिणीरिषः ॥ ३ ॥

3. *Pari ṇo aśvam-aśvavid-gomad-into hiranyavat.
Kṣarā sahasriṇīriṣaḥ.*

And for us, let abundant streams of food, energy and wealth of a thousandfold riches and variety flow abounding in horses, transport and progress, lands, cows and beauties of culture and literature, gold and golden graces. O creator, ruler and controller of peace and joy, you know the values and dynamics of evolution and progress.

पवमानस्य ते वयं पवित्रमभ्युन्दतः ।

सखित्वमा वृणीमहे ॥ ४ ॥

4. *Pavamānasya te vayam pavitram-abhyundataḥ.
Sakhitvamā vṛṇīmahe.*

O Soma, pure and purifying lord and ruler of life, the streams of your peace, plenty and piety overflow. We pray for abiding love and friendship with you.

ये ते पवित्रमूर्मयोऽ भिक्षरन्ति धारया ।

तेभिर्नः सोम मृळय ॥ ५ ॥

5. *Ye te pavitram-ūrmayo 'bhikṣaranti dhārayā.
Tebhirnaḥ soma mṛḷaya.*

The streams of your piety, purity, peace and plenty rain in showers for the pure heart and soul in humanity. O Soma, with those showers, pray bless us with happiness, prosperity and all round well being.

स नः पुनान आ भर रयिं वीरवतीमिषम् ।

ईशानः सोम विश्वतः ॥ ६ ॥

6. *Sa naḥ punāna ā bhara rayim vīravatīmiṣam.
Īśānaḥ soma viśvataḥ.*

O Soma, lord ruler and benefactor of the entire world, pure and purifier of all, bring us food and energy for body, mind and soul, versatile wealth and power abounding in brave and heroic progeny for future generations.

एतमु त्वं दश क्षिपो मृजन्ति सिन्धुमातरम् ।

समादित्येभिरख्यत ॥ ७ ॥

7. *Etamu tyam daśa ksipo mrjanti sindhumātaram.
Samādityebhir-akhyata.*

Such as you are, O ruling soul, ten senses, ten pranas, ten subtle and gross modes of Prakṛti and ten directions of space, all glorify you, mother source of all fluent streams of world energies shining with the zodiacs of the sun and all other brilliancies of nature and humanity.

समिन्द्रेणोत वायुना सुत एति पवित्र आ ।
सं सूर्यस्य रश्मिभिः ॥ ८ ॥

8. *Samindreṇota vāyunā suta eti pavitra ā.
Saṁ sūryasya raśmibhiḥ.*

O Soma, spirit of peace, plenty and energy of the universe, you flow with the wind and cosmic dynamics and, with the rays of the sun, you shine as the very light of life which, realised and internalised, abides vibrant in the pure heart and soul.

स नो भगाय वायवे पूष्णे पवस्व मधुमान् ।
चारुर्मित्रे वरुणे च ॥ ९ ॥

9. *Sa no bhagāya vāyave pūṣṇe pavasva madhu-
mān. Cārunmitre varuṇe ca.*

O Soma, beautiful, blissful, honey spirit of the sweets of existence, flow free and purifying for the glory of life, for vibrant forces, for the power of health and growth, and for the friendly and discriminative people among humanity.

उच्चा ते जातमन्धसो दिवि षड्भूम्या ददे ।
उग्रं शर्म महि श्रवः ॥ १० ॥

10. *Uccā te jātam-andhaso divi ṣadbhūmyā dade.
Ugraṁ śarma mahi śravaḥ.*

O Soma, high is your renown, great your peace and pleasure, born and abiding in heaven, and the gift of your energy and vitality, the earth receives as the seed and food of life.

एना विश्वान्यर्य आ द्युम्नानि मानुषाणाम् ।
सिषासन्तो वनामहे ॥ ११ ॥

11. *Enā viśvānyarya ā dyumnāni mānuṣāṇām.
Siṣāsanto vanāmahe.*

Soma is the lord of humanity and the earth. By virtue of him and of him, we ask and pray for all food, energy, honour and excellence for humanity, serving him and sharing all the benefits together.

स न इन्द्राय यज्यवे वरुणाय मरुद्भ्यः ।
वरिवोवित्परि स्रव ॥ १२ ॥

12. *Sa na indrāya yajyave varuṇāya marudbhyah.
Varivovit pari srava.*

Soma, lord of peace and purity, power and piety, creator, controller and commander of the entire wealth of life, flow on by the dynamics of nature and bless us for the benefit of power and glory, yajna and unity among the yajakas, judgement and right values and the vibrant forces of law and order.

उपो षु जातमसुरं गोभिर्भुङ्गं परिष्कृतम् ।
इन्दुं देवा अयासिषुः ॥ १३ ॥

13. *Upo ṣu jātam-apturaṁ gobhir-bhaṅgam pari-
ṣkṛtam. Induṁ devā ayāsiṣuh.*

Soma, spirit of beauty, grace and glory, divinely created, nobly born, zealous, destroyer of negativity, beatified and celebrated in songs of divine voice, the noblest powers of nature and humanity adore, share and enjoy.

तमिद्वर्धन्तु नो गिरौ वत्सं सुंशिश्वरीरिव ।

य इन्द्रस्य हृदंसनिः ॥ १४ ॥

14. *Tamidvardhantu no giro vatsam samśiśvarīriva.
Ya indrasya hrdaṁsaniḥ.*

As mother cows love, cheer and caress the calf, so let our songs of adoration celebrate and exalt Soma, love and grace of the heart of Indra, life's glory on top of existence.

अर्षी णः सोमं शं गवे धुक्षस्व पिप्युषीमिषम् ।

वर्धी समुद्रमुक्थ्यम् ॥ १५ ॥

15. *Aṛsā ṇaḥ soma śam gave dhukṣasva pipyuṣīmi-
ṣam. Vardhā samudram-ukthyam.*

O Soma, peaceable ruling powers of the world, rise, move forward and create conditions of peace and progress for the earth, work for nature, animal wealth and environment, advance human culture, create nourishing food and productive energy for comfort and common good and, thus, exalt the grace and glory of human life, rolling like the infinite ocean.

पवमानो अजीजनद्विचित्रं न तन्यतुम् ।

ज्योतिर्वैश्वानरं बृहत् ॥ १६ ॥

16. *Pavamāno ajījanad-divaścitraṁ na tanyatum.
Jyotir-vaiśvānraṁ brhat.*

Let Soma, progressive, active and zealous power dedicated to humanity and divinity, create the light and culture of universal expansive order from the light of heaven, sublime, awful and beautiful as the light and resounding roar of thunder and lightning.

पवमानस्य ते रसो मदो रोजन्नदुच्छुनः ।

वि वारमव्यमर्षति ॥ १७ ॥

17. *Pavamānasya te raso mado rājannaducchunaḥ.
Vi vāram-avyamarṣati.*

O Soma, beauty, grace and joy of life, refulgent power, as you flow, pure and purifying, the pleasure you release, the ecstasy you inspire, and the peace you emanate free from negativities, radiates to the mind and soul of the loved celebrant.

पवमान रसस्तव दक्षो वि रोजति द्युमान् ।

ज्योतिर्विश्वं स्वर्दृशे ॥ १८ ॥

18. *Pavamāna rasastava dakṣo vi rājati dyumān.
Jyotir-viśvaṁ svaḍrṣe.*

O vibrant bliss of the world, the purity, pleasure and ecstasy of yours, versatile and refulgent, radiates over space and time as universal light of divinity for humanity to have a vision of the heaven of bliss.

यस्ते मदो वरेण्यस्तेना पवस्वान्धसा ।

देवावीरघशंसहा ॥ १९ ॥

19. *Yaste mado vareṇyas-tenā pavasvāndhāsā.
Devāvīr-ghaśaṁsahā.*

The soma ecstasy that's yours, that is the highest

love of our choice. Flow on, radiate, and sanctify us beyond satiation with light divine for the soul, protector and saviour as you are of the holy and destroyer of sin and evil for the good.

जघ्निरवृत्रममित्रियं सस्निर्वाजं दिवेदिवे ।

गोषा उ अश्वसा असि ॥ २० ॥

20. *Jaghnir-vṛtram-amitriyaṁ sasnir-vājaṁ dive-dive. Goṣā u aśvasā asi.*

Soma, power and peace of divinity, destroyer of the evil and darkness of negative forces, constant catalytic force of nature in creative evolution day in and day out, you are the giver of earthly life and dynamic motion for onward progress.

संमिश्लो अरुषो भव सूपस्थाभिर्न धेनुभिः ।

सीदञ्छ्येनो न योनिमा ॥ २१ ॥

21. *Sammiślo aruṣo bhava sūpasthābhirna dhenu-bhiḥ. Sīdañchyeno na yonimā.*

Be bright and blazing, integrated with creative powers of growth, perception and imagination, sojourning over space and time yet resting in your seat at the centre of existence.

स पवस्व य आविथेन्द्रं वृत्राय हन्तवे ।

वव्रिवांसं महीरपः ॥ २२ ॥

22. *Sa pavasva ya āvithendram vṛtrāya hantave. Vavrivāṁsaṁ mahīrapaḥ.*

Lord of the joy of existence, for constant conversion, elimination and destruction of negativity

you protect and promote the creative, structural and developmental forces of nature in great evolutionary dynamics on way to positive growth and progress.

सुवीरासो वयं धना जयेम सोम मीद्वः ।

पुनानो वर्ध नो गिरः ॥ २३ ॥

23. *Suvīrāso vayan̄ dhanā jayema soma mīdhvaḥ.*
Punāno vardha no giraḥ.

O Soma, virile lord of creation and evolution, bless us so that, blest with noble warlike progeny, we may win the wealth of life. Pure and purifying lord, exalt our intellect and imagination and our songs of adoration for divinity.

त्वोतासस्तवावसा स्याम वन्वन्त आमुः ।

सोम व्रतेषु जागृहि ॥ २४ ॥

24. *Tvotāsas-tavāvasā syāma vanvanta āmuraḥ.*
Soma vratesu jāgrhi.

Safe under your power and protection, serving and celebrating you in adoration, let us be destroyers of negativities, jealousies and enmities. O Soma, ever awake as you are, keep us awake in the observance of divine law and discipline of holiness.

अपघ्नन्पवते मृधोऽप सोमो अराव्णः ।

गच्छन्निन्द्रस्य निष्कृतम् ॥ २५ ॥

25. *Apaghnan pavate mṛdho'pa somo arāvṇaḥ.*
Gacchann-indrasya niṣkṛtam.

Destroying the destroyers, eliminating the selfish, ungenerous hoarders and parasites, Soma, divine

creativity in nature and humanity attains to its yajnic end and aim in the existential order created by omnipotent Indra.

म॒हो नो॑ रा॒य आ भ॑र् प॒र्वमा॑न ज॒ह्नी म॑र्धः ।

रा॒स्वे॒न्दो वी॒रव॒द्यशः॑ ॥ २६ ॥

26. *Maho no rāya ā bhara pavamāna jahī mrdhaḥ.
Rāsvendo vīravadyaśaḥ.*

Lord Supreme of beauty, splendour and grace, pure and purifying, ever awake, bring us wealth of the highest order, eliminate the destructive adversaries and bless us with honour, excellence and fame, and continue the human family with noble and brave generations.

न त्वा॑ श॒तं च॒न हु॒तो रा॒धो दि॒त्सन्त॒मा मि॑नन् ।

यत्पु॑नानो म॒खस्य॑से ॥ २७ ॥

27. *Na tvā śataṁ cana hruto rādho ditsantamā minan.
Yat punāno makhasyase.*

Lord of peace and purity, purifier and saviour of the celebrants, when you please to bless the devotee with prosperity and fulfilment in life's yajna, not a hundred adversaries can stop or frustrate you.

प॒र्वस्वे॒न्दो वृ॒षा सु॒तः कृ॒धी नो॑ य॒शसो॒ जने॑ ।

वि॒श्व॒ अप॒ द्वि॒षो ज॑हि ॥ २८ ॥

28. *Pavasvendo vṛṣā sutaḥ kṛdhī no yaśaso jane.
Viśvā apa dviṣo jahi.*

Soma, lord of purity and generosity, light and splendour, served and realised through yajnic life, protect and purify us, help us join the community of

honour and excellence, ward off and eliminate all malignity, jealousy and enmity from our life.

अस्य ते सुख्ये वयं तवेन्दो द्युम्न उत्तमे ।

सासह्याम पृतन्यतः ॥ २९ ॥

29. *Asya te sakhye vayam tavendo dyumna uttame.*
Sāsahyāma pṛtanyataḥ.

O lord of truth, beauty and generosity, within the fold of your friendship and in the state of your highest honour and excellence, let us face and win over all the adversaries.

या ते भीमान्यायुधा त्रिगमानि सन्ति धूर्वणे ।

रक्षा समस्य नो निदः ॥ ३० ॥

30. *Yā te bhīmānyāyudhā tigmāni santi dhūrvaṇe.*
Rakṣā samasya no nidaḥ.

Whatever are your sharpest and most awful weapons for the destruction of destroyers, with those weapons, pray, protect us against all maligners and enemies.

Mandala 9/Sukta 62

Pavamana Soma Devata, Jamadagni Bhargava Rshi

एते असृग्रमिन्दवस्तिरः पवित्रमाशवः ।

विश्वान्यभि सौभगा ॥ १ ॥

1. *Ete asṛgram-indavas-tiraḥ pavitram-āśavaḥ.*
Viśvānyabhi saubhagā.

These vibrant forces of humanity dedicated to peace and joy for all, above pettiness and negativities,

move on with noble work for humanity toward the achievement of all wealth, honour and excellence.

विघ्नन्तो॑ दुरिता॑ पुरु सुगा॑ तोकाय॑ वाजिनः॑ ।
तना॑ कृण्वन्तो॑ अर्वते॑ ॥ २ ॥

2. *Vighnanto duritā puru sugā tokāya vājinaḥ.*
Tanā kṛṇvanto arvate.

Overcoming and eliminating the many evils and undesirables of life, creating peace and comfort, wealth and honour for vibrant humanity and their progress through future generations, they go on as warriors and pioneers of the human nation.

कृण्वन्तो॑ वरिवो॑ गवेऽभ्यर्षन्ति॑ सुष्टुतिम् ।
इळा॑मस्मभ्यं॑ संयतम्॑ ॥ ३ ॥

3. *Kṛṇvanto varivo gave'bhyarṣanti suṣṭutim.*
Ilām-asmabhyaṁ saṁyatam.

Creating, collecting and preserving noble wealth and strength and sustenance for us and for our lands and cows and the honour and culture of our tradition, they go on winning appreciation and admiration.

असाव्यं॑ शुर्मदाया॑ऽप्सु दक्षो॑ गिरि॒ष्ठाः ।
श्ये॒नो न योनि॑मासदत् ॥ ४ ॥

4. *Asāvyaṁśur-madāyā'psu dakṣo giriṣṭhāḥ.*
Śyeno na yonimāsadat.

The peace and pleasure of life's ecstasy in thought and action, and the expertise well founded on adamant determination is created by Savita, the creator, like the flying ambition of the soul and it is

settled in its seat at the heart's core in the personality.

शुभ्रमन्ध्रो देववातमप्सु धृतो नृभिः सुतः ।

स्वदन्ति गावः पर्योभिः ॥ ५ ॥

5. *Śubhram-andho devavātam-apsu dhūto nṛbhiḥ sutah. Svadanti gāvaḥ payobhiḥ.*

The radiant food of ambition created by people, energised by noble leaders, sanctified in action, the people enjoy seasoned with delicacies of cow's milk.

आदीमश्वं न हेतारोऽशूशुभन्नमृताय ।

मध्वो रसं सध्रमादे ॥ ६ ॥

6. *Ādīmaśvaṁ na hetāro'sūśubhann-amṛtāya. Madhvo rasam sadhamāde.*

And this ecstasy of the fruit of active ambition, honey sweet of joint achievement in yajnic action, leading lights of the nation like yajakas exalt and glorify as the progressive sociopolitical order of humanity for permanence and immortal honour.

यास्ते धारा मधुश्चुतोऽसृग्रमिन्द ऊतये ।

ताभिः पवित्रमासदः ॥ ७ ॥

7. *Yāste dharā madhuścuto'srgram-inda ūtate. Tābhiḥ pavitram-āsadaḥ.*

O Soma, spirit of ambition, action and glory of life, the honey sweet streams of your ecstasy flow for the protection and sanctification of life. With those streams come and flow in the holy yajnic hall of action.

सो अर्षेन्द्राय पीतये त्रिरो रोमाण्यव्यया ।

सीदन्त्योना वनेष्वा ॥ ८ ॥

8. *So arṣendrāya pītaye tiro romānyavyayā.
Sīdan yonā vaneṣvā.*

O Soma, spirit of holy action and life's sanctity, settle in your seat of yajnic action in the nation's heart for the honour and excellence of human values and flow free down the permanent annals of human history and tradition.

त्वमिन्दो परि स्रव स्वादिष्ठो अङ्गिरोभ्यः ।

वरिवोविद् घृतं पयः ॥ ९ ॥

9. *Tvamindo pari srava svādiṣṭho aṅgirobhyaḥ.
Varivovid-ghṛtaṁ payaḥ.*

O Soma, dynamic spirit of action, joy and glory of life, harbinger of the best of wealth and honour, flow sweet and most delicious for vibrant sages and scholars and release streams of milk and ghṛta for humanity.

अयं विचर्षणिर्हितः पवमानः स चैतति ।

हिन्वान आप्यं बृहत् ॥ १० ॥

10. *Ayaṁ vicarṣaṇir-hitāḥ pavamānaḥ sa cetati.
Hinvāna āpyaṁ brhat.*

This Soma, divine spirit of action, honour and joy, is all watching, all beneficent, all inspiring, moving and dynamic, ever wakeful, setting in motion the flow on for attainment of vast achievable success and fulfilment.

एष वृषा वृषव्रतः पवमानो अशस्तिहा ।

करद्वसूनि दाशुषे ॥ ११ ॥

11. *Eṣa vṛṣā vṛṣavrataḥ pavamāno āśastihā.
Karadvasūni dāśuṣe.*

This virile giver of showers of fulfilment, the very commitment incarnate of divinity to beneficence, always flowing, creating and giving, destroyer of calumny and evil doers, creates and provides wealth, honour and excellence for the generous yajnic givers.

आ पवस्व सहस्रिणं रयिं गोमन्तमश्विनम् ।

पुरुश्चन्द्रं पुरुस्पृहम् ॥ १२ ॥

12. *Āpavasva sahasriṇaṁ rayiṁ gomantaṁ-aśvinam.*
Puruścandraṁ purusprham.

O Soma, come, flow and bring us piety and purity of a thousandfold wealth of lands, cows, literature and culture, horses, speed and progressive success all beautiful and universally cherished.

एष स्य परि षिच्यते मर्मृज्यमान आयुभिः ।

उरुगायः कविक्रतुः ॥ १३ ॥

13. *Eṣa sya pari ṣicyate marmṛjyamāna āyubhiḥ.*
Urugāyaḥ kavikratuḥ.

Such is Soma, spirit of life's beauty and glory, that flows pure, purifying and sanctifying on top, exalted and glorified by celebrant humanity, universally admired as poetic visionary, creator and harbinger of holiest glory.

सहस्रौतिः शतामघो विमानो रजसः कविः ।

इन्द्राय पवते मदः ॥ १४ ॥

14. *Sahasrotiḥ śatāmagho vimāno rajasah kaviḥ.*
Indrāya pavate madah.

Soma, divine spirit and power of a thousand

ways of protection, a hundred modes of wealth and power, commanding controller of the energies of life, visionary creator of beauty and poetry, is dynamic, ever fluent, and it creates and releases joy and ecstasy for the honour of Indra, glory of the human social order.

गिरा जात इह स्तुत इन्दुरिन्द्राय धीयते ।

विर्योना वसताविव ॥ १५ ॥

15. *Girā jāta iha stuta indurindrāya dhīyate.*
Viryonā vasatāviva.

Indra, the best man of supreme spirit and power of light, peace and bliss, born and raised here in the social order, initiated, admired and confirmed by the voice of the land is appointed in place and position of authority for a purpose like an arrow fixed on the bow for a target.

पवमानः सुतो नृभिः सोमो वाजमिवासरत् ।

चमूषु शक्मनासदम् ॥ १६ ॥

16. *Pavamānaḥ suto nṛbhiḥ somo vājamivāśarat.*
Camūṣu śakmanāsadam.

Soma, the spirit and person of peace and joy, pure and purifying, selected and anointed by leading lights of the people, should move and act like power and competence incarnate in places and positions with his powers and obligations for the purpose specified.

तं त्रिपृष्ठे त्रिवन्धुरे रथे युञ्जन्ति यातवे ।

ऋषीणां सप्त धीतिभिः ॥ १७ ॥

17. *Tam tripṛṣṭhe trivandhure rathe yuñjanti yātave.*
Ṛṣīṇām sapta dhītibhiḥ.

Him they enjoin to the three-level, triple structural chariot of the nation, with sevenfold intelligence, will and execution of the visionaries of life.

तं सो॒तारो ध॒न॒स्पृ॒तमा॒शुं वा॒जाय॒ यात॒वे ।

हरि॑ हिनो॒त वा॒जिन॑म् ॥ १८ ॥

18. *Taṁ sotāro dhanaspr̥tam-āśuṁ vājāya yātave.*
Harim hinota vājinam.

That leader and dashing pioneer, instant in response and action, winner of life's battles for wealth, honour and excellence, destroyer of want and suffering, O performers of the nation's Soma yajna, exalt and exhort for onward progress and fulfilment of humanity's joint and common mission on earth.

आ॒वि॒श॒न्क॒ल॒शं सु॒तो वि॒श्व॒ अ॒र्ष॑न्न॒भि श्रि॒यः ।

शू॒रो न गो॒षु ति॒ष्ठति॑ ॥ १९ ॥

19. *Āviśan kalaśaṁ suto viśvā arṣannabhi śriyaḥ.*
Śūro na goṣu tiṣṭhati.

Taking over his positions of office, the leader, pioneer and ruler presides over lands and affairs of the order like a brave warrior moving forward and winning all wealth, honours, excellence and graces for the people, exhorted and exalted by them.

आ त॑ इ॒न्दो म॒दाय॒ कं प॒यो दु॒ह॒न्त्या॒यवः॑ ।

दे॒वा दे॒वेभ्यो॑ म॒धु ॥ २० ॥

20. *Ā ta indo madāya kaṁ payo duhantyāyavaḥ.*
Devā devebhyo madhu.

O lord of peace, grace and joy, to your pleasure and the pleasure of holy powers, the people and the noblest brilliant people of the land create and distil the sweets and sanatives of peace and nourishment from the life around.

आ नः सोमं पवित्र आ सृजता मधुमत्तमम् ।

देवेभ्यो देवश्रुत्तमम् ॥ २१ ॥

21. *Ā naḥ somam pavitra ā sṛjatā madhumatta-mam.
Devebhyo devaśruttamam.*

O performers and partners of humanity's yajnic social order, create, preserve and extend our soma of the nation's joy, beauty and grace, sweetest honeyed soma ever heard of by the divinities, on the sacred earth in honour of the holiest of holies.

एते सोमा असृक्षत गृणानाः श्रवसे महे ।

मदिन्तमस्य धारया ॥ २२ ॥

22. *Ete somā asṛkṣata gṛṇānāḥ śravase mahe.
Madintamasya dhārayā.*

These somas of human beauty, culture and graces celebrated in song are created for the great sustenance of fame, honour and excellence of life by the stream of the most exciting annals of human history.

अभि गव्यानि वीतये नृमणा पुनानो अर्षसि ।

सनद्वाजः परि स्रव ॥ २३ ॥

23. *Abhi gavyāni vītaye nṛmṇā punāno arṣasi.
Sanadvājaḥ pari srava.*

O Soma, exciting peace, pleasure and excellence

of the human nation, you move forward, pure, purifying and glorified, to achieve the wealth of lands and cows, culture and literature, and the jewels of human excellence for lasting peace and well being. Go on ever forward, creating, winning and giving food and fulfilment for the body, mind and soul of the collective personality.

उ॒त नो॒ गोम॑ती॒रिषो॒ विश्वा॑ अ॒र्ष प॒रिष्टु॑भः ।

गृ॒णा॒नो ज॒मद॑ग्निना ॥ २४ ॥

24. *Uta no gomafīriṣo viśvā arṣa pariṣṭubhaḥ.*
Gṛṇāno jamadagninā.

O Soma, lord of peace, joy and grace, glorified by the sage of vision and lighted fire, bring us all the world's wealth of food, energy and knowledge abundant in lands and cows and graces of culture of permanent and adorable value.

प॒र्वस्व॑ वा॒चो अ॒ग्रि॒यः सोम॑ चि॒त्राभि॑रू॒तिभिः॑ ।

अ॒भि वि॒श्वानि॑ का॒व्या ॥ २५ ॥

25. *Pavasva vāco agriyaḥ soma citrabhirūtibhiḥ.*
Abhi viśvāni kāvyā.

O Soma, you are the leading light. With various and wonderful modes of protection and preservation, purify and sanctify the speech of humanity and let it flow free and fine. Be the same preserver, sanctifier and promoter of all the art and literature of the world.

त्वं स॑मु॒द्रि॒या अ॒पोऽ ग्रि॒यो वाच॑ ई॒रय॑न् ।

प॒र्वस्व॑ वि॒श्वमे॑जय ॥ २६ ॥

26. *Tvaṁ samudriyā apo'griyo vāca īrayan.
Pavasva viśvamejaya.*

O mover, shaker and inspirer of the world, you are the first and foremost leading light, flow forth purifying, sanctifying and energising the oceanic vapours and waters of space, and inspiring and preserving the eternal Word and the speech, manners and cultures of the world of humanity.

तुभ्येमा भुवना कवे महिम्ने सोम तस्थिरे ।
तुभ्यमर्षन्ति सिन्धवः ॥ २७ ॥

27. *Tubhyemā bhuvanā kave mahimne soma tasthire.
Tubhyamarṣanti sindhavaḥ.*

O Soma, lord of omniscient vision and creation, these world regions of the universe abide in constant steadiness in homage to you, and the seas on earth and in space roll in honour to you.

प्र ते दिवो न वृष्टयो धारा यन्त्यसृश्चतः ।
अभि शुक्रामुपस्तिरम् ॥ २८ ॥

28. *Pra te divo na vṛṣṭayo dhārā yantyaścataḥ.
Abhi śukrām-upastiram.*

Like showers of light from heaven, the streams of your grace shower upon the bright world of humanity below on the wide earth, incessantly.

इन्द्रायेन्दुं पुनीतनोग्रं दक्षाय सार्धनम् ।
ईशानं वीतिराधसम् ॥ २९ ॥

29. *Indrāyendum punītanograṁ dakṣāya sādha-nam.
Īśānaṁ vītirādhasam.*

O people of the earth, performers of soma yaṇa, create, purify and energise the bright soma of passion, peace and vision of life in honour of Indra, ruler, versatile achiever and provider of the means and modes of life for all round happiness and well being.

पवमान ऋतः कविः सोमः पवित्रमासदत् ।

दधत्स्तोत्रे सुवीर्यम् ॥ ३० ॥

30. *Pavamāna ṛtaḥ kaviḥ somah pavitram-āsadat.
Dadhat stotre suvīryam.*

May Soma, pure, purifying and energising, eternal Truth, omniscient creator, peaceful and blissful, come and bless the pure heart and soul of the devotee vesting the song and spirit with strength and holy passion.

Mandala 9/Sukta 63

Pavamana Soma Devata, Nidhruvi Kashyapa Rshi

आ पवस्व सहस्रिणं रयिं सोम सुवीर्यम् ।

अस्मे श्रवांसि धारय ॥ १ ॥

1. *Ā pavasva sahasriṇam rayim soma suvīryam.
Asme śravāṁsi dhāraya.*

Soma, ruling power of creative wealth, joy and fluent energy, let a thousandfold wealth of virility, courage and creativity, pure and purifying, flow to us and vest us with food, energy, fame and excellence of life.

इषमूर्जं च पिन्वस् इन्द्राय मत्सरिन्तमः ।

चमूष्वा नि षीदसि ॥ २ ॥

2. *Iṣamūrjaṁ ca pinvasa indrāya matsarintamaḥ.
Camūśvā ni śīdasi.*

Since you, ruler and most ecstatic creator, produce, develop and release an abundance of food, energy and knowledge to fullness and overflowing and preside over the resource centres and organisations of protection and production for the glory of humanity:

सुत इन्द्राय विष्णवे सोमः कलशे अक्षरत् ।
मधुमाँ अस्तु वायवे ॥ ३ ॥

3. *Suta indrāya viṣṇave somah kalaśe akṣarat.
Madhumāñ astu vāyave.*

Let that soma, plenteous overflow of peace, prosperity and joy, created, distilled and purified, roll in minds and human communities and be as sweet as honey for Indra, leaders of knowledge and power, Vishnu, generality of people all over the globe, and Vayu, vibrant powers of progress and pioneers of constant advancement in every field of activity.

एते असृग्रमाशवोऽति हरांसि बभ्रवः ।
सोमा ऋतस्य धारया ॥ ४ ॥

4. *Ete asṛgram-āśavo'ti hvarāṁsi babhravaḥ.
Somā ṛtasya dhārayā.*

These somas, powers of peace, prosperity and joy, dynamic, fast and determined, advance, overcoming forces of crookedness, intrigue and negativity by the path of universal truth and law.

इन्द्रं वर्धन्तो अप्तरः कृण्वन्तो विश्वमार्यम् ।
अपघ्नन्तो अराव्यः ॥ ५ ॥

5. *Indraṁ vardhanto apturaḥ kṛṇvanto viśvamāryam. Apaghnanto arāvṇaḥ.*

They advance vibrant, relentless at top speed, glorifying life, making the world noble and nobler, reducing and eliminating the forces of uncreativity, negativity and selfishness.

सुता अनु स्वमा रजोऽभ्यर्षन्ति बभ्रवः ।

इन्द्रं गच्छन्त इन्द्रवः ॥ ६ ॥

6. *Sūtā anu svamā rajo 'bhyarṣanti babhravaḥ. Indraṁ gaccanta indavaḥ.*

These determined forces of peace and progress trained and committed to positive values of universality, vibrant and fast, advance in their own essential nature and realise the highest ideals of Indra, central power of united humanity and common values.

अया पवस्व धारया यया सूर्यमरोचयः ।

हिन्वानो मानुषीरपः ॥ ७ ॥

7. *Ayā pavasva dhārayā yayā sūryam-arocayaḥ. Hivnāno mānuṣīrapaḥ.*

Lord of the universe, by the energy with which you give light to the sun, by the same light and energy inspire the will and actions of humanity and purify us.

अयुक्त सूर एतशं पवमानो मनावधि ।

अन्तरिक्षेण यातवे ॥ ८ ॥

8. *Ayukta sūra etaśaṁ pavamāno manāvadhi. Antarikṣeṇa yātave.*

The light of the world, pure, radiant and

inspiring over man and mind, joins the man of super fast intelligence and inspires him to rise and fly over paths of the skies.

उत त्या हरितो दश सूरौ अयुक्त यातवे ।

इन्दुरिन्द्र इति ब्रुवन् ॥ ९ ॥

9. *Uta tyā harito daśa sūro ayukta yātave.*
Indurindra iti bruvan.

And the man of brilliance and superfast intelligence, yoking ten motive forces to go over paths of the skies exclaims: “Indra is great, kind and gracious!” and he flies over the paths of his holy choice.

परीतो वायवे सुतं गिर इन्द्राय मत्सरम् ।

अव्यो वारेषु सिञ्चत ॥ १० ॥

10. *Parīto vāyave sutam gira indrāya matsaram.*
Avyo vāreṣu siñcata.

And now, O celebrants, for the man of vibrant action and power and far reaching vision among the best of choice, pour out showers of sunniest and most exciting soma appreciation and the best of safe guards.

पवमान विदा रयिमस्मभ्यं सोम दुष्टरम् ।

यो दूणाशो वनुष्यता ॥ ११ ॥

11. *Pavamāna vidā rayimasm-abhyaṁ soma duṣṭa-ram.* *Yo dūṇāśo vanuṣyatā.*

O Soma, lord of light and vibrancy of spirit, pure, purifying and sanctifying, exalted and overflowing, bring us wealth, honour and excellence of the rarest order unassailable by uncreative destroyers.

अ॒भ्यर्ष॑ सह॒स्त्रिणं॑ र॒यिं गोम॑न्तम॒श्विन॑म् ।

अ॒भि वाज॑मु॒त श्रवः॑ ॥ १२ ॥

12. *Abhyarṣa sahasrīṇaṁ rayiṁ gomantamaśvi-nam.*
Abhi vājamuta śravaḥ.

Let flow to us a thousandfold wealth of lands and cows, arts and culture, horses and progressive achievements. Bring us also speed, energy, and victorious success, and undying fame and excellence.

सोमो॑ दे॒वो न सूर्यो॑ऽ द्रि॒भिः प॑वते सु॒तः ।

दधा॑नः क॒लशे॑ रस॒म् ॥ १३ ॥

13. *Somo devo na sūryo'dribhiḥ pavate sutah.*
Dadhānaḥ kalaśe rasam.

Soma, self-existent divine power of creativity, radiates, energises and purifies all like the generous refulgent sun vesting the sap of life in every form of existence.

ए॒ते धामा॑न्यार्यी शु॒क्रा ऋ॒तस्य॑ धार॒या ।

वाजं॑ गोम॑न्तमक्षरन् ॥ १४ ॥

14. *Ete dhāmānyāryā śukrā ṛtasya dhārayā.*
Vājaṁ gomantam-akṣaran.

These, showers of soma, divine creative power, great and dynamic, pure and powerful, rain down on earth in streams of life sap and motherly process of natural law, giving the milk of nourishment and vibrant fulfilment to all forms of existence.

सु॒ता इन्द्रा॑य व॒ज्रिणे॑ सोमा॑सो दध्या॑शिरः ।

प॒वित्र॑मत्यक्षरन् ॥ १५ ॥

15. *Sutā indrāya vajriṇe somāso dadhyāśirah.
Pavitram-atyakṣaran.*

The showers of soma, distilled and purified from the motherly womb of nature, for the mighty ruling order of life, wielding the thunderbolt of justice and dispensation, radiate and sanctify every pious heart and soul.

प्र सोमं मधुमत्तमो राये अर्षं पवित्र आ ।
मदो यो देववीतमः ॥ १६ ॥

16. *Pra soma madhumattamo rāye arṣa pavitra ā.
Mado yo devavītamah.*

O Soma, lord of peace and bliss, let the highest joy, the best of honey sweets, most exhilarating and most divinely blest, flow free to the pure and pious soul of the celebrant for the sake of wealth, honour and excellence of life's fulfilment.

तमीं मृजन्त्यायवो हरिं नदीषु वाजिनम् ।
इन्दुमिन्द्राय मत्सरम् ॥ १७ ॥

17. *Tamī mrjantyāyavo harim nadiṣu vājinam.
Indumindrāya matsaram.*

That shower of soma, sparkling brilliant, most exhilarating, destroyer of suffering and pain, seeping in the heart and flowing in the streams of life, the yajakas exalt and adore for the glory of life.

आ पवस्व हिरण्यवदश्वावत्सोम वीरवत् ।
वाजं गोमन्तमा भर ॥ १८ ॥

18. *Ā pavasva hiraṇyavad-aśvāvat soma vīravat.
Vājam gomantamā bhara.*

Flow, O Soma, purify and exhilarate us, bearing golden graces of beauty, progressive success, brave progeny, vibrant victory and the prosperity of lands, cows, arts and culture.

परि वाजे न वाजयुमव्यो वारेषु सिञ्चत ।

इन्द्राय मधुमत्तमम् ॥ १९ ॥

19. *Pari vāje na vājayum-avyo vāreṣu siñcata.*
Indrāya madhumattamam.

As in war you send up a heroic warrior to battle, so in times of peace of your choice create the sweetest and most brilliant soma of beauty and joy for the glory of the human order.

कविं मृजन्ति मर्ज्यं धीभिर्विप्रा अवस्यवः ।

वृषा कनिक्रदरुषति ॥ २० ॥

20. *Kaviṁ mṛjanti marjyaṁ dhībhir-viprā avasya-*
vah. Vṛṣā kanikrad-arṣati.

Vibrant sages and scholars who need assistance and protection exalt Soma, lord of peace and joy, adorable and omniscient visionary, with songs and creative actions, and the potent and generous lord responds in loud tones of heroism and moves forward to action.

वृषणं धीभिर्प्तुरं सोममृतस्य धारया ।

मती विप्राः समस्वरन् ॥ २१ ॥

21. *Vṛṣaṇaṁ dhībhir-apturaṁ somam-ṛtasya dhā-*
rayā. Matī viprāḥ samasvaran.

Vibrant poets, sages and scholars, with their thoughts, holy actions and spontaneous songs of truth

and sincerity, celebrate Soma, generous giver, brave warrior and instant conqueror.

पवस्व देवायुषगिन्द्रं गच्छतु ते मदः ।

वायुमा रोह धर्मणा ॥ २२ ॥

22. *Pavasva devāyusaḡ-indraṃ gacchatu te madaḥ.*
Vāyumā roha dharmaṇā.

O Soma, self-refulgent and self-joyous lord of peace and bliss, let your presence vibrate and purify us. Let your ecstatic bliss reach Indra, the ruler, for the glory of mankind. May you with your divine power and presence emerge and rise in the heart of vibrant devotees.

पवमान् नि तोशसे रयिं सोम श्रवाय्यम् ।

प्रियः समुद्रमा विश ॥ २३ ॥

23. *Pavamāna ni tośase rayiṃ soma śravāyyam.*
Priyaḥ samudramā viśā.

Soma, pure and purifying omnificent lord, you grant ample and praise-worthy wealth, honour and excellence to the devotees. Pray, let your dear and blissful presence arise in the ocean-like time and space of human existence, inspire the depth of the heart and save the supplicant.

अपघ्नन्पवसे मृधः क्रतुवित्सोम मत्सरः ।

नुदस्वाद्वैवयुं जर्नम् ॥ २४ ॥

24. *Apaghnan pavase mṛdhaḥ kratuvit soma matsa-*
raḥ. Nudasvādevayum janam.

O Soma, lord of absolute peace, purity, power and holiness of action, omnipotent and blissful, you vibrate in existence destroying sin and evil. Pray impel

the impious people to truth, piety and creative generosity, or punish and eliminate them like hurdles in the creative paths of piety and rectitude.

पर्वमाना असृक्षत सोमाः शुक्रास इन्दवः ।

अभि विश्वानि काव्या ॥ २५ ॥

25. *Pavamānā asṛkṣata somāḥ śukrāsa indavaḥ.
Abhi viśvāni kāvyā.*

Streams of bright energising soma flow, pure and purifying, among the songs of universal poetry of divinity.

पर्वमानास आशवः शुभ्रा असृग्रमिन्दवः ।

घ्नन्तो विश्वा अप द्विषः ॥ २६ ॥

26. *Pavamānāsa āśavaḥ śubhrā asṛgam-indavaḥ.
Ghnanto viśvā apa dviṣaḥ.*

Pure and purifying, instant and effective, bright and blazing streams of soma like warriors of nature flow and advance in action, creating peace and plenty for life, dispelling and eliminating all jealous and destructive forces from society.

पर्वमाना दिवस्पर्यन्तरिक्षादसृक्षत ।

पृथिव्या अधि सानवि ॥ २७ ॥

27. *Pavamānā divasparyantarikṣād-asṛkṣata.
Pṛthivyā adhi sānavi.*

Pure and purifying Somas, evolutionary powers of nature, divinity and humanity, creative, protective and defensive, are created from the regions of light above, the middle regions and the earth and, on top of the course of evolution and progress, they remain ever

active for life in the service of divinity.

पुनानः सोमं धारयेन्दो विश्वा अप स्त्रिधः ।

जहि रक्षांसि सुक्रतो ॥ २८ ॥

28. *Punānaḥ soma dhārayendo viśvā apa sridhaḥ.
Jahi rakṣāṁsi sukrato .*

O Soma, creative divinity, bright, blissful and dynamic, pure and purifying spirit of holy action, flow by the stream and shower of life and grace, ward off all hurdles of negativity and eliminate all evil forces of destruction.

अपघ्नन्त्सोमं रक्षसोऽभ्यर्ष कनिक्रदत् ।

द्युमन्तं शुष्ममुत्तमम् ॥ २९ ॥

29. *Apaghnantsoma rakṣaso'bhyarṣa kanikradat.
Dyumantaṁ śuṣmam-uttamam.*

O Soma, spirit of creative peace and prosperity, dispelling and eliminating negative and destructive forces, roaring with success of positive progress, let streams of peace and prosperity flow full with highest strength, sweetness and light.

अस्मे वसूनि धारय सोमं दिव्यानि पार्थिवा ।

इन्दो विश्वानि वार्या ॥ ३० ॥

30. *Asme vasūni dhāraya soma divyāni pārthivā.
Indo viśvāni vāryā.*

O Soma, lord of peace, prosperity and divine bliss, bring us all wealth, honour and excellence of the earth and heavenly light. O spirit of beauty and grace, bless us with all the wealth of success and fulfilment of

our highest choice on earth and beyond.

Mandala 9/Sukta 64

Pavamana Soma Devata, Kashyapa Maricha Rshi

वृषा सोम द्युमाँ असि वृषा देव वृषव्रतः ।

वृषा धर्मीणि दधिषे ॥ १ ॥

1. *Vṛṣā soma dyumāñ asi vṛṣā deva vṛṣavrataḥ.
Vṛṣā dharmāṇi dadhiṣe.*

O Soma, divine spirit of peace and prosperity, you are virile, omnipotent and generous, refulgent and abundant giver of light, self-committed to showers of generosity for humanity and all life in existence. O generous and mighty lord, you alone ordain, maintain and sustain the laws of Dharma in nature and humanity.

वृष्णास्ते वृष्ण्यं शवो वृषा वनं वृषा मदः ।

सत्यं वृषन्वृषेदसि ॥ २ ॥

2. *Vṛṣṇaste vṛṣṇyaṁ ṣavo vṛṣā vanaṁ vṛṣā madaḥ.
Satyaṁ vṛṣan vṛṣedasi.*

Generous as you are, your strength rains in showers, generous is your plenitude, generous is the bliss of your joy and ecstasy. Eternal truth, shower of generosity, you are the ultimate generous giver of the joy of life.

अश्वो न चक्रदो वृषा सं गा इन्दो समर्वतः ।

वि नो राये दुरो वृधि ॥ ३ ॥

3. *Aśvo na cakrado vṛṣā saṁ gā indo samarvataḥ.
Vi no rāye duro vṛdhi.*

Like the roar of thunder you are loud and bold

in manifestation in existence. O dynamic presence of infinite light and generous flow of energy, you pervade and energise our perceptions and our will for action and advancement. Pray open and widen the doors of wealth, honour and excellence for us all.

असृक्षत॒ प्र व॒जिनो॑ ग॒व्या सोमा॑सो अश्व॒या ।

शुक्रा॑सो वीर॒याश॑वः ॥ ४ ॥

4. *Asṛkṣata pra vājino gavyā somāso aśvayā.*
Śukrāso vīrayāśavaḥ.

Vibrant heroes blest with the soma spirit of peace, progress and brilliance, pure and potent, inspired with ambition for lands, cows and culture, horses, advancement and achievement, and advancement of the brave generations of humanity move forward with the spirit of generous creativity.

शु॒म्भमा॑ना ऋ॒तायु॑भिर्मृ॒ज्यमा॑ना ग॒भस्त्योः॑ ।

पव॑न्ते वा॒रे अ॒व्यये॑ ॥ ५ ॥

5. *Śumbhamānā ṛtāyubhir-mṛjyamānā gabhas-tyoḥ.*
Pavante vāre avyaye.

Blest and beatified by lovers of truth and divine law, seasoned and tempered by light of the sun and heat of fire, heroic men of the soma spirit of peace and prosperity work vibrant on choice positions in the imperishable order of divine existence.

ते वि॒श्वो दा॒शुषे॑ वसु॒ सोमा॑ दि॒व्यानि॒ पार्थि॑वा ।

पव॑न्ता॒मान्त॑रि॒क्ष्या ॥ ६ ॥

6. *Te viśvā dāśuṣe vasu somā divyāni pārthivā.*
Pavantāmāntarikṣyā.

May the soma spirits of nature and humanity initiate, purify and direct all world's wealth, honour and excellence, peace and progress, of earthly, heavenly and middle order of the skies to flow to the generous and creative people of yajna and self-sacrifice.

पवमानस्य विश्ववित्प्र ते सर्गी असृक्षत ।

सूर्यस्येव न रश्मयः ॥ ७ ॥

7. *Pavamānasya viśvavit pra te sargā asṛkṣata.*
Sūryasyeva na raśmayah.

Lord of the universe, pure, refulgent and purifying, as you manifest in the flux of existence your creations of peace and beauty flow and radiate like rays of the sun.

केतुं कृण्वन्द्विस्परि विश्वा रूपाभ्यर्षसि ।

समुद्रः सौम पिन्वसे ॥ ८ ॥

8. *Ketuṁ kṛṇvan divaspari viśvā rūpābhyarṣasi.*
Samudrah soma pinvase.

Creating the lights of your existential presence over the regions of heaven above, you reveal your power by the beauty of forms you create, O Soma, universal home of infinite bliss, and expand the possibilities of life's joy.

हिन्वानो वाचमिष्यसि पवमान विधर्मणि ।

अक्रान्देवो न सूर्यः ॥ ९ ॥

9. *Hinvāno vācamīṣyasi pavamāna vidharmaṇi.*
Akrān devo na sūryah.

Invoked in yajna and inspiring songs of

adoration you love, pure, purifying and pervasive in the world of various forms and functions, you radiate like the refulgent sun and transcend the world in existence.

इन्दुः पविष्ट चेतनः प्रियः कवीनां मती ।

सृजदश्वं रथीरिव ॥ १० ॥

10. *Induḥ paviṣṭa cetanaḥ priyaḥ kavīnāṃ matī.
Sṛjadaśvaṃ rathīriva.*

Soma, lord of bliss, is self-refulgent and holy, purest and most purifying, omniscient, dearest love of the poets and celebrants, and wisest of the wise. Creating the dynamic world of matter, energy and mind, he abides like the master of the universal chariot.

ऊर्मिर्यस्ते पवित्र आ देवावीः पर्यक्षरत् ।

सीदन्नृतस्य योनिमा ॥ ११ ॥

11. *Ūrmiryaste pavitra ā devāvīḥ paryakṣarat.
Sīdannṛtasya yonīmā.*

The light divine that is yours, most heavenly, radiates blissfully in the pious heart and soul, abiding in the seat of its own law of eternal truth.

स नो अर्ष पवित्र आ मदो यो देववीतमः ।

इन्दुविन्द्राय पीतये ॥ १२ ॥

12. *Sa no arṣa pavitra ā mado yo devavītamah.
Indavindrāya pītaye.*

Let that divine ecstasy which is most heavenly radiate and vibrate in our pure heart, O lord of beauty and bliss, for the fulfilment of the soul.

इ॒षे प॑वस्व॒ धार॑या मृ॒ज्यमा॑नो म॒नीषि॑भिः ।

इ॒न्दो रू॒चाभि॑ गा इ॒हि ॥ १३ ॥

13. *Iṣe pavasva dhārayā mṛjyamāno manīṣibhiḥ.
Indo rucābhi gā ihi.*

Shower in streams of purity and power and bless us with food, energy and fulfilment, adored and exalted as you are by sages, scholars and thoughtful devotees. O lord of bliss and beauty, come and, with the light and joy of your presence, sanctify our senses and mind, vision and intelligence.

पु॒ना॒नो वरि॑वस्कृ॒ध्यूर्जं॑ ज॒नाय॑ गि॒र्वणः॑ ।

हरे॑ सृ॒जान॑ आ॒शिर॑म् ॥ १४ ॥

14. *Punāno varivaskṛdhyūrjaṁ janāya girvaṇaḥ.
Hare sṛjāna āśiram.*

Pure and purifying, adorable, adored and exalted, saviour from sin and evil, want and suffering, create the best of wealth, energy and ecstasy for humanity, giving all round joy and well being for body, mind and soul.

पु॒ना॒नो दे॒ववी॑तय॒ इन्द्र॑स्य या॒हि निष्कृ॑तम् ।

द्यु॒ता॒नो वा॒जिभि॑र्य॒तः ॥ १५ ॥

15. *Punāno devavītaya indrasya yāhi niṣkṛtam.
Dyutāno vājibhiryataḥ.*

Purified, bright and clear Soma, songs of adoration for service of divinity, go upto the presence of Indra, lord omnipotent. Shining powerful, sent up, inspired by enthusiastic celebrants, rise up to divinity.

प्र हिन्वा॒नास् इन्द्र॒वोऽच्छा॑ समुद्रमा॒शवः॑ ।

धिया॑ जूता असृक्षत ॥ १६ ॥

16. *Pra hinvānāsa indavo'cchā samudramāśavaḥ.*
Dhiyā jūtā asṛkṣata.

Soma songs of adoration, inspired streams of the joyous spirit of poetry, bright and energetic, move to infinite divinity and, energised by thought, pleasure and awareness, flow in concentration to Indra, omnipotent soul.

मर्म॑जा॒नास् आ॒यवो॑ वृथा॑ समुद्रमिन्द्र॒वः ।

अग्न॑वृ॒तस्य॒ योनि॒मा ॥ १७ ॥

17. *Marmajānāsa āyavo vṛthā samudramindavaḥ.*
Agmannṛtasya yonimā.

Purified and sanctified devotees, bright, clear and radiant, spontaneously concentrate on the infinite oceanic presence of divinity and reach the central origin of the moving universe and the dynamics of existence.

परि॑ णो याह्यस्म॒युर्वि॒श्वा वसू॑न्यो॒जसा॑ ।

पा॒हि नः॒ शर्म॑ वी॒रवत् ॥ १८ ॥

18. *Pari ṇo yāhyasmayurviśvā vasūnyojasā.*
Pāhi naḥ śarma vīravat.

O lord of peace, light and beauty divine, lover of us all, bring us all wealths of the world with the light and lustre of glory. Protect our peace and home blest with brave progeny.

मिमा॑ति॒ वह्नि॑रेत॒शः प॒दं यु॒जान॒ ऋक्व॑भिः ।

प्र यत्स॑मु॒द्र आ॒हितः ॥ १९ ॥

19. *Mimāti vahniretaśaḥ padaṁ yūjāna ṛkvabhiḥ.
Pra yat samudra āhitaḥ.*

When the mind, agile communicative medium of experience and awareness, joins the object of meditation by virtue of all yajnic senses collected and concentrated in the ocean-like depth of infinity, the yogi reaches divine consciousness, valuable, in a state of undisturbed stability.

आ यद्योनिं¹ हरिण्ययमाशुर्ऋतस्य सीदति ।

जहात्यप्रचेतसः ॥ २० ॥

20. *Ā yadyonim hiranyayam-āsurrtasya sīdati.
Jahātyapracetasah.*

When the soul is established in the golden light of divinity which is the centre origin of the flow of existence, then without any delay it eliminates all junk of ignorance.

अभि वेना अनूषतेयक्षन्ति प्रचेतसः ।

मज्जन्त्यविचेतसः ॥ २१ ॥

21. *Abhi venā anūṣateyakṣanti pracetasah.
Majjantyavicetasah.*

Enlightened sages adore, exalt and join the divine infinity of bliss while the ignorant get drowned in the existential ocean they fail to cross.

इन्द्रायेन्दो मरुत्वते पवस्व मधुमत्तमः ।

ऋतस्य योनिमासदम् ॥ २२ ॥

22. *Indrāyendo marutvate pavasva madhumatt-amah.
Ṛtasya yonimāsadam.*

O Soma, enlightened joy of spiritual purity and bliss, flow into the consciousness of the vibrant soul of the devotee as an offering to Indra, lord of universal power and joy who abides at the heart of universal truth and law of existence.

तं त्वा विप्रा वचोविदः परिष्कृण्वन्ति वेधसः ।

सं त्वा मृजन्त्यायवः ॥ २३ ॥

23. *Taṁ tvā viprā vacovidah pariṣkṛṇvanti vedha-saḥ.
Saṁ tvā mṛjantyāyavaḥ.*

O Soma, lord of purity, joy and power of the world, wise sages and the Vedic voice adore, exalt and glorify you, and the people of knowledge concentrate on you as the sole object of meditation.

रसं ते मित्रो अर्यमा पिबन्ति वरुणः कवे ।

पवमानस्य मरुतः ॥ २४ ॥

24. *Rasaṁ te mitro aryamā pibanti varuṇaḥ kave.
Pavamānasya marutaḥ.*

O creative poet of existence and omniscience, pure, purifying and ever flowing divinity, Mitra, enlightened all-loving people, Aryama, men of judgement and discrimination, Varuna, people of rectitude worthy of universal choice, Maruts, vibrant warriors of peace and heroes of karmic progress, all drink and enjoy the nectar sweets of your presence in company.

त्वं सौम विप्रश्चितं पुनानो वार्चमिष्यसि ।

इन्दो सहस्रभर्णसम् ॥ २५ ॥

25. *Tvaṁ soma vipaśchitaṁ punāno vācamīṣyasi.
Indo sahasrabharṇasam.*

O Soma, Indu, pure and purifying joy of divinity, you love, inspire and energise the Vedic voice of wisdom and omniscience which bears a thousand jewels of knowledge and science.

उतो सहस्रभर्णसं वाचं सोम मखस्युवम् ।

पुनान इन्दुवा भर ॥ २६ ॥

26. *Uto sahasra-bharṇasaṁ vācaṁ soma makha-syuvam. Punāna indavā bhara.*

Indu, Soma, pure, purifying and sanctifying omnipresence of divinity, bear and bring us the divine voice of a thousand beauties, wealths and graces, the giver of infinite gifts of yajna.

पुनान इन्दवेषां पुरुहूत जनानाम् ।

प्रियः समुद्रमा विश ॥ २७ ॥

27. *Punāna indaveṣāṁ puruhūta janānām. Priyaḥ samudramā viśa.*

Indu, pure, purifying dearest presence invoked by all, bless the sacred heart of all these people, the heart that is deep as the ocean of love and faith.

दविद्युतत्या रुचा परिष्टोभन्त्या कृपा ।

सोमाः शुक्रा गवाशिरः ॥ २८ ॥

28. *Davidyutatyā rucā pariṣṭobhantyā kṛpā. Somāḥ śukrā gavāśiraḥ.*

Pure, powerful and heavenly radiations of divinity flow with beauty, glory and shining sublimity of grace, blessing the mind and soul of the supplicants.

हिन्वानो हेतृभिर्यत आ वाजं वाज्यक्रमीत् ।

सीदन्तो वनुषो यथा ॥ २९ ॥

29. *Hinvāno hetrbhiryata ā vājaṁ vājyakramīt.*
Sīdanto vanuṣo yathā.

Just as a warrior spurred on by ambition and love of victory rushes to the field and wins the battle, and just as ardent yajakas sit on the vedi and win their object of yajna, so does the soul assisted by senses, mind and intelligential vision win the target of its meditation on Om, the presence of divinity.

ऋधक्सोम स्वस्तये संजग्मानो दिवः कविः ।

पवस्व सूर्यो दृशे ॥ ३० ॥

30. *Rdhak soma svastaye sañjagmāno divaḥ kaviḥ.*
Pavasva sūryo dṛśe.

O Soma, instant and gracious divinity, creative, omniscient and constant radiation of heavenly light, the very sun for the vision of humanity, pray flow on with the radiance and the bliss, purify and sanctify our mind and soul.

Mandala 9/Sukta 65

Pavamana Soma Devata, Bhrgu Varuni or Jamadagni
Bhargava Rshi

हिन्वन्ति सूरमुस्त्रयः स्वसारो जामयस्पतिम् ।

महामिन्दुं महीयुवः ॥ १ ॥

1. *Hinvanti sūramusrayaḥ svasāro jāmayaspatim.*
Mahāmindurī mahīyuvāḥ.

Just as lights of the dawn like loving sisters fore-

run and herald and exalt the sun, so do the senses, mind and intelligence together in service of the great soul reveal the power and presence of the supreme lord of the universe, blissful father sustainer of existence.

पवमान रुचारुचा देवो देवेभ्यस्परि ।

विश्वा वसून्या विश ॥ २ ॥

2. *Pavamāna rucārucā devo devebhyaspari.*
Viśvā vasūnyā viśa.

May the self-refulgent lord supreme over all divinities of nature and humanity, pure and purifying, by his divine beauty and glory bring us all wealth, honour and excellence of the world and bless our heart and soul.

आ पवमान सुष्टुतिं वृष्टिं देवेभ्यो दुवः ।

इषे पवस्व संयतम् ॥ ३ ॥

3. *Ā pavamāna suṣṭutiṁ vṛṣṭiṁ devebhyo duvaḥ.*
Iṣe pavasva saṁyatatam.

O lord pure and purifying, come to accept our joint song of adoration and homage and bring us the shower of your kindness and grace, honour and excellence for the sustenance and advancement of the generous nobilities of humanity.

वृषा ह्यसि भानुना द्युमन्तं त्वा हवामहे ।

पवमान स्वाध्यः ॥ ४ ॥

4. *Vṛṣā hyasi bhānunā dyumantaṁ tvā havāmahe.*
Pavamāna svādhyah.

O lord of purity, purifier and sanctifier of heart

and soul, you are supremely generous and refulgent by your own light and glory. We, celebrants by our holiest thoughts and words, invoke and adore you for the light and wisdom of your divine glory and generosity.

आ पवस्व सुवीर्यं मन्दमानः स्वायुध ।

इहो ष्विन्दवा गहि ॥ ५ ॥

5. *Ā pavasva suvīryam mandamānaḥ svāyudha.
Iho ṣvindavā gahi.*

O divine spirit of peace, purity and abundance, joyous wielder of noble arms, come to us and let pure, creative courage and virility flow in abundance for us.

यदद्भिः परिषिच्यसे मृज्यमानो गर्भस्त्योः ।

द्रुणां सधस्थमश्नुषे ॥ ६ ॥

6. *Yadadbhiḥ pariṣicyase mṛjyamāno gabhastyoḥ.
Druṇā sadhastham-aśnuṣe.*

O soul of peace and purity, when you are honoured and anointed with the waters of divine sanctity, refined with the light of knowledge and tempered by yajnic fire, then by virtue of your own progress you attain to your real, innate and rightful position in society.

प्र सोमाय व्यश्ववत्पवमानाय गायत ।

महे सहस्रचक्षसे ॥ ७ ॥

7. *Pra somāya vyaśvavat pavamānāya gāyata.
Mahe sahasracakṣase.*

O celebrants, like people of real attainments, sing songs of adoration in honour of Soma, lord giver

of peace and purity, honour and achievement, the lord that is great, who watches everything with a thousand eyes.

यस्य वर्णं मधुश्चुतं हरिं हिन्वन्त्यद्रिभिः ।

इन्दुमिन्द्राय पीतये ॥ ८ ॥

8. *Yasya varṇaṁ madhuścutaṁ harim hinvantya-dribhiḥ. Indumindrāya pītaye.*

Whose essential being and existential identity, honeyed sweet of infinite kindness, destroyer of want and suffering, devotees adore, exalt and move with holy songs and yajnic actions for the satisfaction and beatification of the soul.

तस्य ते वाजिनो वयं विश्वा धनानि जिग्युषः ।

सखित्वमा वृणीमहे ॥ ९ ॥

9. *Tasya te vājino vayaṁ viśvā dhanāni jigyuṣaḥ. Sakhitvamā vṛṇīmahe.*

Of you, we, seekers of progress and victories of peace and purity, choose to ask for all wealths, honours and excellence of the world and, above all, pray for friendship and spiritual affinity.

वृषा पवस्व धारया मरुत्वते च मत्सरः ।

विश्वा दधान् ओजसा ॥ १० ॥

10. *Vṛṣā pavasva dhārayā marutvate ca matsarah. Viśvā dadhāna ojasā.*

O lord of absolute abundance and creativity, sustainer of all worlds of existence by absolute power and grandeur, you are all bliss for the people of vibrancy,

action and gratitude. Pray bring us showers of peace, purity and power for the good life.

तं त्वा ध॒र्तार॑मो॒ण्यो॒ऽः प॒र्वमा॑न स्व॒र्दृ॒शम् ।

हि॒न्वे वा॒जेषु॑ वा॒जिन॑म् ॥ ११ ॥

11. *Taṁ tvā dhartāram-oṇyoḥ pavamāna svaṛḍṛśam.*
Hinve vājeṣu vājinam.

That lord sustainer of earth and heaven, pure and purifying sanctifier, watchful guardian and giver of bliss, absolute victor in the evolutionary battles of existence, we invoke, exalt and glorify for our good and advancement.

अ॒या चि॒त्तो वि॒पानया॑ हरिः पवस्व॒ धार॑या ।

यु॒जं वा॒जेषु॑ चोदय ॥ १२ ॥

12. *Ayā citto vipānayaḥ hariḥ pavasva dhārayā.*
Yujam vājeṣu codaya.

Invoked and moved by this earnest and vibrant adoration, pray bless us with this shower of purity, peace and bliss. You are the destroyer of want and suffering. Pray inspire, strengthen and fortify the friend, your instrument, in the battles of life.

आ न॑ इ॒न्दो म॒हीमि॑षं प॒र्वस्व॑ वि॒श्वदर्श॑तः ।

अ॒स्मभ्यं॑ सोम गा॒तुवि॑त् ॥ १३ ॥

13. *Ā na indo mahīmiṣam pavasva viśvadarṣataḥ.*
Asmabhyam soma gātuvit.

Indu, lord of peace, purity and bliss, light of the world for universal humanity, bring us showers of peace and purity, food and energy, power and prosperity, and

knowledge of the world in great abundance. O Soma, you are the absolute master of all the ways of the world and unfailing guide for us.

आ कलशां अनूषतेन्दो धाराभिरोजसा ।

एन्द्रस्य पीतये विश ॥ १४ ॥

14. *Ā kalaśā anūṣatendo dhārābhir-ojasā.*
Endrasya pītaye viśa.

Indu, lord of light, peace and purity, grateful minds and souls await and adore you in hope and expectation. Pray come and bless them with showers of joyous power, grandeur and spiritual might for fulfilment of the soul.

यस्य ते मद्यं रसं तीव्रं दुहन्त्यद्रिभिः ।

स पवस्वाभिमातिहा ॥ १५ ॥

15. *Yasya te madyaṁ rasaṁ tīvraṁ duhantya-dri-bhiḥ.*
Sa pavasvābhimātihā.

Whose exciting nectar, sharp and exalting in experience, devoted supplicants distil from meditation on life, that same Soma, lord of power and purity, destroyer of negativities, adversaries and enemies, we pray, may come, save and bless us with peace, purity and security.

राजा मेधाभिरीयते पवमानो मनावधि ।

अन्तरिक्षेण यातवे ॥ १६ ॥

16. *Rājā medhābhirīyate pavamāno manāvadhi.*
Antarikṣeṇa yātave.

Refulgent Soma, divine spirit of power and

peace, pure, purifying and vibrant, is attained through intelligential communion in meditation for reaching the higher stages of existence into the middle sphere between the earth and the highest regions of bliss.

आ न इन्द्रो शतृग्विनं गवां पोषं स्वश्व्यम् ।

वहा भगत्तिमृतये ॥ १७ ॥

17. *Ā na indo śatagvinam gavām poṣam svaśvyam.
Vahā bhagattimūtayē.*

Indu, lord of joy, beauty and prosperity, bring us a hundredfold wealth and pleasure of divine service and dedication, rising prosperity of cows and horses, enlightenment and advancement, progress and achievement, all for peace and security.

आ नः सोम सहो जुवो रूपं न वर्चसे भर ।

सुष्वाणो देववीतये ॥ १८ ॥

18. *Ā naḥ soma saho juvo rūpaṁ na varcase bhara.
Suṣvāṇo devavītaye.*

Soma, lord of vital creativity and lustrous vigour, and fluent power and progressive energy, bring us the courage of constancy, forbearance, vibrant vigour and enthusiasm, and an impressive personality for the sake of illuminative lustre of life so that we may follow the path of divinity while living here and after.

अर्षी सोम द्युमत्तमोऽभि द्रोणानि रोरुवत् ।

सीदञ्छ्येनो न योनिमा ॥ १९ ॥

19. *Arṣā soma dyumattamo'bhi droṇāni roruvat.
Sīdañchyeno na yonimā.*

Soma, spirit of divine power and peace of purity, most potent and most refulgent, come roaring at the speed and force of thunder and abide in the heart of the faithful celebrant like the eagle in its nest, purify and sanctify the soul.

अ॒प्सा इन्द्रा॑य वा॒यवे॑ वरु॒णाय॑ म॒रुद्भ्यः॑ ।

सोमो॑ अ॒र्षति॑ वि॒ष्णावे ॥ २० ॥

20. *Apsā indrāya vāyave varuṇāya marudbhyaḥ.*
Somo arṣati viṣṇave.

Soma, spirit of the innate peace and power of divinity, by its own will and energy, radiates to the heart and soul of the devotee to vest it with the power of cosmic energy (Indra), the speed of winds (Vayu), pioneering spirit of the storm (Maruts), the depth of space (Varuna), and the love of omnipresent divinity (Vishnu).

इ॒षं तो॒काय॑ नो॒ दध॑द्द॒स्मभ्यं॑ सोम॒ विश्व॑तः ।

आ प॑वस्व स॒हस्रि॑णम् ॥ २१ ॥

21. *Isaṁ tokāya no dadhad-asmabhyam soma viśvataḥ. Ā pavasva sahasriṇam.*

O Soma, bearing a thousandfold gifts of food, energy, knowledge and will of initiative and assertion from all sides of the world, pray flow to bless us and our future generations with the power and peace of divinity.

ये सोमा॑सः प॒राव॑ति॒ ये अ॒र्वाव॑ति॒ सु॒न्वि॒रे ।

ये वा॒दः श॑र्य॒णाव॑ति ॥ २२ ॥

22. *Ye somāsaḥ parāvati ye arvāvati sunvire.
Ye vādaḥ śaryañāvati.*

Whatever gifts of power and peace for humanity are created in the farthest nature or in this world of existence or in that unknown transcendent source of all that is in existence, all that, O Soma, lord of supreme power and unfathomable peace, bear and bring for us and our future generations.

य अर्जीकेषु कृत्वसु ये मध्ये पस्त्यानाम् ।
ये वा जनैषु पञ्चसु ॥ २३ ॥

23. *Ya ārjīkeṣu kṛtvasu ye madhye pastyānām.
Ye vā janeṣu pañcasu.*

Whatever powers of peace and energy are created and distilled in active forces, in holy acts, in the homes or among all five peoples of humanity, we pray, may flow and sanctify us.

ते नो वृष्टिं दिवस्पतिं पवन्तामा सुवीर्यम् ।
सुवाना देवास इन्द्रवः ॥ २४ ॥

24. *Te no vṛṣṭim divaspari pavantāmā suvīryam.
Suvānā devāsa indavaḥ.*

May the divinities of nature and humanity, pure, vibrant and blissful, activated, seasoned and cultured anywhere, bring us showers of power, virility and creativity from the lights of heaven and energise and sanctify us.

पवते हर्यतो हरिर्गृणानो जमदग्निना ।
हिन्वानो गोरधि त्वचि ॥ २५ ॥

25. *Pavate haryato harir-grṇāno jamadagninā.
Hinvāno gorādhi tvaci.*

Soma, lord of power, peace and bliss, saviour and sanctifier of heart and soul, destroyer of suffering, lover of all, adored and exalted by sages and scholars of vision and wisdom, flows and sanctifies life and, presiding over the body, energises and sanctifies the organs of perception, volition and decision.

प्र शुक्रासो वयोजुवो हिन्वानासो न सप्तयः ।

श्रीणाना अप्सु मृज्जत ॥ २६ ॥

26. *Pra śukrāso vayojuvo hinvānāso na saptayaḥ.
Śrīṇānā apsu mrñjata.*

Pure and powerful, vital and vitalising, stimulated and stimulating, energised and energising, seasoned and cleansing, sanctified and sanctifying somas, natural and human powers, reflect in the actions and achievements of humanity like the seven rays of light, and they shine and enlighten the world to move on with its daily rounds.

तं त्वा सुतेष्वाभुवो हिन्विरे देवतातये ।

स पवस्वानया रुचा ॥ २७ ॥

27. *Tam tvā suteṣvābhuvo hinvire devatātaye.
Sa pavasvānayā rucā.*

That lord of soma power and peace, the celebrants adore, exalt and glorify in their yajnic actions in the service of humanity and divinity. O lord, be pleased to accept this charming song of adoration, come, purify and sanctify us.

आ ते दक्षं मयोभुवं वह्निमद्या वृणीमहे ।

पान्तमा पुरुस्पृहम् ॥ २८ ॥

28. *Ā te dakṣaṁ mayobhuvam vahnimadyā vṛṇīmahe. Pāntamā purusprham.*

Today here and now, we choose for ourselves and pray for your power, peace and bliss, light and fire which is universally loved, all protective, promotive and all sanctifying.

आ मन्द्रमा वरेण्यमा विप्रमा मनीषिणम् ।

पान्तमा पुरुस्पृहम् ॥ २९ ॥

29. *Ā mandramā vareṇyamā vipramā manīṣiṇam. Pāntamā purusprham.*

We pray for your gift of peace, power and sanctity, delightfully adorable, worthy of choice, stimulating and energising, enlightening, protecting and promoting, universally loved and valued. We pray, let it flow and purify us.

आ रयिमा सुचेतुनमा सुक्रतो तनूष्वा ।

पान्तमा पुरुस्पृहम् ॥ ३० ॥

30. *Ā rayimā sucetunamā sukrato tanūṣvā. Pāntamā purusprham.*

O lord of holy action, we pray bring us the world's wealth of enlightenment, protective, promotive and valued universally, for our body, mind and soul and vest it in our future generations.

Mandala 9/Sukta 66

*Pavamana Soma (1-18, 22-30), Pavamana Agni (19-21)
Devate, Shatam Vaikhanasas Rshis*

पवस्व विश्वचर्षणेऽभि विश्वानि काव्या ।

सखा सखिभ्य ईड्यः ॥ १ ॥

1. *Pavasva viśvacarṣaṇe 'bhi viśvāni kāvyā.
Sakhā sakhibhya īḍyaḥ.*

Omniscient Soma, all watching wakeful guardian of humanity, adorable friend of friends as all poets and poetry of the world declare, flow, purify and sanctify our heart and soul.

ताभ्यां विश्वस्य राजसि ये पवमान धामनी ।

प्रतीची सोम तस्थतुः ॥ २ ॥

2. *Tābhyām viśvasya rājasi ye pavamāna dhāmanī.
Pratīcī soma tasthatuḥ.*

Vibrant Soma, pure and purifying, by those two media of yours, omniscience of knowledge and omnipotence of action, you shine, illuminate and rule the world both of which too abide as eternal complementarities of nature and divine power.

परि धामानि यानि ते त्वं सोमासि विश्वतः ।

पवमान ऋतुभिः कवे ॥ ३ ॥

3. *Pari dhāmāni yāni te tvam somāsi viśvataḥ.
Pavamāna ṛtubhiḥ kave.*

O Soma, you are the light, power and peace of all regions of the world, your domain wherein and whereon you pervade, pure and purifying, and reflect

and rule by the law and order of the time and seasons of nature.

पवस्व ज॒नय॒न्निषो॒ऽभि विश्वा॑नि॒ वाय॑ी ।

सखा॒ सखि॑भ्य ऊ॒तये॑ ॥ ४ ॥

4. *Pavasva janayanniṣo 'bhi viśvāni vāryā.
Sakhā sakhibhya ūtaye.*

Flow on, pure and purifying, friend of friends, and flow for their protection, creating food, energy and all cherished means of sustenance for the world.

तव॑ शु॒क्रासो॑ अ॒र्चयो॑ दि॒वस्पृ॑ष्ठे वि त॒न्वते॑ ।

प॒वित्रं॑ सोम॒ धाम॑भिः ॥ ५ ॥

5. *Tava śukrāso arcayo divaspr̥ṣṭhe vi tanvate.
Pavitraṁ soma dhāmabhiḥ.*

O Soma, the mighty sublime radiations of your glory extend over the top of heaven and on the earth, spreading the holy light by their beauty and lustre.

तवे॒मे स॒प्त सि॒न्धवः॑ प्र॒शिषं॑ सोम॒ सिस्त्र॑ते ।

तुभ्यं॑ धाव॒न्ति धे॒नवः॑ ॥ ६ ॥

6. *Taveme sapta sindhavaḥ praśiṣaṁ soma sisrate.
Tubhyaṁ dhāvanti dhenavaḥ.*

These seven seas, these seven modes of Prakṛti, all flow in obedience to your order of law. All thoughts, all words, all stars and planets creative and moving in the flux of existence move in honour and homage to you.

प्र सोम॑ याहि॒ धार॑या सु॒त इन्द्रा॑य मत्स॒रः ।

दधा॑नो अक्षि॒ति श्रवः॑ ॥ ७ ॥

7. *Pra soma yāhi dhārayā suta indrāya matsarah.
Dadhāno akṣiti śravah.*

O Soma, peace and joy of existence created for humanity, flow forth in constant stream, bearing imperishable food, energy, fame and excellence for fulfilment of the mind and soul.

समु त्वा धीभिर्स्वरन्धिन्वतीः सप्त जामयः ।
विप्रमाजा विवस्वतः ॥ ८ ॥

8. *Samu tvā dhībhir-asvaran hinvatīḥ sapta jāma-
yah. Vipramājā vivasvataḥ.*

O Soma, spirit of peace, power and bliss, seven streams of Prakṛti, seven metres of divine poetry, seven notes of music, all in their functions and vitality in unison, glorify you, vibrant spirit of existence, in the dynamics of the light of life on the vedi of sacred fire.

मृजन्ति त्वा समग्रुवोऽव्ये जीरावधि ष्वणि ।
रेभो यदज्यसे वने ॥ ९ ॥

9. *Mrjanti tvā samagruvo'vye jīrāvadhi ṣvaṇi.
Rebho yadajyase vane.*

When the mind is transparent, consciousness flows in self-concentration, and the presence of divinity vibrates vocal and voluble, advanced yogis with seven sense-prana priests exalt you in higher language of the Veda.

पवमानस्य ते कवे वाजिन्त्सर्गी असृक्षत ।
अर्वन्तो न श्रवस्यवः ॥ १० ॥

10. *Pavamānasya te kave vājintsargā asṛkṣata.
Arvanto na śravasyavaḥ.*

O lord ever flowing in constancy, omniscient poetic creator, omnipotent absolute victor and ruler, streams of creations flow like waves of energy in search of celebrative fulfilment.

अच्छा कोशं मधुश्चुतमसृग्रं वारं अव्यये ।

अवावशन्त धीतर्यः ॥ ११ ॥

11. *Acchā kośaṁ madhuścutam-asṛgraṁ vāre avyaye. Avāvaśanta dhītarīyaḥ.*

The honey sweet nectar of soma ecstasy created and vibrating in the presence of the supreme imperishable eternal spirit, the yogi's thoughts and words exalt in celebration.

अच्छा समुद्रमिन्दवोऽस्तं गावो न धेनवः ।

अगमन्नृतस्य योनिमा ॥ १२ ॥

12. *Acchā samudram-indavo'staṁ gāvo na dhena-vaḥ. Agmannṛtasya yonimā.*

Just as cows retire into their stall, and words of language retire into the ocean of absolute silence, so do the mental fluctuations of the yogi recede and return into the origin of their flow, into divinity.

प्र ण इन्दो महे रण आपो अर्षन्ति सिन्धवः ।

यद्गोभिर्वासयिष्यसे ॥ १३ ॥

13. *Pra ṇa indo mahe raṇa āpo arṣanti sindhavaḥ. Yadgobhir-vāsayiṣyase.*

O spirit of Soma energy and existential flow, Indu, in this great battle field of life, thoughts, energies and actions flow, rivers and seas flow, when you energise

and vibrate with the dynamics of Prakrti.

अस्य ते सख्ये वयमियक्षन्तस्त्वोतयः ।

इन्दो सखित्वमुशमसि ॥ १४ ॥

14. *Asya te sakhye vayam-iyakṣantas-tvotayaḥ.*
Indo sakhitvam-uśamasi.

O spirit of love and peace, beauty and grace, Indu, so gracious as you are, we offer yajna in honour of your friendship under your protection, and we pray we may enjoy your friendship and we may exalt and glorify that friendship.

आ पवस्व गविष्टये महे सोम नृचक्षसे ।

एन्द्रस्य जठरे विश ॥ १५ ॥

15. *Ā pavasva gaviṣṭaye mahe soma nṛcakṣase.*
Endrasya jaṭhare viśa.

O Soma, spirit of divine purity, come for cleansing and intensifying the perceptions, reason and imagination of humanity, for their enlightenment of high order, and assimilated and internalised, energise their heart and soul.

महाँ असि सोम ज्येष्ठ उग्राणामिन्द्र ओजिष्ठः ।

युध्वा सञ्छश्वाजिगेथ ॥ १६ ॥

16. *Mahāñ asi soma jyeṣṭha ugrāṇām-inda ojiṣṭhaḥ.*
Yudhvā sañ-chaśvaj-jigetha.

O Soma, you are great, first, greatest and most lustrous of the mighty, and being a fighter, you are always the winner.

य उग्रेभ्यश्चिदोजीयाञ्छूरेभ्यश्चिच्छूरतरः ।

भूरिदाभ्यश्चिन्मंहीयान् ॥ १७ ॥

17. *Ya ugrebhyaś-cidojīyāñ-chūrebhyaś-cicchūrata-rah. Bhūridābhyaś-cin-mamhīyān.*

You are mightier than the mighty, braver than the brave, more generous than the generous, whoever they be.

त्वं सोम सूर एषस्तोकस्य साता तनूनाम् ।

वृणीमहे सख्याय वृणीमहे युज्याय ॥ १८ ॥

18. *Tvaṁ soma sūra eṣastokasya sātā tanūnām. Vṛṇīmahe sakhyāya vṛṇīmahe yujyāya.*

O brave and generous Soma, you are the giver of food, energy, honour and excellence, you are the giver of children and grand children. We pray for your favour of friendship, we cherish you for companionship.

अग्न आयूंषि पवस आ सुवोर्जमिषं च नः ।

अरे बाधस्व दुच्छुनाम् ॥ १९ ॥

19. *Agna āyūṁṣi pavasa ā suvorjamaṣaṁ ca naḥ. Āre bādhasva ducchunām.*

Agni, heat and energy of life divine, give us good health and long age with purity, create and bring us food, energy and excellence, and throw off and keep away all evils and negativities from us.

अग्निर्ऋषिः पवमानः पाञ्चजन्यः पुरोहितः ।

तमीमहे महागयम् ॥ २० ॥

20. *Agnirṛṣiḥ pavamānaḥ pāñcajanyaḥ purohitaḥ. Tamīmahe mahāgayam.*

Agni is the light of life and fire of passion, pure and purifying energy ever radiative, universal inspirer of all people on earth and energiser of all five faculties, adorable leader of entire humanity and guiding spirit of the corporate life of all human communities together. We adore, serve and pray for the favour of such generous father of the household of humanity.

अग्ने पवस्व स्वपा अस्मे वर्चः सुवीर्यम् ।
दधद्रयिं मयि पोषम् ॥ २१ ॥

21. *Agne pavasva svapā asme varcaḥ suvīryam.*
Dadhadrayiṁ mayi poṣam.

Agni, pray radiate and purify us. Lord of holy action, bless us with holy lustre, noble courage and virility. Bear and bring us wealth, honour and excellence with promotive health and nourishment.

पवमानो अति स्त्रिधोऽभ्यर्षति सुष्टुतिम् ।
सूरो न विश्वदर्शतः ॥ २२ ॥

22. *Pavamāno ati sridho'bhyarṣati suṣṭutim.*
Sūro na viśvadarśataḥ.

Soma is pure, purifying, radiating, it goes forward, eliminating violence and negativities, and blesses our songs of adoration. Self-refulgent and all watching, it enlightens the world like the sun with its refulgence.

स मर्मृजान आयुभिः प्रयस्वान्प्रयसे हितः ।
इन्दुरत्यौ विचक्षणः ॥ २३ ॥

23. *Sa marmṛjāna āyubhiḥ prayasvān prayase hitaḥ.*
Induratyo vicakṣaṇaḥ.

Soma is invoked, adored and exalted by humanity, by all living beings indeed. Cosmic high priest offering libations into the creative evolution, generous giver, it is invoked and worshipped for the gifts of life for peace and progress. Refulgent and blissful, it comes and blesses the supplicant, for it watches all, responds, and reveals the mysteries of existence.

पवमान ऋतं बृहच्छुक्रं ज्योतिरजीजनत् ।

कृष्णा तमांसि जङ्घनत् ॥ २४ ॥

24. *Pavamāna ṛtaṁ bṛhac-chukraṁ jyotir-ajījanat.*
Kṛṣṇā tamāṁsi jaṅghanat.

Pure, purifying and self-dynamic, it brings into existential manifestation the law and the mighty nature's model of the cosmos and the refulgent radiations of light, dispelling and replacing the darkness and negations of existence.

पवमानस्य जङ्घ्नतो हरेश्चन्द्रा असृक्षत ।

जीरा अजिरशोचिषः ॥ २५ ॥

25. *Pavamānasya jaṅghnato hareścandrā asṛkṣata.*
Jīrā ajiraśociṣaḥ.

Beauteous manifestations and brilliant radiations of eternal light and power of lord creator, destroyer of want and suffering, dispeller of darkness and negation, ever active and constantly flowing, pure and purifying, come into existence and flow according to divine plan and the cosmic model.

पवमानो रथीतमः शुभ्रेभिः शुभ्रशस्तमः ।

हरिश्चन्द्रो मरुद्गणः ॥ २६ ॥

26. *Pavamāno rathitamah śubhrebhiḥ śubhraśastamah. Hariścandro marudgaṇah.*

Pure and purifying, supreme master of the cosmic chariot and its controller, most refulgent with its light and powers, destroyer of want and suffering, commander and controller of all cosmic powers and forces in action, such is Soma.

पवमानो व्यश्नवद्रश्मिभिर्वाजसातमः ।

दधत्स्तोत्रे सुवीर्यम् ॥ २७ ॥

27. *Pavamāno vyaśnavad-raśmibhir-vājasātamah. Dadhat stotre suvīryam.*

Pure and purifying, omnipresent with its radiations of self- refulgence, omnipotent giver of strength, power and advancement, inspirer of the celebrants and celebrations with divine bliss and energy, such is Soma.

प्र सुवान इन्दुरक्षाः पवित्रमत्यव्ययम् ।

पुनान इन्दुरिन्द्रमा ॥ २८ ॥

28. *Pra suvāna indurakṣāḥ pavitram-atyavyayam. Punāna indur-indramā.*

Creative, creator and energiser, peaceable inspirer and self-refulgent Soma absolutely pervades the holy imperishable world of existence and, purifying and sanctifying, all blissful, radiates to the heart and soul of the devotee.

एष सोमो अधि त्वचि गवां क्रीळत्यद्रिभिः ।

इन्द्रं मदीय जोहुवत् ॥ २९ ॥

29. *Eṣa somo adhi tvaci gavām krīḷatyadribhiḥ.
Indram madāya johuvat.*

This Soma, omnipresent spirit of absolute bliss, plays in and on top of the universe with the stars, planets and clouds of its creation and invites and inspires the soul to participate in the play for joy.

यस्य ते द्युम्नवत्पयः पवमानाभृतं दिवः ।
तेन नो मृळ जीवसे ॥ ३० ॥

30. *Yasya te dyumnavat payaḥ pavamānābhṛtaṁ
divaḥ. Tena no mṛḷa jīvase.*

O lord of light and glory, pure, purifying and radiating with joy, the nectar of light, power and purity that is yours is distilled in showers of the bliss of heaven. Pray bless us and sanctify us with that for the joy of living for the ultimate fulfilment.

Mandala 9/Sukta 67

Devatah: Pavamana Soma (1-9, 13-22, 28-30), Pavamana Soma or Pusha (10-12), Agni (23-24), Agni or Savita (25), Agni and / or Savita (26), Agni or Vishvedevah (27), Pavamani adhyetr-stuti (31-32); Rshis: Bharadwaja (1-3), Kashyapa Maricha (4-6), Gotama Rahugana (7-9), Atri Bhauma (10-12), Vishvamitra (13-15), Jamadagni (16-18), Vasishtha (19-21), Pavitra and / or Vasishtha (22-32)

त्वं सौमासि धार्युर्मन्द्र ओजिष्ठो अध्वरे ।
पवस्व मंहयद्रयिः ॥ १ ॥

1. *Tvaṁ somāsi dhārayur-mandra ojiṣṭho adhware.
Pavasva maṁhayadrayiḥ.*

O Soma, you are the spirit and constant stream of love, life and beauty of the life and flux of existence, sustaining integrative power, joyous and most vigorous in the cosmic yajna of love free from violence, hate and destruction. Flow on, O sustaining stream, pure, purifying and sanctifying life, giving showers of wealth, honour and excellence of life in bliss.

त्वं सुतो नृमादनो दधन्वान्मत्सरिन्तमः ।

इन्द्राय सूरिरन्धसा ॥ २ ॥

2. *Tvaṁ suto nṛmādano dadhanvān matsarin-tamaḥ.*
Indrāya sūrirandhasā.

You, self-existent spirit, distilled and realised in meditative yajna, are the giver of joy to humanity, most ecstatic sustaining power of affirmation, creative, brave and life-giving inspiration for the honour and dignity of the soul for humanity.

त्वं सुष्वाणो अद्रिभिर्भ्यर्ष कनिक्रदत् ।

द्युमन्तं शुष्ममुत्तमम् ॥ ३ ॥

3. *Tvaṁ suṣvāṇo adribhir-abhyarṣa kanikradat.*
Dyumantaṁ śuṣmam-uttamam.

You, stirred by the brave celebrants in yajna and meditation, arise and sanctify loud and bold, bringing us showers of bliss, highest and most vigorous strength and power for living a life of purity and happy fulfilment.

इन्दुर्हिन्वानो अर्षति तिरो वाराण्यव्यया ।

हरिर्वाजमचिक्रदत् ॥ ४ ॥

4. *Indur-hinvāno arṣati tiro vārāṇyavyayā.
Harir-vājam-acikradat.*

Invoked, exalted and inspiring, divine Soma manifests and vibrates, and across all obstructions gives cherished and imperishable gifts. The spirit that eliminates all want and suffering exhorts us to action and victory.

इन्द्रो व्यव्यमर्षसि वि श्रवांसि वि सौभगा ।
वि वाजान्तसोम गोमतः ॥ ५ ॥

5. *Indo vyavyam-arṣasi vi śravāṃsi vi saubhagā.
Vi vājānt-soma gomataḥ.*

Indu, lord of peace, beauty and glory, Soma, you bring and bless us with all foods, energy, honour and fame, all good fortune and victories of the wealth of lands and cows, literature and culture of imperishable value.

आ न इन्द्रो शतृग्विनं रयिं गोमन्तमश्विनम् ।
भरौ सोम सहस्रिणम् ॥ ६ ॥

6. *Ā na indo śatagvinam rayim gomantamaśvi-nam.
Bharā soma sahasriṇam.*

Indu, Soma, lord of love, beauty, peace and glory, bear and bring us wealth, honour and excellence of a hundred and a thousand kinds, of lands and cows, horses, advancement and victory, above all settlement, peace and happiness.

पर्वमानासु इन्द्रवस्तिरः पवित्रमाशवः ।
इन्द्रं यामेभिराशत ॥ ७ ॥

7. *Pavamānāsa indavas-tiraḥ pavitram-āśavaḥ.
Indram yāmebhir-āśata.*

Pure and purifying, instant and vibrant, gifts of Soma, by their own potential of divinity, move and bless the pure heart and soul of the devotee.

ककुहः सोम्यो रस इन्दुरिन्द्राय पूर्व्यः ।
आयुः पवत आयवे ॥ ८ ॥

8. *Kakuhāḥ somyo rasa indurindrāya pūrvyah.
Āyuh pavata āyave.*

High, exhilarating and living nectar of eternal Soma bliss ever vibrant in nature, flows to the dedicated heart of the celebrant for his honour and excellence in life.

ह्रिन्वन्ति सूरमुस्त्रयः पवमानं मधुश्चुतम् ।
अभि गिरा समस्वरन् ॥ ९ ॥

9. *Hinvanti sūramusrayaḥ pavamānaṁ madhuścu-
tam. Abhi girā samasvaran.*

As morning lights of the dawn exhort and exalt the sun, so do brilliant sages invoke and exalt the honey sweet vibrant and sanctifying soma bliss of divinity while they sing and adore the divinity with their songs of celebration.

अविता नो अजाश्वः पूषा यामनियामनि ।
आ भक्षत्कन्यासु नः ॥ १० ॥

10. *Avitā no ajāśvaḥ pūṣā yāmaniyāmani.
Ā bhakṣat kanyāsu naḥ.*

May the divine protector and promoter, lord of

health and nourishment, Pusha of eternal presence and progress join and bless us at every step on every path of life in the pursuit of all our cherished goals, aims and objects of living.

अ॒यं सोमः॑ क॒पर्दि॒ने॒ घृ॒तं न प॑वते॒ मधु॑ ।

आ भ॑क्षत्क॒न्या॒सु नः ॥ ११ ॥

11. *Ayam somah kapardine ghr̥taṁ na pavate madhu.*
Ā bhakṣat kanyāsu naḥ.

May this honey sweet soma ecstasy of divinity flow and bless the veteran scholar as well as the fresh graduate as ghr̥ta flows to the vedi in yajna, and inspire us too to join the scholars with absolute dedication and commitment in our cherished pursuits of knowledge, research and advancement.

अ॒यं त॑ आघृ॒णे सु॒तो घृ॒तं न प॑वते॒ शुचि॑ ।

आ भ॑क्षत्क॒न्या॒सु नः ॥ १२ ॥

12. *Ayam ta āghr̥ṇe suto ghr̥taṁ na pavate śuci.*
Ā bhakṣat kanyāsu naḥ.

O lord of light and fire of passion and peace, this soma ecstasy of your love, passion and peace of life, pure, purifying and inspiring, flows abundant like ghr̥ta into the vedi. May this passion, light and peace inspire us and join us in our cherished pursuits of life with complete commitment and dedication.

वा॒चो ज॒न्तुः क॒वीनां॑ पव॒स्व सोम॑ धार॒या ।

दे॒वेषु॑ रत्न॒धा अ॒सि ॥ १३ ॥

13. *Vāco jantuh kavīnāṁ pavasva soma dhārayā.*
Deveṣu ratnadhā asi.

Soma, you are the creator, originator and inspirer of the voice of poets. Flow free and abundant in streams and showers of revelation for the poets. You are the sole treasure and harbinger of the jewels of vision into the heart and soul of the poets of divinity.

आ कलशेषु धावति श्येनो वर्म वि गाहते ।

अभि द्रोणा कनिक्रदत् ॥ १४ ॥

14. *Ā kalaśeṣu dhāvati śyeno varma vi gāhate.*
Abhi droṇā kanikradat.

Soma, spirit of light and passion fire, dives into the heart and imagination of the creative souls and, like the divine bird of flight and freedom, the eagle, breaks through the seal of mystery, speaking loud and bold into the poetic consciousness to reveal the secrets of existence.

परि प्र सोम ते रसोऽ सर्जि कलशे सुतः ।

श्येनो न तक्तो अर्षति ॥ १५ ॥

15. *Pari pra soma te raso'sarji kalaśe sutah.*
Śyeno na takto arṣati.

O Soma, spirit of light and passion of imagination, the ecstatic joy of your creativity distilled and treasured in the poetic soul flows free like the tempestuous eagle bird traversing space and creates songs of divine adoration for life's mystery.

पवस्व सोम मन्दयन्निन्द्राय मधुमत्तमः ॥ १६ ॥

16. *Pavasva soma mandayann-indrāya madhu-*
mattamah.

O Soma, creative spirit, highest honey sweet of

divine ecstasy, flow abundant, pure and purifying, energising and rejoicing for Indra, the divine soul.

असृग्रन्देववीतये वाजयन्तो रथाइव ॥ १७ ॥

17. *Asṛgran devavītaye vājayanto rathā iva.*

Flowing and creating, Soma streams rush forward like victor chariots in the service of divinity.

ते सुतासो मदिन्तमाः शुक्रा वायुमसृक्षत ॥ १८ ॥

18. *Te sutāso madintamāḥ śukrā vāyuam-asṛkṣata.*

Your creative spirits of imagination, powerful and most ecstatic, give birth to the vibrant poet creator, the karma yogi of imagination.

ग्राव्णा तुन्नो अभिष्टुतः पवित्रं सोम गच्छसि ।
दधत्स्तोत्रे सुवीर्यम् ॥ १९ ॥

19. *Gravṇā tunno abhiṣṭutaḥ pavitraṁ soma gacchasi. Dadhat stotre suvīryam.*

Invoked and adored by the celebrant, O Soma, you move and arise in the pure heart of the devotee bearing creative vision for the celebrant and vesting vigour and power in the song.

एष तुन्नो अभिष्टुतः पवित्रमति गाहते ।
रक्षोहा वारमव्ययम् ॥ २० ॥

20. *Eṣa tunno abhiṣṭutaḥ pavitramati gāhate. Rakṣohā vāram-avyayam.*

This Soma, thus invoked, stirred and adored, arises and vibrates in the pure heart of the celebrant and, dispelling negativities, confusions and darkness

of illusion, energises its favourite and imperishable spirit of humanity.

यदन्ति यच्च दूरके भयं विन्दति मामिह ।

पवमान् वि तज्जहि ॥ २१ ॥

21. *Yadanti yacca dūrake bhayaṁ vindati māmiha.
Pavamāna vi tajjahi.*

O Soma, pure and purifying spirit of divinity, whatever fear there be that is far distant or that which is close at hand and assails me here, pray dispel and destroy the same.

पवमानः सो अद्य नः पवित्रेण विचर्षणिः ।

यः पोता स पुनातु नः ॥ २२ ॥

22. *Pavamānaḥ so adya naḥ pavitreṇa vicarṣaṇiḥ.
Yaḥ potā sa punātu naḥ.*

The Soma that is pure and purifies us now with its sanctity and power, that all watching guardian and universal purifier may, we pray, purify and sanctify us right now.

यत्ते पवित्रमर्चिष्यग्रे विततमन्तरा ।

ब्रह्म तेन पुनीहि नः ॥ २३ ॥

23. *Yat te pavitram-arcīṣyagne vitatama-ntarā.
Brahma tena punīhi naḥ.*

Agni, lord of light, omniscient Spirit of the universe, whatever power and purity there is pervasive in the rays and radiation of light, with that same light, O lord infinite, illuminate and sanctify us and energise our song of adoration.

यत्ते प॒वित्रम॒र्चि॒वद॒ग्रे तेन॑ पुनीहि नः ।

ब्र॒ह्मस॒वैः पुनीहि॑ नः ॥ २४ ॥

24. *Yat te pavitram-arcivad-agne tena punīhi naḥ.
Brahmasavaiḥ punīhi naḥ.*

Agni, lord omniscient and self-refulgent, whatever power and purity there is in you and your radiations such as the sun and other stars, with that, pray, purify and sanctify us. Purify and illuminate us with the radiations of your grace.

उ॒भाभ्यां॑ दे॒व स॒वितः॑ प॒वित्रेण॑ स॒वेन॑ च ।

मां पुनीहि॑ वि॒श्वतः॑ ॥ २५ ॥

25. *Ubhābhyāṁ deva savitaḥ pavitreṇa savena ca.
Mām punīhi viśvataḥ.*

O Agni, Savita, self-refulgent lord of light and creative energy, by both your purifying radiations and the creative living vitality your radiations bear, purify, sanctify, energise and vitalise me all round, all ways.

त्रि॒भिष्ट्वं॑ दे॒व स॒वित॒र्वर्षि॑ष्ठैः सोम॑ धाम॒भिः ।

अ॒ग्रे दक्षैः॑ पुनीहि॑ नः ॥ २६ ॥

26. *Tribhiṣṭvaṁ deva savitar-varṣiṣṭhaiḥ soma
dhāmabhiḥ. Agne dakṣaiḥ punīhi naḥ.*

O Savita, creator, Soma, energiser, and Agni, illuminator, energise, vitalise and illuminate us with your highest all three powers and potentials of light, purity and vitality. Bless us in the gross, subtle and causal bodies.

पुनन्तु मां देवजनाः पुनन्तु वसवो धिया ।
विश्वे देवाः पुनीत मा जातवेदः पुनीहि मा ॥ २७ ॥

27. *Punantu māṁ devajanāḥ punantu vasavo dhiyā.*
Viṣve devāḥ punīta mā jātavedaḥ punīhi mā.

May the brilliant generous sages and scholars purify me. May the Vasus, givers of peace and settlement, sanctify me with knowledge and wisdom. May all divinities of nature and humanity vitalise me. O Jataveda, omniscient Agni, pray purify and sanctify me.

प्र प्यायस्व प्र स्यन्दस्व सोम विश्वेभिरंशुभिः ।
देवेभ्य उत्तमं हविः ॥ २८ ॥

28. *Pra pyāyasva pra syandasva soma viśvebhir-*
aṁśubhiḥ. Devebhya uttamam haviḥ.

O Soma, spirit of life and fulfilment, flow abundant, flow exuberant with all the shoots and sprouts of life and with the best yajnic offerings for the divinities. Make up our wants and deficiencies.

उप प्रियं पनिप्रतं युवानमाहुतीवृधम् ।
अगन्म बिभ्रतो नमः ॥ २९ ॥

29. *Upa priyam panipnatam yuvānamāhutīvr̥dham.*
Aganma bibhrato namaḥ.

May we, bearing yajnic homage, reach Soma, dear, admirably vocal and expressive, youthful creator and promoter of nature's and humanity's yajnic offerings into the divine yajnic evolution of the cosmos.

अलाय्यस्य पर्शुर्ननाश तमा पवस्व देव सोम ।

आखुं चिदेव देव सोम ॥ ३० ॥

30. *Alāyyasya paraśurnanāśa tamā pavasva deva soma. Ākhuṁ cideva deva soma.*

O Soma, brilliant lord of life and vitality, destroy the axe of the assailant. Destroy the weapon of the thief. Save that which only turns the soil for food. O power divine, flow, purify us, save us.

यः पावमानीरध्येत्यृषिभिः संभृतं रसम् ।

सर्वं स पूतमश्नाति स्वदितं मातरि श्वना ॥ ३१ ॥

31. *Yah pāvamānīr-adhyetyṛṣibhiḥ sambhṛtaṁ rasam. Sarvaṁ sa pūtamaśnāti svaditaṁ mātariśvanā.*

Whoever studies the sanctifying Rks, nectar preserved by the sages, he tastes the food seasoned and sanctified by the life breath of divinity.

पावमानीर्यो अध्येत्यृषिभिः संभृतं रसम् ।

तस्मै सरस्वती दुहे क्षीरं सर्पिर्मधूदकम् ॥ ३२ ॥

32. *Pāvamānīryo adhyetyṛṣibhiḥ sambhṛtaṁ rasam. Tasmai sarasvatī duhe kṣīraṁ sarpir-madhūdaka-*

Whoever studies the Rks, sanctifying nectar preserved by the sages, for him, mother Sarasvati, omniscient divinity, herself distils and offers the milk, butter, honey and the nectar essence of life.

Mandala 9/Sukta 68

Pavamana Soma Devata, Vatsapri Bhalandana Rshi

प्रदेवमच्छा मधुमन्त इन्दवोऽ सिष्यदन्त गाव आ न धेनवः ।
बर्हिषदो वचनावन्त ऊर्धभिः परिस्त्रुतमुस्त्रिया निर्णिजं
धिरे ॥ १ ॥

1. *Pra devamacchā madhumanta indavo'siṣyad-
anta gāva ā na dhenavaḥ. Barhirṣado vacanāv-
anta ūdhabhiḥ parisrutamusriyā nirṇijam dhire.*

Seekers of the light and soma sweetness of divinity, themselves noble and refined with honey sweets of culture, manners and holy language, approach the refulgent and generous divine lord like calves going to mother cows. Sitting on the holy grass of yajna at dawn, eloquent of tongue and clear of understanding, they receive and treasure the nectar stream of soma, peace and bliss of divinity, as calves receive milk streaming from the udders or as dawns receive radiations of light from the sun over the night's darkness.

स रोरुवद्भि पूर्वी अचिक्रददुपारुहः श्रथयन्त्स्वादते हरिः ।
तिरः पवित्रं परियन्नुरु ज्रयो नि शर्याणि दधते देव आ
वरम् ॥ २ ॥

2. *Sa roruvad-abhi pūrvā acikradad-upāruhaḥ
śrathayant-svādate hariḥ. Tirah pavitraṁ
pariyannuru jrayo ni śaryāṇi dadhate deva ā
varam.*

He, eternal preceptor, refulgent dispeller of want and darkness, instant, transcendent, omniscient and eloquent master of the eternal voice, feels delighted with the rising seekers and, accepting and inspiring them,

removes all superfluities and impediments, reveals and releases the soma of higher joy of knowledge and thus grants them the sacred boon they desire.

वि यो म॒मे य॒म्या संय॑ती म॒दः साक॑ंवृ॒धा प॒यसा पि॒न्वद॑क्षिता ।
म॒ही अ॒पा॒रे रज॑सी वि॒वेवि॑दद॒भिव्रज॑न्नक्षितं पा॒ज आ
द॑दे ॥ ३ ॥

3. *Vi yo mame yamyā saṁyatī madaḥ sākaṁvṛdhā payasā pinvadakṣitā. Mahī apāre rajasī vivevidad-abhivrajann-akṣitaṁ pāja ā dade.*

The lord grants that soma joy of divinity which, going over and pervading the great and boundless heaven and earth, energises, vitalises and expands the inviolable twin sisters growing together in glory, with the milky spirit of divinity, and which, thus going forward unobstructed, holds the imperishable power and bliss of divinity.

स मा॒तरा वि॒चर॑न्वा॒जय॑न्न॒पः प्र मे॒धिरः स्व॒धया पि॒न्वते प॒दम् ।
अ॒ंशु॒र्यवे॑न पि॒पिशे य॒तो नृ॒भिः सं जा॒मिभि॑र्नस॒ते रक्ष॑ते
शि॒रः ॥ ४ ॥

4. *Sa mātārā vicaran vājayann-apah pra medhi-rah svadhayā pinvate padam. Amśur-yavena pipiṣe yato nr̥bhiḥ saṁ jāmibhir-nasate rakṣate śiraḥ.*

The lord grants that power and bliss of soma which vibrates with motherly heaven and earth, energising the cosmic waters and the dynamics of nature and humanity, which partakes of the omniscience of divinity, flows and swells the holy spirit of the yajnic meditative soul and which, invoked and served by noble humans of kindred nature with meditation inputs, grows

from shoots to flowers and unites with, preserves and promotes the highest faculties of humanity.

सं दक्षेण॒ मन॑सा जायते क॒विर्ऋ॒तस्य॒ गर्भो॑ निहितो य॒मा
परः॑ । यूना॒ ह सन्ता॑ प्रथ॒मं वि जज्ञ॑तुर्गुहा॒ हितं॑ जनि॒म
नेम॑मुद्यतम् ॥ ५ ॥

5. *Sam dakṣeṇa manasā jāyate kavir-ṛtasya garbho nihito yamā paraḥ. Yūnā ha santā prathamam vi jajñatur-guhā hitam janima nemamudyatam.*

The creative soul, Soma, is born along with mind and noble intelligence, the seed and seat of divine law and wisdom hidden somewhere far deep by the laws of nature. Being together, they, mind and intelligence, are first physically born as in any other creature, the other, higher and enlightened self, is born, rather reborn, as it is raised through purity and elevation of the mind from the depth of its hiding cave.

म॒न्द्रस्य॑ रू॒पं वि॒विदु॑र्मनी॒षिणः॑ श्ये॒नो यद॑न्धो अ॒भर॑त्परा॒-
वतः॑ । तं म॑र्जयन्त सु॒वृधं॑ न॒दीष्व॑ँ उ॒शन्त॑म॒ंशुं प॑रि॒यन्त॑-
मृ॒ग्मिय॑म् ॥ ६ ॥

6. *Mandrasya rūpaṁ vividur-manīṣiṇaḥ śyeno yadandho abharat parāvataḥ. Taṁ marjayanta suvṛdham nadiṣvāṅ uśantam-aṁsum pariyan-tam-ṛgmiyam.*

The yogis of elevated, enlightened and concentrated mind feel and know the presence of the blissful soma spirit of existence which the vibrant visionary soul perceives, distils and actually realises as food for fulfilment far off and everywhere. The sages adore and worship that very exalting spirit flowing in

streams of existence which is passionate and loving, energising, all comprehensive and adorable, sung and celebrated in hymns of the Veda.

त्वां मृजन्ति दश योषणः सुतं सोमं ऋषिभिर्मतिभिर्धीति-
भिर्हितम् । अव्यो वारैभिरुत देवहूतिभिर्नृभिर्यतो वाजमा
दर्षि सातये ॥ ७ ॥

7. *Tvām mṛjanti daśa yoṣaṇaḥ sutam soma ṛṣibhir-
matibhir-dhītibhir-hitam. Avyo vārebhiruta
devahūtibhir-nṛbhir-yato vājamā darṣi sātaye.*

O Soma, Spirit of the bliss of existence, ten youthful senses and vibrant pranas of the soul adore and exalt you, sung and celebrated by the sages of knowledge, thought and meditation, served by the best of men with best of homage and divine presentations, and realised and treasured by the seers. O lord of universal protection and progress, give us a vision of your divine power and presence for our ultimate victory and spiritual fulfilment.

परिप्रयन्तं वय्यं सुषंसदं सोमं मनीषा अभ्यनूषत स्तुभः ।
यो धारया मधुमाँ ऊर्मिणा दिव इयति वाचं रयिषाल-
मर्त्यः ॥ ८ ॥

8. *Pariprayantam vayyam suṣaṁsadam somam
manīṣā abhyanūṣata stubhaḥ. Yo dhārayā
madhumāñ ūrmiṇā diva iyarti vācam rayiṣāla-
martyaḥ.*

Joyous celebrants with sincerity of mind and soul exalt Soma, universally vibrant Spirit, lovely and adorable, holy and companionable who, immortal treasurehold of the wealth and honey sweets of life,

gives us streams and showers of the divine voice of omniscience from the heights of heaven.

अ॒यं दि॒व इ॒यर्ति॑ वि॒श्व॒मा र॒जः सोमः॑ पु॒ना॒नः क॒ल॒शेषु॑
सी॒दति॑ । अ॒द्भिर्गो॑भिर्मृ॒ज्यते॒ अ॒द्रिभिः॑ सु॒तः पु॒ना॒न इ॒न्दुर्व॑रि॒वो
वि॒दत्प्रि॒यम् ॥ ९ ॥

9. *Ayam diva iyarti viśvamā rajah somah punānaḥ kalaśeṣu sīdati. Adbhīr-gobhīr-mṛjyate adribhiḥ sutaḥ punāna indurvarivo vidat priyam.*

This Soma, lord of peace and power, moves all the particles of nature and forces of power from the centre of light and, pure and purifying, sits and pervades in all forms of existence. By the adamant and generous powers of nature and humanity, it is exalted with the dynamics of energy, will, acts and voices of intelligence, and the holy spirit, thus distilled and realised, pure and purifying, brings us the best and dearest wealth, honour and excellence of immortal value.

ए॒वा नः॑ सोम॒ परि॑षि॒च्यमा॑नो॒ वयो॑ द॒ध॒च्चि॒त्रत॑मं प॒वस्व ।
अ॒द्वेषे॑ द्यावा॒पृथि॒वी हु॒वेम॒ देवा॑ ध॒त्त र॒यि॒मस्मे सु॒वीर॑म् ॥ १० ॥

10. *Evā naḥ soma parīṣicyamāno vayo dadhacchitrataman pavasva. Adveṣe dyāvāpṛthivī huvema devā dhatta rayimasma suvīram.*

Thus adored, exalted and served, O Soma, flow with vibrant presence, bringing us the most wonderful food, health and strength. We invoke the earth and heaven free from jealousy, contradiction and enmity, and pray may the divinities of nature and humanity bear and bring us wealth, honour and excellence worthy of

the brave.

Mandala 9/Sukta 69

Pavamana Soma Devata, Hiranyastupa Angirasa Rshi

इषुर्न धन्वन्प्रति धीयते मतिर्वत्सो न मातुरुप स्रज्यूधनि ।

उरुधारेव दुहे अग्र आयत्यस्य व्रतेष्वपि सोम इष्यते ॥ १ ॥

1. *Iṣurna dhanvan prati dhīyate matirvatso na māturupa sarjyūdhani. Urudhāreva duhe agra āyatyasya vrateshvapi soma iṣyate.*

Like the arrow fixed on the bow, the enlightened mind is directed to the divine mother's treasure of milk for the baby. Then like the mother cow coming home with milk streaming forth for the calf, the coming life at hand is replete with joyous possibilities of fulfilment. Thus, under the laws of the lord's dispensation, nectar soma is created, loved and realised for the joy and fulfilment of the soul.

उपो मतिः पृच्यते सिच्यते मधु मन्द्राजनी चोदते
अन्तरासनि । पवमानः सन्तनिः प्रघृतामिव मधुमान्द्रप्सः
परि वारमर्षति ॥ २ ॥

2. *Upo matiḥ pṛcyate sicyate madhu mandrājani codate antarāsani. Pavamānaḥ saṁtaniḥ pra-ghnatāmiva madhumān drapsaḥ pari vārama-rṣati.*

When the mind is joined in concentration with divinity, honey is released and pours forth, divine ecstasy stirs in the heart within, and the continuous stream of soma, overflowing with joy like the uninterrupted ecstasy of the yogis of perfect renunciation, showers

upon the blessed soul.

अव्ये वधूयुः पवते परि त्वचि श्रथ्नीते नृमीरदितेऋतं यते ।
हरिरक्रान्यजतः संयतो मदो नृम्णा शिशानो महिषो न
शोभते ॥ ३ ॥

3. *Avye vadhūyuh pavate pari tvaci śrathnīte nṛmīr-
aditerṛtaṁ yate. Harirakrāṇ yajataḥ saṁyato
mado nṛmṇā śīśāno mahiṣo na śobhate.*

The stream of soma joy flows in the protected heart of the dedicated celebrant, attenuates the extrovert natural tendencies of the mind and augments the inner concentration of the higher mind for the man of natural truth and divine law. And Hari, divine lord controller of agitation and dispeller of darkness, intensifies the controlled flow of the yogi's joy in communion and, deepening and directing it on the fixed target, shines like a victor with divine strength and glory.

उक्षा मिमाति प्रति यन्ति धेनवो देवस्य देवीरुपं यन्ति
निष्कृतम् । अत्यक्रमीदर्जुनं वारमव्ययमत्कं न नित्तं परि
सोमो अव्यत ॥ ४ ॥

4. *Ukṣā mimāti prati yanti dhenavo devasya devī-
rupa yanti niṣkṛtam. Atyakramīdarjunam vāram-
avyayamatkaṁ na niktam pari somo avyata.*

The generous virile soul overflowing with soma joy vibrates with Infinity, the senses having returned inward like cows to the stall. The enlightened mind and thoughts of the holy soul unite with the hallowed centre of the spirit. The soul breaks through its existential cover, returns to its original imperishable purity, and Soma protects it as a pilgrim cleansed and redeemed.

अमृक्तेन रुशता वाससा हरिरमर्त्यो निर्णिजानः परि व्यत ।
दिवस्पृष्ठं बर्हणा निर्णिजै कृतोपस्तरणं चम्वोर्नभस्मयम् ॥ ५ ॥

*Amṛktena ruśatā vāsasā harir-amartyo nirṇijā-
naḥ pari vyata. Divasprṣṭhaṁ barhaṇā nirṇije
kṛtopastaraṇaṁ camvor-nabhasmayam.*

The saviour, destroyer of suffering and darkness, cleansing and sanctifying existence with imperishable light of his glory, pervades, transcends and beatifies the top of heaven and the middle regions of vapour between earth and heaven, vesting them all with his splendour.

सूर्यस्येव रश्मयो द्रावयित्त्वो मत्सरासः प्रसुपः साकमीरते ।
तन्तुं ततं परि सर्गीस आशवो नेन्द्रादृते पवते धाम किं
चन ॥ ६ ॥

6. *Sūryasyeva raśmayo drāvayitnavo matsarāsaḥ
prasupaḥ sākamīrate. Tantuṁ tataṁ pari sargāsa
āśavo nendrādṛte pavate dhāma kiṁ cana.*

The dynamics of the lord's creation instantly in motion, energising the sleeping existences, joyous and joyously moving everything to ecstatic being, all together move across the web of life conceived and created by the lord omnipotent, Indra. Not without Indra does any particle, any wave, any world, move pure and sacred as it is.

सिन्धोरिव प्रवणो निम्न आशवो वृषच्युता मदासो
गातुमाशत । शं नो निवेशे द्विपदे चतुष्पदेऽस्मे वाजाः सोम
तिष्ठन्तु कृष्टयः ॥ ७ ॥

7. *Sindhoriva pravaṇe nimna āśavo vṛṣacyutā
madāso gātumāśata. Śaṁ no niveśe dvipade
catuspade 'sme vājāḥ soma tiṣṭhantu kṛṣṭayaḥ.*

Floods of river waters showered from the clouds flow fast in their happy course down to the sea and mix with the ocean. Like these, may our people, joyous with showers of soma, fast and progressive, flow and proceed like water courses to the divine Indra. O Soma, lord of peace and joy, let there be peace and joy in our homesteads for humans and animals both. May our people and our powers and progress be firm and constant on the forward paths of higher achievement.

आ नः पवस्व वसुमधिरण्यवदश्वावद्गोमद्यवमत्सुवीर्यम् ।
यूयं हि सोम पितरो मम स्थनं दिवो मूर्धानः प्रस्थिता
वयस्कृतः ॥ ८ ॥

8. *Ā naḥ pavasva vasumaddhiranyaṇyavadaśvādadgomadyavamat suvīryam. Yūyaṁ hi soma pitaro mama sthana divo mūrdhānaḥ prasthitā vaya-skṛtaḥ.*

O Soma, lord of peace, progress and joy, bring us, purify and let flow, the wealth of peace and honour replete and overflowing with settlement and security, golden glory, progressive achievement, lands, cows and culture graces, food and good health, and noble courage, strength and forbearance. You alone are our father and mother, you alone would stay so constant, light of heaven, top of excellence, stable as earth, and giver of food, health and sustenance for a long full age.

एते सोमाः पवमानासु इन्द्रं रथा इव प्र ययुः सातिमच्छ ।
सुताः पवित्रमति यन्त्यव्यं हित्वी वव्रिं हरितो वृष्टिमच्छ ॥ ९ ॥

9. *Ete somāḥ pavamānāsa indraṁ rathā iva pra yayuḥ sātīmaccha. Sutaḥ pavitramati yantya-vyaṁ hitvī vavriṁ harito vṛṣṭīmaccha.*

These soma joys of life, pure and purifying, like divine radiations of victory, flow to the karma-yogi, man of holy action and enthusiasm. Distilled and concentrated, they flow to the sacred heart, dispel ill health and infirmity, and, ever fresh and inspiring, they bring showers of divine bliss.

इन्द्रविन्द्राय बृहते पवस्व सुमृळीको अनवद्यो रिशादाः ।
भरा चन्द्राणि गृणते वसूनि देवैर्द्यौवापृथिवी प्रावतं
नः ॥ १० ॥

10. *Indavindrāya bṛhate pavasva sumṛṭīko ana-vadyo riśādāḥ. Bharā candrāṇi gṛṇate vasūni devai-
rdyāvāpṛthivī prāvataṁ naḥ.*

O lord of peace, beauty and joy, giver of happiness and well being, adorable divinity, destroyer of violence, enemies and impediments, flow for the great Indra, for the glory of the karma-yogi. Bring the beauties of wealth, settlement and security, honour and excellence of life for the celebrant. O heaven and earth, come along with the divinities of nature and humanity and protect and promote us with happiness and well being.

Mandala 9/Sukta 70

Pavamana Soma Devata, Renu Vaishvamitra Rshi

त्रिरस्मै सप्त धेनवो दुदुहे सत्यामाशिरं पूर्व्ये व्योमनि ।
चत्वार्यन्या भुवनानि निर्णिजे चारूणि चक्रे यदृतैर-
वर्धत ॥ १ ॥

1. *Trirasmai sapta dhenavo duduhre satyāmā-śirani pūrve vyomani. Catvāryanyā bhuvanāni nirṇije cārūṇi cakre yadr̥tairavardhata.*

Thrice seven cows, creative powers of natural evolution, generate the milky strain of vitality added to the evolving reality in the service of the creator Soma in the cosmic yajna in absolute time and space, Soma who also created four other beautiful orders of existence for the glory and sanctity of existence which grows by the laws of cosmic dynamics.

(The seven cows may be interpreted as the seven evolutes of Prakṛti: mahan, ahankara and five subtle elements of ether or akasha, energy or vayu, fire or agni, water or apah, and earth or prthivi. Three are orders of sattva or thought, rajas or motion, and tamas or matter. This makes the thrice seven, the four other beautiful orders of existence may be interpreted as mana (mind), buddhi (discriminative intelligence), chitta (memory) and ahankara (I-sense or existential personality). Another interpretation could be the four Vedas, knowledge, the corresponding order of existence in terms of awareness and expression.

स भिक्षमाणो अमृतस्य चारुण उभे द्यावा काव्येना वि
शश्रथे । तेजिष्ठा अपो मंहना परि व्यत यदी देवस्य श्रवसा
सदो विदुः ॥ २ ॥

2. *Sa bhikṣamāṇo amṛtasya cāruṇa ubhe dyāvā kāvyenā vi śaśrathe. Tejiṣṭhā apo maṁhanā pari vyata yadī devasya śravasā sado viduḥ.*

He, loving, sharing and pervading the immortal beauty of existence, orders and adorns both heaven and earth with his art, intelligence and poetic sublimity, also vesting the vapours of the middle regions with his might and splendour. Those who know the reality of the lord's

creation alongwith his power, love and generosity really know and share the bliss.

ते अस्य सन्तु केतवोऽ मृत्यवोऽ दाभ्यासो जनुषी उभे अनु ।
येभिर्नृमणा च देव्या च पुनत आदिद्राजानं मनना अगृ-
भ्णत ॥ ३ ॥

3. *Te asya santu ketavo'mṛtyavo'dābhyāso januṣī ubhe anu. Yebhir-nṛmṇā ca devyā punata ādi-drājānaṁ mananā agrbhṇata.*

May those radiations of the light and power of this divine Soma, spirit of bliss, free from mortality, deception or unreality, by which the lord strengthens, purifies and sanctifies acts and virtues both human and natural, be in accord with life, human as well as of other forms, and may humanity receive and internalise that divine spirit of love, peace and refulgence with all their thought, thoughtful action and meditation.

स मृज्यमानो दशभिः सुकर्मभिः प्र मध्यमासु मातृषु प्रमे
सचा । व्रतानि पानो अमृतस्य चारुण उभे नृचक्षा अनु
पश्यते विशौ ॥ ४ ॥

4. *Sa mṛjyamāno daśabhiḥ sukarmabhiḥ pra madhyamāsu mātṛṣu prame sacā. Vratāni pāno amṛtasya cāruṇa ubhe nṛcakṣā anu paśyate viśau.*

He, blissful and watchful guardian of humanity both pious and impious, exalted by ten efficient senses and pranas and by ten holy observances of Dharma, who is pervasive in the midst of human faculties of perception and volition, awareness and understanding to watch and warn us, thereby strengthening and promoting the holy and immortal dharmic discipline of humanity, He

watches at first hand what people do in thought, word and deed.

स मर्म॒जान॒ इन्द्रि॒याय॒ धाय॑स् ओ॒भे अ॒न्ता रोद॑सी हर्ष॒ते
हितः । वृषा॑ शु॒ष्मेण॒ बाध॑ते वि दु॒र्मती॒रादेदि॑शानः शर्य॒हेव॑
शुरु॒धः ॥ ५ ॥

5. *Sa marmṛjāna indriyāya dhāyasa obhe antā rodasī harṣate hitaḥ. Vṛṣā śuṣmeṇa bādgate vi durmatīr-ādediśānaḥ śaryaheva śurudhaḥ.*

He, adorable and exalted, pervades and abides in both heaven and earth and in the middle regions, happy, blissful and generous with showers of joy for humanity for their honour and exaltation, to help them to wield their potential efficiently. With divine power, he warns men of negative understanding, even commanding them like a warrior who wards off the evil and finally destroys the forces of violence and destruction.

स मा॒तरा॒ न ददृ॑शान उ॒स्त्रियो॒ नान॑ददेति म॒रुता॑मिव स्व॒नः ।
जा॒नन्नृ॑तं प्र॒थमं॑ यत्स्वर्ण॒रं प्र॑शस्तये कर्मवृणीत सु॒क्रतुः॑ ॥ ६ ॥

6. *Sa mātara na dadṛśāna usriyo nānadadeti marutāmiva svanaḥ. Jānannṛtaṁ prathamam yat svarṇaram praśastaye kamavṛṇita sukratuḥ.*

As mother cows watch and guard the calves, so does Soma, lord of light and power of life, vibrant and resonant like roaring winds, pervade, watch and vitalise heaven and earth, mother givers of life and sustenance. And the man of holy action, knowing the cosmic law of divinity and the prime paradisaal agent of the good of humanity, should love and worship that Soma for his

self-fulfilment.

रुवति भीमो वृषभस्तविष्यया शृङ्गे शिशानो हरिणी
विचक्षणः । आ योनिं सोमः सुकृतं नि षीदति गव्ययी
त्वग्भवति निर्णिगव्ययी ॥ ७ ॥

7. *Ruvati bhīmo vṛṣabhastaviṣyayā śṛṅge śīśāno
hariṇī vicakṣaṇaḥ. Ā yonim somas sukṛtaṁ ni
ṣīdati gavyayī tvagbhavati nirṇigavyayī.*

Mighty, virile and generous all-watching soma spirit of divinity, sharpening its top powers of perfection of good and elimination of evil, settles in the heart centre of the man of holy action, vibrates and resounds, and then the man's perceptive and discriminative intelligence becomes definitive, protective and creative, inviolable.

शुचिः पुनानस्तन्वमरेपसमव्ये हरिन्यधाविष्ट सानवि । जुष्टो
मित्राय वरुणाय वायवे त्रिधातु मधु क्रियते सुकर्मभिः ॥ ८ ॥

8. *Śuciḥ punānas-tanvam-arepasamavye harir-
nyadhāviṣṭa sānavi. Juṣṭo mitrāya varuṇāya
vāyave tridhātu madhu kriyate sukarmabhiḥ.*

Pure, purifying and sanctifying the holy man in body, the protective and gracious Soma spirit of divinity is enshrined on top of the holy man's inviolable being, loved and adored for the sake of the spirit of friendship, veneration for judgement and vibrant enthusiasm for life, and then honey sweets of triple powers for body, mind and spirit are created by men of holy action.

पवस्व सोम देववीतये वृषेन्द्रस्य हृदि सोमधानमा विश ।
पुरा नो बाधाहु रितति पारय क्षेत्रविद्धि दिश आहा
पिपृच्छते ॥ ९ ॥

9. *Pavasva soma devavītaye vṛṣendrasya hārdi somadhānamā viśa. Purā no bādhādduritāti pārāya kṣetraviddhi diśa āhā vipṛcchate.*

O Soma spirit of life and divinity, virile and generous, pure and purifying, favourite of divine hearts, come for the service of the divine Lord and join the soma yajna and the soma yajis. Take us across the evil before its onslaught. After all, he alone can guide the traveller asking for directions who knows the area on earth and the field of life.

हितो न सप्तिरभि वाजमर्षेन्द्रस्येन्द्रो जठरमा पवस्व । नावा
न सिन्धुमतिं पर्षि विद्वाञ्छूरो न युध्यन्नव नो निदः
स्पः ॥ १० ॥

10. *Hito na saptirabhi vājam-arṣendrasyendo jaṭha-ramā pavasva. Nāvā na sindhumati parṣi vidvāñ-chūro na yudhyannava no nidaḥ spaḥ.*

Like a war horse directed to the field of battle, come Indu, Soma spirit of peace, power and joyous action, flow, enter and purify the spirit of Indra, man of action and the social order. Like the mariner crossing the sea by boat, advance, O scholar and warrior, fighting on. Protect us, destroy the scandal mongers and take us across the sea of life.

Mandala 9/Sukta 71

Pavamana Soma Devata, Rshabha Vaishvamitra Rshi

आ दक्षिणा सृज्यते शुष्या॑इ सदं वेति द्रुहो रक्षसः पाति
जागृविः । हरिरोपशं कृणुते नभस्पय उपस्तिरे चम्वो॑इ ब्रह्म
निर्णिजे ॥ १ ॥

1. *Ā dakṣiṇā sṛjyate śuṣmyāsadam veti druho rakṣasaḥ pāti jāgrviḥ. Hariropaśam kṛṇute nabhaspaya upastire camvorbrahma nirṇije.*

The gift is given liberally, the mighty, Soma, comes to the hall and presides, the wakeful protects against the evil and the jealous, and the omnipotent Soma, lord of peace and plenty, creates water vapours as a pillar and cover between the green earth and heaven of light and reveals the Vedas to sanctify and glorify existence.

प्र कृष्टिहेव शूष एति रोरुवदसुर्यं वर्णं नि रिणीते अस्य तम् । जहाति वव्रिं पितुरेति निष्कृतमुपप्रुतं कृणुते निर्णिजं तना ॥ २ ॥

2. *Pra kṛṣṭiheva śūṣa eti roruvadasuryam varṇam ni riṇīte asya tam. Jahāti vavriṁ pitureti niskṛta-mupaprutam kṛṇute nirṇijam tanā.*

The mighty hero of peace, power and plenty, Soma, goes forward roaring like a warrior, loud and bold, revealing, manifesting and displaying that vibrant, assertive and tempestuous character of his which dispels and destroys darkness and evil, realises and maintains the purest sacred spirit of his ancestral tradition in action and attains the perfect, unsullied and absolute fulfilment of his earthly existence.

अद्रिभिः सुतः पवते गभस्त्योर्वृषायते नभसा वेपते मती । स मोदते नसते साधते गिरा नैनिके अप्सु यजते परीमणि ॥ ३ ॥

3. *Adribhiḥ sutah pavate gabhastyor-vṛṣāyate nabhasā vepate matī. Sa modate nasate sādhathe girā nenikte apsu yajate parīmaṇi.*

The soma spirit of life vibrates and sanctifies, distilled and condensed by clouds, realised by sages, shining in sun-rays and reflecting in meditative minds of the yogis. Virile and generous, it waxes in strength, showers with the cloud and inspires all with intelligence. It rejoices, reaches all, makes everything possible, and with the divine voice joins humanity, cleanses and sanctifies, and blesses all in yajna and in their yajnic actions.

परि द्युक्षं सहसः पर्वतावृधं मध्वः सिञ्चन्ति हर्म्यस्य
सक्षणिम् । आ यस्मिन्नावः सुहुताद् ऊधनि मूर्धञ्छ्रीणन्त्य-
ग्रियं वरीमभिः ॥ ४ ॥

4. *Pari dyukṣaṁ sahasaḥ parvatāvṛdhaṁ madhvaḥ
siñcanti harmyasya sakṣaṇim. Ā yasmin gāvaḥ
suhutāda ūdhani mūrdhañ-chrīṇantyaagriyaṁ
varīmabhiḥ.*

Honey showers of peace, patience and fortitude rain on the master of homely fire-side, lover of light and dedicated performer of soma yajna, in whose life and family senses, mind and memory, fed on positive and yajnic perceptual and conceptual food of experience, retain and sanctify high moral and spiritual values of prime importance with the highest reflections of divinity.

समी रथं न भुरिजौरहेषत दश स्वसारो अदितेरुपस्थ आ ।
जिगादुप ज्रयति गोरपीच्यं पदं यदस्य मतुथा अजीज-
नन् ॥ ५ ॥

5. *Samī rathaṁ na bhurijoraheṣata daśa svasāro
aditerupastha ā. Jigādupa jrayati gorapīcyam
padaṁ yadasya matuthā ajījanan.*

Just as ten fingers of both hands control and direct the chariot's course so, if the ten faculties of perception and volition and the ten pranas collected together in meditation were to raise the yogi's intelligence and awareness and he were to rise as reborn and reach the lap of mother Infinity, he would attain to the top of the blissful stage of existence which all his faculties in unison would generate for him.

श्येनो न योनिं सदनं धिया कृतं हिरण्ययमासदं देव एषति ।
ए रिणन्ति बर्हिषि प्रियं गिराऽश्वो न देवाँ अप्येति
यज्ञियः ॥ ६ ॥

6. *Śyeno na yonim sadanam dhiyā kṛtaṁ hiraṇya-yamāśadam deva eṣati. E riṇanti barhiṣi priyaṁ girā'svo na devāñ apyeti yajñiyah.*

As the eagle bird comes to rest in its nest, so does the light of the soul rise and shine in the golden cave of the heart, the seat of divinity, prepared by the light of higher intelligence and awareness. There on the seat of sanctity the celebrants adore the dear Soul with holy song where the divine Spirit, loving and adorable, blesses the divine soul of the yogi and his transparent faculties and rules as an emperor over the dominion.

परा व्यक्तो अरूषो दिवः कविवृषा त्रिपृष्ठो अनविष्ट गा
अभि । सहस्रणीतिर्यतिः परायती रेभो न पूर्वोरुषसो वि
राजति ॥ ७ ॥

7. *Parā vyakto aruṣo divaḥ kavirvṛṣā tripṛṣṭho anaviṣṭa gā abhiḥ. Sahasraṇītiryatiḥ parāyati rebho na pūrvīruṣaso vi rājati.*

The divine Soma Spirit of peace and power self-

refulgent beyond the lights of heaven, omniscient creator, omnificient giver, visionary and watchful over the three orders of time and space, delights in the songs of adoration as a committed listener. It is omnipotent guide over a thousand ways, immanent and transcendent, and rules and illuminates the eternal dawns of light and vision like the sun.

त्वेषं रूपं कृणुते वर्णो अस्य स यत्राशयत्समृता सेधति
स्त्रिधः । अप्सा याति स्वधया दैव्यं जनं सं सुष्टुती नसते सं
गोअग्रया ॥ ८ ॥

8. *Tveṣaṁ rūpaṁ kṛṇute varṇo asya sa yatrāśayat samṛtā sedhati sridhaḥ. Apsā yāti svadhayā daivyaṁ janam saṁ suṣṭutī nasate saṁ go-agrayā.*

Its form assumes a lustrous character of blazing refulgence, and wherever it reflects, shines and abides, there in the battles of human life and existence it destroys negativities and inner conflicts. Commanding the dynamic powers of life with its innate potential it goes to the pious celebrant and abides there in the heart adored with the highest words of exaltation.

उक्षेव यूथा परियन्नरावीदधि त्विषीरधित सूर्यस्य । दिव्यः
सुपर्णोऽव चक्षत क्षां सोमः परि क्रतुना पश्यते जाः ॥ ९ ॥

9. *Ukṣeva yūthā pariyannarāvīdadhi tviṣīradhita sūryasya. Divayaḥ suparṇo'va cakṣata kṣāṁ somaḥ pari kratunā paśyate jāḥ.*

Just as cosmic energy comprehends and controls all systems of the universe and with its thunderous dynamics vests the sun with light, so does Soma, supreme spirit of creativity, peace and joy, the light of

life and cosmic intelligence, watches the earth and nature and, with its holy creativity, controls and enlightens all systems and species it has created.

Mandala 9/Sukta 72

Pavamana Soma Devata, Harimanta Angirasa Rshi

हरिं मृजन्त्यरुषो न युज्यते सं धेनुभिः कलशे सोमो अज्यते ।
उद्वाचमीरयति हिन्वते मती पुरुष्टुतस्य कति चित्परि-
प्रियः ॥ १ ॥

1. *Harim mṛjantyaruṣo na yujyate saṁ dhenubhiḥ
kalaśe somo ajyate. Udvācamīrayati hinvate maṭī
Puruṣṭutasya kati cit paripriyaḥ.*

Devout celebrants love Soma divine like the warmth of fire, admire it like beauty of the dawn, and exalt it like light of the sun. You join the bliss of this divinity with all your senses, mind, intelligence and awareness. And then you would realise that Soma vibrates in the heart as bliss and rolls as waves of the sea. It inspires men to burst forth in song, energises thoughts and intellect, and sharpens the vision and imagination. Indeed there are no bounds to the precious gifts of Soma, infinite are they, universally adored and exalted as it is.

साकं वदन्ति बहवो मनीषिण इन्द्रस्य सोमं जठरे यदादुहुः ।
यदी मृजन्ति सुगभस्तयो नरः सनीळाभिर्दशभिः काम्यं
मधु ॥ २ ॥

2. *Sākaṁ vadanti bahavo manīṣiṇa indrasya somaṁ
jaṭhare yadāduhuḥ. Yadīm mṛjanti sugabhastayo
naraḥ sanīlābhir-daśabhiḥ kām-yam madhu.*

When intelligent celebrants experience the Soma ecstasy in the heart core of personality, when brilliant people, leading lights of high mind and soul, with all ten senses and pranas collected, controlled and exalted with Soma, realise the bliss they cherish, they all celebrate the divine presence and burst forth in song.

अरममाणो अत्येति गा अभि सूर्यस्य प्रियं दुहितुस्तिरो
रवम् । अन्वस्मै जोषमभरद्विनंगृसः सं द्वयीभिः स्वसृभिः
क्षेति जामिभिः ॥ ३ ॥

3. *Aramamāṇo atyeti gā abhi sūryasya priyaṁ duhi-
tustiro ravam. Anvasmai joṣamabhara-dvinam-
gṛsaḥ saṁ dvayībhiḥ svasṛbhiḥ kṣeti jāmibhiḥ.*

Bearing love and enthusiasm for this Soma, the devotee abides with both sister senses of perception and volition, but indifferent to sense experience and pleasure, he moves on to the sweet message of the dawn, daughter of the sun, and goes still beyond to bliss of the absolute divinity.

नृधूतो अद्रिषुतो बर्हिषि प्रियः पतिर्गवां प्रदिव इन्दुर्ऋत्वियः ।
पुरन्धिवान्मनुषो यज्ञसाधनः शुचिर्धिया पवते सोम इन्द्र
ते ॥ ४ ॥

4. *Nṛdhūto adriṣuto barhiṣi priyaḥ patirgavām
pradiva indur-ṛtviyaḥ. Purandhivān manuṣo
yajñasādhanah śucirdhiyā pavate soma indra te.*

O soul, master of senses, mind and intelligence, the soma joy of existence flows free for you everywhere. Exercised in practice by holy men, distilled and realised in the heart and on the holy grass of yajna, darling of the soul, ruler of sense and mind, it masters, controls

and governs the stars and planets. It is refulgent, heavenly and illuminative, and blissful across the seasons, time and space. It holds and sustains all systems of nature and humanity, it is the harbinger of success and fulfilment for us in all our yajnic corporate acts, and it is pure and immaculate beyond possibility of sin, evil and pollution.

नृबाहुभ्यां चोदितो धारया सुतोऽनुष्वधं पवते सोम इन्द्र
ते । आप्राः क्रतून्त्समजैरध्वरे मतीर्वेन द्रुषच्चम्बोऽ रास-
दुद्धरिः ॥ ५ ॥

5. *Nṛbāhubhyāṁ codito dhārayā suto'nuṣvadam pavate soma indra te. Āprāḥ kratūntsamajai-
radhavare matīrverna druṣac-camvorāsadadd-
hariḥ.*

Indra, O soul, the soma joy of divinity flows free for you, impelled by human arms of karma, showered in streams with resonant hymns. Move on to holy actions in yajna, and Soma, lord of peace and power, pervading in heaven and earth and the middle regions like cosmic energy and the dynamics of cause and effect, would fulfill your desires, intentions and resolutions of mind.

अंशुं दुहन्ति स्तनयन्तमक्षितं कविं कवयोऽ पसौ मनीषिणः ।
समी गावो मतयो यन्ति संयतं ऋतस्य योना सदने
पुनर्भुवः ॥ ६ ॥

6. *Aṁśum duhanti stanayantam-akṣitam kavim kavayo'paso manīṣiṇaḥ. Samī gāvo matayo yanti saṁyata ṛtasya yonā sadane punarbhuvah.*

All perceptions, volitions, thoughts and feelings,

collected together into the mind through repeated practice, absorb into the heart centre of the original seat of meditative meet of the soul with divinity, and there in awareness wise men of holy action and creative vision receive and experience soma showers of joy, vital, voluble, imperishable, creative and blissful.

नाभां पृथिव्या धरुणो महो दिवोऽऽ पामूर्मौ सिन्धुष्वन्त-
रुक्षितः । इन्द्रस्य वज्रो वृषभो विभूवसुः सोमो हृदे पवते
चारु मत्सरः ॥ ७ ॥

7. *Nābhā pṛthivyā dharuṇo maho divo'pāmūrmau sindhuṣvantarukṣitaḥ. Indrasya vajro vṛṣabho vibhūvasuḥ somo hrde pavate cāru matsaraḥ.*

Centre-hold of the earth, wielder of the mighty heaven of light, showers of living energy on the waves of the sea, adamant force of the thunderbolt of Indra, virile and generous, treasure-hold of the wealth of the universe, Soma, ecstatic joy of creative divinity, flows in the holy heart and blesses it with purity.

स तू पवस्व परि पार्थिवं रजः स्तोत्रे शिक्षन्नाधून्वते च
सुक्रतो । मा नो निर्भाग्वसुनः सादनस्पृशो रयिं पिशङ्गं बहुलं
वसीमहि ॥ ८ ॥

8. *Sa tū pavasva pari pārthivaṁ rajaḥ stotre śikṣannādhūnvate ca sukrato. Mā no nirbhāgva-sunaḥ sādanasprśo rayiṁ piśaṅgaṁ bahulaṁ vasīmahi.*

O lord of holy action and yajnic dynamics of the universe, flow and purify everything of the globe and the skies, giving me, your enthusiastic celebrant, the vision and wisdom for the good life. Deprive us not of the peace, power and wealth of the home and family.

Bless us that we may live in peace and enjoy peace and homely wealth of golden plenty and variety.

आ तू न इन्दो शतदात्वश्व्यं सहस्रदातु पशुमद्धिरण्यवत् ।
उप मास्व बृहती रेवतीरिषोऽधि स्तोत्रस्य पवमान नो
गहि ॥ ९ ॥

9. *Ā tū na indo śatadātvaśvyam sahasradātu paśu-
maddhiranyavat. Upa māsva br̥haṭī revatīriṣo'
dhi stotrasya pavamāna no gahi.*

O lord of light and bliss of peace, pure and all purifying, giver of a hundred-and-thousandfold wealth of advancement and achievement, creator and ordainer of all human, animal and golden wealth of the beauty of the world, come to bless our yajna, listen to our songs of adoration, and bless us with vast expansive wealth of food and energy, knowledge and culture alongwith a sense of values of those divine gifts for our good.

Mandala 9/Sukta 73

Pavamana Soma Devata, Pavitra Angirasa Rshi

स्रक्वे द्रप्सस्य धर्मतः समस्वरन्नृतस्य योना समरन्त
नाभयः । त्रीन्स मूर्ध्नो असुरश्चक्र आरभे सत्यस्य नावः
सुकृतम-पीपरन् ॥ १ ॥

1. *Srakve drapsasya dhamataḥ samasvarannṛtasya
yonā samaranta nābhayaḥ. Trīntsa mūrdhno
asuraścakra ārabhe satyasya nāvaḥ sukr̥tamapī-
paran.*

Streams of the waves and particles of exuberant soma of the creator singing in unison flow into forms in the cosmic home of existence, and the centre-holds

of the forms of systems and sub-systems flow back into the vedi of the cosmic yajna, completing the cycle. The highest and omnipotent lord of cosmic vitality, to begin this yajna, brought into manifestation three modes of Prakṛti, sattva, rajas and tamas, and the emergence of living forms of species, boat-like carriers-on, finally complete the holy creative process.

सुम्यक्सुम्यज्ज्वो महिषा अहेषत सिन्धोरूर्मावधि वेना
अवीविपन् । मधोर्धाराभिर्जनयन्तो अर्कमित्प्रियामिन्द्रस्य
तन्वमवीवृधन् ॥ २ ॥

2. *Samyak samyañco mahiṣā aheṣata sindhorū-
rmāvadhi venā avīvipan. Madhor-dhārābhir-
janayanto arkamit priyām-indrasya tanvam-
avīvṛdhan.*

Mighty men, sages, scholars and leaders, wise, ambitious and good intentioned, holily all together stirring on top of the oceanic waves of existence, keep it moving fast and faster and, creating beautiful things, doing good work in honour of the lord creator, advance this dear world of the Almighty with streams of the honey sweets of soma.

पवित्रवन्तः परि वाचमासते पितृषां प्रत्नो अभि रक्षति व्रतम् ।
महः समुद्रं वरुणस्तिरो दधे धीरा इच्छैकुर्धरुणेष्वार-
भम् ॥ ३ ॥

3. *Pavitravantah pari vācam-āsate pitaiṣām pratno
abhi rakṣati vratam. Mahah samudraṁ varu-
ṇastiro dadhe dhīrā icchekurdharuṇeṣvārabham.*

Men of soma purity of mind and character, they stand by the holy voice of divinity and the dynamics of

nature. The eternal father and ruler over all protects and promotes their discipline of Dharma. Just as the all enveloping space alone can cover the mighty ocean and the cosmic vapours, similarly men of stable mind only can keep original human commitment in matters of cosmic law.

सहस्रधारेऽ व ते समस्वरन्दिवो नाके मधुजिह्वा असृचतः ।
अस्य स्पशो न नि मिषन्ति भूणीयः पदेपदे पाशिनः सन्ति
सेतवः ॥ ४ ॥

4. *Sahasradhāre'va te samasvaran divo nāke madhujihvā asaścataḥ. Asya spaśo na ni miṣanti bhūrṇayah padepade pāśinah santi setavaḥ.*

In this world of a thousand streams of soma joy and divine generosity, the soma souls in humanity sing and swim in action, sweet of tongue, mind and will, joining the paradisaal vision of heavenly light. The instant and watchful eyes of the dynamics of divinity, all enveloping and all beholding, are ever awake without a wink for the moment. O lord, at every step the binding bonds are there, and there are saviour bridges as well.

पितुर्मातुरध्या ये समस्वरन्नृचा शोचन्तः संदहन्तो अब्रतान् ।
इन्द्रद्विष्टामप धमन्ति मायया त्वचमसिक्नीं भूमनो
दिवस्परि ॥ ५ ॥

5. *Piturmāturadhyā ye samasvarannṛcā śocantaḥ saṁdahanto avratān. Indradviṣṭāmapa dha-manti māyayā tvacamasiknīm bhūmano divas-pari.*

Like the rays of sunlight radiating from above to mother earth in unison, shining with their brilliance, illuminating and purifying, and burning off those

pollutants which act against natural law, the soma souls of humanity acting in unison around father and mother in holy tradition, shining and sanctifying life with divine hymns, reducing and eliminating powers of negative character and habit against natural law and human values, they drive off and eliminate the defilers and violators of cosmic law, and, with the knowledge and power of the light of great heaven, they remove the veil of the darkness of ignorance.

प्रत्नान्मानादध्या ये समस्वरञ्छ्लोकयन्त्रासो रभसस्य
मन्तवः । अपानक्षासो बधिरा अहासत ऋतस्य पन्थां न
तरन्ति दुष्कृतः ॥ ६ ॥

6. *Pratnānmānādadhya ye samasvarañ-chlokaya-
ntrāso rabhasasya mantavaḥ. Apānakṣāso badhi-
rā ahāsata ṛtasya panthām na taranti duṣkṛtaḥ.*

Soma souls that act in unison with faith in eternal values, who are self-controlled by the divine Word and follow the spirit of lord Almighty pursue the path of universal law and reach the divine destination. But men of negative disposition see not what they see and hear not what they hear, abandon the path of truth and fail to reach the divine destination of life.

सहस्रधारे वितते पवित्र आ वाचं पुनन्ति क्वयौ मनीषिणः ।
रुद्रास एषामिषिरासो अद्रुहः स्पशः स्वञ्चः सुदृशो नृच-
क्षसः ॥ ७ ॥

7. *Sahasradhāre vitate pavitra ā vācaṁ punanti
kavayo manīṣiṇaḥ. Rudrāsa eṣām-iṣirāso adru-
haḥ spaśaḥ svañcaḥ sudṛśo nṛcakṣasaḥ.*

In this expansive world of a thousand streams

of purity flowing on and on, men of noble thought and poetic vision create, speak and sanctify their word. Men of judgement and rectitude, they discriminate between right and wrong and the natural consequences thereof. They are dynamic, free from jealousy, penetrative observers, worthy of reverence, holy visionaries and constant watchers of humanity

ऋतस्य गोपा न दभाय सुक्रतुस्त्री ष पवित्रा हृद्यन्तरा
दधे । विद्वान्त्स विश्वा भुवनाभि पश्यत्यवाजुष्टान्विध्यति
कर्ते अव्रतान् ॥ ८ ॥

8. *Ṛtasya gopā na dabhāya sukratustrī ṣa pavitrā
hṛdyantarā dadhe. Vidvāntsa viśvā bhuvanābhi
paśyat-yavājuṣṭān vidhyati karte avratān.*

The man of universal truth, guardian of law, is undaunted, he is not for fear, nor for deceit. Pure at heart and holy of action, he maintains that strength and purity in his threefold conduct in thought, word and deed. Man of knowledge, vision and practical wisdom, he overwatches the entire regions of the world, brings to book the sceptics and the uncommitted, and fixes the saboteurs and the violators of law.

ऋतस्य तन्तुर्विततः पवित्र आ जिह्वाया अग्रे वरुणस्य
मायया । धीराश्चित्तत्समिन्क्षन्त आशताऽत्रा कर्तमव
पदात्य-प्रभुः ॥ ९ ॥

9. *Ṛtasya tanturvitataḥ pavitra ā jihvāyā agre
varuṇasya māyayā. Dhīrāścīt tat saminakṣanta
āśatā'rtrā kartamava padātyaprabhuḥ.*

The web of Truth and Law is vast and universal. It extends enshrined in the pure at heart and speaks at

the tip of the tongue by virtue of the wondrous power of Varuna, lord of love and justice, choice and discrimination. The brave, settled at heart and mind, receive it and follow it to self-fulfilment. The sceptics, dissenting and denying, fall from grace into negation and utter frustration.

Mandala 9/Sukta 74

Pavamana Soma Devata, Kakshivan Dairghatamasa Rshi

शिशुर्न जातोऽ व चक्रदद्वने स्वर्यद्वाज्यरुषः सिषासति ।
दिवो रेतसा सचते पयोवृधा तमीमहे सुमती शर्म सप्रथः ॥ १ ॥

1. *Śiśurna jāto'va cakradadvane svaryadvājya-
ruṣaḥ siṣāsati. Divo retasā sacate payovṛdhā
tamīmahe sumatī śarma saprathaḥ.*

When in this vernal wood of existence, man clamours like a new born baby for sustenance, then that mighty refulgent heavenly giver of light and bliss waxes with love and desire overflowing with the milk of grace and blesses him with the living energy of heavenly divinity. To that divine lord of light and peace we pray with songs of holiness for life's well being and spiritual freedom.

दिवो यः स्कम्भो धरुणः स्वातत आपूर्णो अंशुः पर्येति
विश्वतः । सेमे मही रोदसी यक्षदावृता समीचीने दाधार
समिषः कविः ॥ २ ॥

2. *Divo yaḥ skambho dharuṇaḥ svātata āpūrṇo
amśuḥ paryeti viśvataḥ. Seme mahī rodasī
yakṣadāvṛtā samīcīne dādadhāra samiṣaḥ kavīḥ.*

We pray to that centre-hold of heaven,

foundation of existence, boundless holy presence all pervasive and perfect, covering all space all round who holds both these worlds of earth and heaven with the middle regions together and sustains them like a yajamana. He is the omniscient visionary, poetic creator and giver of food and energy for sustenance and knowledge for enlightenment.

महि॒ ष्सरः॑ सु॒कृतं॑ सो॒म्यं मधू॒र्वी गव्यू॒तिरदि॑ते॒ऋतं॑ य॒ते । ई॒शे
यो वृ॒ष्टेरि॑त उ॒स्त्रियो॑ वृ॒षाऽपां॑ ने॒ता य इ॒त ऊ॒तिः॒ऋग्मि॑यः ॥ ३ ॥

3. *Mahi psarah sukṛtaṁ somyaṁ madhūrṇvī gavyūtir-aditer-ṛtaṁ yate. Īṣe yo vṛṣṭerita usriyo vṛṣā'pām netā ya ita ūtir-rgmiyaḥ.*

Of mighty form is he, generous, adorable, exceedingly refulgent controller of universal dynamics, shelter home of life who rules over the rains of living waters on earth. The honey sweets of soma homage well expressed and distilled are for him, yajamana of the yajnic wide paths of rectitude of mother earth and nature.

आ॒त्म॒न्वन्न॑भो॒ दु॒ह्यते॑ घृ॒तं पय॑ ऋ॒तस्य॑ ना॒भिर॑मृ॒तं वि जा॑यते ।
स॒मी॒ची॒नाः सु॒दान॑वः प्री॒णन्ति॑ तं नरो॑ हि॒तम॑व मे॒हन्ति॑
पे॒रवः॑ ॥ ४ ॥

4. *Ātmanvannabho duhyate ghrtaṁ paya rtasya nābhir-amṛtaṁ vi jāyate. Samīcīnāḥ sudānavah prīṇanti taṁ naro hitamava mehanti peravaḥ.*

Living energising showers of soma ghrta and waters are received from space. The centre-hold of eternal truth and spirit of immortality here constantly manifests in the flow of existence. Joint integrated generous powers of nature serve that divinity and leading lights of humanity too offer service in abundance

to the munificent power.

अ॒रा॒वीदुं॑शुः स॒च॒मान ऊ॒र्मि॒णा दे॒वा॒व्यं॑ । म॒नु॒षे पि॒न्वति॑
त्वच॑म् । दधा॑ति ग॒र्भ॒मदि॑तेरु॒पस्थ आ येन॑ तो॒कं च त॑नयं
च धा॑महे ॥ ५ ॥

5. *Arāvīdaṁśuḥ sacamāna ūrmiṇā devāvyam
manuṣe pinvati tvacam. Dadhāti garbham-
aditerupastha ā yena tokaṁ ca tanayaṁ ca
dhāmahe.*

The soma spirit of divine vitality, one in love with life, vitalises and strengthens the holy earth and body health of humanity with the waves of its joy and love desire. It vests the womb of earth with seed and fertility by virtue of which we beget our children and grand children.

स॒हस्र॑धा॒रेऽ व ता अ॑स॒श्चत॑स्तृतीये सन्तु र॒ज॒सि प्र॒जाव॑तीः ।
चत॑स्त्रो नाभो निहि॑ता अ॒वो दि॒वो ह॒विर्भ॑रन्त्य॒मृतं॑
घृ॒तश्चु॑तः ॥ ६ ॥

6. *Sahasradhāre'va tā asaścatastrīye santu rajasi
prajāvatīḥ. Catasro nābho nihitā avo divo
havirbharantyaṁṛtaṁ ghrtaścutaḥ.*

Those creative vitalities in the sun of a thousand streams of light and life be there above in the third region of light in space and come down to earth. Four treasure casks of Dharma, artha, kama and moksha abide well guarded in the region of light and, overflowing with ghrta, living water and divine sanctity, bring down the spirit and message of full life on earth for the joy of human life, imperishable and immortal.

श्वेतं रूपं कृणुते यत्सिषासति सोमो मीढ्वाँ असुरो वेद
भूमनः । धिया शमी सचते सेमभि प्रवद्विस्कवन्धमव
दर्षदुद्रिणम् ॥ ७ ॥

7. *Śvetam rūpaṁ kṛṇute yat siṣāsati somo mīdhvāñ
asuro veda bhūmanaḥ. Dhiyā śamī sacate
semabhi pravad-divaskabandham-ava darṣadu-
driṇam.*

Whenever man desires, Soma, life of life on earth and virile controller of solar energy that pervades vast natural resources, forms shining clouds of vapour, parjanya, then, with its intelligential dynamics, joins with the vapour powers, and, going forward from light to the cloud, breaks the flood of water vapours into rain. (Like the clouds of rain showers of water, also, come the rain showers of knowledge and wisdom for humanity).

अध श्वेतं कलशं गोभिर्क्तं कार्ष्मन्ना वाज्यक्रमीत्सस-
वान् । आ हिन्विरे मनसा देवयन्तः कक्षीवते शतहिमाय
गोनाम् ॥ ८ ॥

8. *Adha śvetam kalaśam gobhir-aktaṁ kārṣmannā
vājyakramīt sasavān. A hinvire manasā deva-
yantaḥ kakṣīvate śatahīmāya gonām.*

Just as a well trained race horse shoots to the victory line, so does Soma, lord of light, life and peace, proceed to the pure heart of the devotee, a transparent receiver refined and consecrated by the holy voice of divinity. To him do celebrants of divinity with sincere mind enthusiastically pray to bless the scholars, the teacher and the disciple, with a hundred years of enlightened life of knowledge and wisdom.

अ॒द्भिः सोम॑ प॒पृ॒चा॒नस्य॑ ते र॒सोऽव्यो॑ वा॒रं वि प॑व॒मान॑
धाव॑ति । स मृ॒ज्यमा॑नः क॒विभि॑र्मदि॒न्तम॑ स्वद॒स्वेन्द्रा॑य
पव॑मान पी॒तये॑ ॥ ९ ॥

9. *Adbhiḥ soma papṛcānasya te raso 'vyo vāraṁ vi pavamāna dhāvati. Sa mrjyamānaḥ kavibhir-madintama svadasvendrāya pavamāna pītaye.*

O Soma, lord of light and bliss, pure and purifying, lover of life with showers of living consecrating nectar, the immortal bliss of your presence flows to the chosen soul of humanity. As such, celebrated and exalted by poets, O Spirit immaculate most ecstatic, pray flow and be sweet and gracious for the delight and fulfilment of Indra, virile soul of pious humanity.

Mandala 9/Sukta 75

Pavamana Soma Devata, Kavi Bhargava Rshi

अ॒भि प्रि॒याणि॑ पव॒ते च॒नो॑हि॒तो ना॒मानि॑ य॒हो अ॒धि येषु॑
वर्ध॑ते । आ सूर्य॑स्य बृ॒ह॒तो बृ॒हन्न॑धि रथं॒ विष्व॑ञ्चम॒रुह॑द्वि-
चक्षु॑णः ॥ १ ॥

1. *Abhi priyāṇi pavate canohito nāmāni yahvo adhi yeṣu vardhate. Ā sūryasya brhato brhanna-dhi ratham viṣvañcam-aruhad-vicakṣaṇaḥ.*

Soma, spirit of life and joy of existence, mighty, infinite, omnipresent, pervades and vitalises all dear beautiful systems of waters and light, expansive and exalted therein. Greater than the great, all watching, it rides the grand chariot of the sun which comprehends and illuminates the whole world.

ऋतस्य जिह्वा पवते मधु प्रियं वक्ता पतिर्धियो अस्या
अदाभ्यः । दधाति पुत्रः पित्रोरपीच्छं नाम तृतीयमधि रोचने
दिवः ॥ २ ॥

2. *Rtasya jihvā pavate madhu priyaṁ vaktā
patirdhiyo asyā adābhyaḥ. Dadhāti putraḥ
pitrorapīcyaṁ nāma tṛtīyamadhi rocane divaḥ.*

The flame of yajna as the voice of eternal truth rises and expresses the dear delicious beauty and glory of Soma, spirit of universal light and bliss. The speaker and protector of the acts of yajna and Soma truth of life is fearless, undaunted. Just as progeny is the continuance and illumination of the honour and reverence of parents, so is yajna the progeny and illuminative soma of Soma refulgent in the third and highest region of the light of existence.

अव द्युतानः कलशाँ अचिक्रदन्नृभिर्येमानः कोश आ
हिरण्यये । अभीमृतस्य दोहना अनूषताऽधि त्रिपृष्ठ उषसो
वि रजति ॥ ३ ॥

3. *Ava dyutānaḥ kalaśāñ acikradan-nṛbhiryemā-naḥ
kośa ā hiraṇyaye. Abhīmṛtasya dohanā
anūṣatā'dhi triprṣṭha uṣaso vi rājati.*

Evoked and concentrated in the golden cave of the heart by veteran yogis, leading them to a vision of divinity, illuminating the sacred hearts, it vibrates and speaks loud and bold in the spirit. Those who distil the eternal truth of existence in their yajnic communion with divinity celebrate and exalt it in song as it abides over three regions of earth, heaven and the skies and shines over the glory of dawns.

अद्रिभिः सुतो मतिभिश्चनोहितः प्ररोचयन्नोदसी मातरा
शुचिः । रोमाण्यव्या समया वि धावति मधोर्धारा पिन्वमाना
दिवेदिवे ॥ ४ ॥

4. *Adribhiḥ suto matibhiṣcanohitaḥ prarocayan
rodasī mātārā śuciḥ. Romāṇyavyā samayā vi
dhāvati madhordhārā pinvamānā divedive.*

Distilled in essence and presence in the heart,
realised in bliss by veteran wise, pure, immaculate and
brilliant, illuminating mother earth and mother heavens
of life and existence, Soma radiates, blessing sacred
hearts in communion and augmenting systemic unions
of existence all round flowing in streams of honey joy.

परि सोम प्र धन्वा स्वस्तये नृभिः पुनानो अभि वासया-
शिरम् । ये ते मदा आहूनसो विहायसस्तेभिरिन्द्रं चोदय
दातवे मघम् ॥ ५ ॥

5. *Pari soma pra dhanvā svastaye nṛbhiḥ punāno
abhi vāsayāśiram. Ye te madā āhanaso vihāyas-
astebhir-indraṁ codaya dātave magham.*

O Soma spirit of joy and victory of existence,
radiate and come for the happiness and all round well-
being of life. Pure and purifying, exalted by the veteran
wise, come and sanctify the beauty of life. With all those
joyous gifts of yours which are mighty universal and
radiant in the dynamics of existence, pray inspire Indra,
the ruling soul, to create the honour, wealth and
excellence of life and bless us with the highest bliss.

Mandala 9/Sukta 76*Pavamana Soma Devata, Kavi Bhargava Rshi*

ध॒र्ता दि॒वः प॑वते कृ॒त्व्यो र॒सो दक्षो॑ दे॒वाना॑मनु॒माद्यो॑ नृ॒भिः ।
 हरिः॑ सृ॒जानो॑ अ॒त्यो न स॒त्वाभिर्वृ॑था पा॒जांसि॑ कृ॒णुते॑
 नदी॑ष्वा ॥ १ ॥

1. *Dhartā divaḥ pavate kṛtyo raso dakṣo devānā-manumādyo nṛbhiḥ. Hariḥ sṛjāno atyo na satvabhir-vrthā pājānsi kṛṇute nadīṣvā.*

Soma, joyous spirit of the universe, sustainer of the regions of light, constant doer, eternal delight and bliss of divinities, perfect omnipotent power, sole worthy of worship by humanity vibrates omnipresent, purifies and sanctifies the life of existence. Destroyer of want and suffering, ever creative, with its own powers spontaneously, like energy itself creates movement and growth in the channels of existence.

शू॒रो न ध॑त्त आ॒यु॒ध्वा ग॑भ॒स्त्योः स्व॑ः॒ सिषा॑सत्र॒थि॒रो
 गवि॑ष्टिषु । इन्द्र॑स्य शु॒ष्ममी॒रय॑न्न॒पस्यु॑भि॒रिन्दु॑र्हि॒न्वानो॑ अ॒ज्यते॑
 मनी॑-षिभिः ॥ २ ॥

2. *Śūro na dhatta āyudhā gabhastyoḥ svaḥ siṣāsan rathīro gaviṣṭiṣu. Indrasya śuṣmam-īrayannapa-syubhir-indur-hinvāno ajyate manīṣibhiḥ.*

Wielding the powers and instrumentalities of nature, like a warrior and victor in immanent will and omniscience, keen to share the joy of existence with humanity in paths of daily business, commanding the chariot of the universe in micro and macro systems of its dynamics, inspiring and elevating the soul's potential,

itself stimulated and energised into manifestation by thinkers and men of yajnic action in meditation, the spirit of universal light and glory is aroused to raise and bless humanity.

इन्द्रस्य सोमं पवमान ऊर्मिणां तविष्यमाणो जुठरेष्वा विश ।
प्र णः पिन्व विद्युदभ्रेव रोदसी धिया न वाजाँ उप मासि
शश्वतः ॥ ३ ॥

3. *Indrasya soma pavamāna ūrmiṇā taviṣyamāṇo jathareṣvā viśa. Pra ṇaḥ pinva vidyudabhreva rodasī dhiyā na vājāñ upa māsi śaśvataḥ.*

Soma, vigorous spirit of joyous power and generosity, pure, purifying and constantly flowing, brilliant, blazing and advancing in strength, come by the stream and waves of energy and enter in the heart core of the soul. As thunder, lightning and clouds of rain shower and augment heaven and earth, pray strengthen us, and with divine intelligence, as it were, extend our food, energies, progress and victories for all time. You are the creator, you are the maker, you are the giver.

विश्वस्य राजा पवते स्वर्दृशं ऋतस्य धीतिमृषिषाळवीव-
शत् । यः सूर्यस्यासिरेण मृज्यते पिता मतीनामसमष्ट-
काव्यः ॥ ४ ॥

4. *Viśvasya rājā pavate swardṛṣa ṛtasya dhītim-
ṛṣiṣāl-avīvaśat. Yaḥ sūryasyāsireṇa mṛjyate pitā
maṭināmasam-aṣṭakāvyah.*

Soma is refulgent ruler of the world. It flows pure, purifying those who see the light divine. Loving, commanding, and illuminating the dynamics of nature

unto waves and particles, seer of the seers as it is, exalted by sun beams, father generator and giver of knowledge, it transcends the vision and word of the wise and poet's poetry.

वृषेव यूथा परि कोशमर्षस्यपामुपस्थे वृषभः कनिक्रदत् ।
स इन्द्राय पवसे मत्सरिन्तमो यथा जेषाम समिथे
त्वोतयः ॥ ५ ॥

5. *Vṛṣeva yūthā pari kośam-arṣasyapāmupasthe vṛṣabhaḥ kanikradat. Sa indrāya pavase matsa-rintamo yathā jeṣāma samithe tvotayaḥ.*

As a generous chief rules over multitudes so, O Soma, mighty virile spirit of divinity, thundering in the depth of clouds of vapour, you overflow the clouds. Thus, O most joyous and blissful spirit of the universe, you flow for the soul. Pray bless us so that under your natural protections of grace we may win in the struggles of life.

Mandala 9/Sukta 77

Pavamana Soma Devata, Kavi Bhargava Rshi

एष प्र कोशे मधुमाँ अचिक्रददिन्द्रस्य वज्रो वपुषो वपुष्टरः ।
अभीमृतस्य सुदुघा घृतश्चुतो वाश्रा अर्षन्ति पयसेव
धेनवः ॥ १ ॥

1. *Eṣa pra kośe madhumāñ acikradad-indrasya vajro vapuṣo vapuṣṭaraḥ. Abhīmṛtasya sudughā ghṛtaścuto vāśrā arṣanti payaseva dhenavaḥ.*

This soma, blissful spirit of the universe, full of honey sweets of joy, vibrates and reveals itself aloud in the ananda-maya kosha at the heart's core of the soul,

potent as thunderbolt of Indra, beauty, power and bliss incarnate, more beautiful and vigorous than beauty and power itself. All voices of speech replete with the spirit of truth and divinity, generous and overflowing with liquidity of meaning and spirit of divinity and divine law flow from it, about it and to it like milch cows overflowing with milk for the calf.

स पूर्व्यः पवते यं दिवस्परीं श्येनो मथायदिषितस्तिरो रजः ।
स मध्व आ युवते वेविजान इत्कृशानोरस्तुर्मनसाह
बिभ्युषा ॥ २ ॥

2. *Sa pūrvyah pavate yaṁ divas-pari śyeno mathā-yad-iṣitas-tiro rajaḥ. Sa madhva ā yuvate vevi-jāna it kṛśānor-asturmanasāha bibhyuṣā.*

That eternal joy, which the brilliant light of divinity moved in the heart core distils from heaven through the middle regions of human fluctuations of existence, vibrates omnipresent and purifies all who care. That same joy full of honey sweets, vibrating with power and bliss joins with the weaker humanity stricken with fear and anxiety and may, we pray, inspire the devotee with new strength and vigour.

ते नः पूर्वीस उपरास इन्दवो महे वाजाय धन्वन्तु गोमते ।
ईक्षेण्यासो अह्यो न चारवो ब्रह्मब्रह्म ये जुजुषुर्ह-
विर्हविः ॥ ३ ॥

3. *Te naḥ pūrvāsa uparāsa indavo mahe vājāya dhanvantu gomate. Īkṣeṇyāso ahyo na cāravo brahmabrahma ye jujuśur-havirhaviḥ.*

May those ancients of vision and the later ones present and future blest with light and power, inspire

us to win new prizes of great advancement and victory rich in wealth and advancement. May they, thinkers and seekers, generous and sublime like clouds of rain showers, who meditate on the essence of vast existence and offer the essence of sacred oblations of yajnic fragrances with love and faith, inspire us.

अयं नो विद्वान्वनवद्वनुष्यत इन्दुः सत्राचा मनसा पुरुष्टुतः ।
इनस्य यः सदाने गर्भमादधे गवामुरुब्जमभ्यर्षति ब्रजम् ॥ ४ ॥

4. *Ayam no vidvān vanavadvanuṣyata induḥ satrācā manasā puruṣṭutaḥ. Inasya yaḥ sadane garbha-mādadhe gavām-urubjam-abhyarṣati vrajam.*

This our sagely scholar, brilliant and generous, widely admired and adored, loving the loving and dispelling the violent with a disciplined and concentrated mind, who has received the eternal seed of knowledge in the presence of the glorious lord of divinity, proceeds to the highest abundant origin of the mind and senses and moves further forward.

चक्रिर्दिवः पवते कृत्व्यो रसो मह्यं अदब्धो वरुणो हुरुग्यते ।
असावि मित्रो वृजनैषु यज्ञियोऽत्यो न यूथे वृष्युः
कनिक्रदत् ॥ ५ ॥

5. *Cakrirdivaḥ pavate kṛtvyo raso mahāñ adabdhō varuṇo hurugyate. Asāvi mitro vṛjaneṣu yajñiyo 'tyo na yūthe vṛṣyuh kanikradat.*

The creator of the universe flows omnipresent, purifies, sanctifies and blesses. Constant doer adorable, delight of the celebrants, great, undauntable, lord of judgement and choice, abandons men of crooked nature and behaviour and fulfils the mission of the holy. Friend

on all paths of life, companionable, giver of fulfilment, He vibrates in the multitude of existence and roars like thunder in the depth of clouds.

Mandala 9/Sukta 78

Pavamana Soma Devata, Kavi Bhargava Rshi

प्र राजा वाचं जनयन्नसिष्यददपो वसानो अभि गा इयक्षति ।
गृभ्णाति रिप्रमविरस्य तान्वा शुद्धो देवानामुप याति
निष्कृतम् ॥ १ ॥

1. *Pra rājā vācam janayann-asīsyadad-apo vasāno abhi gā iyakṣati. Grbhñāti ripram-avira-sya tānvā śuddho devānāmupa yāti niṣkṛtam.*

Soma, creative ruling spirit of the universe, self moved with will and desire, producing the cosmic sound of speech, releasing the flow of cosmic energies, pleased and pervasive, proceeds to the yajnic formation of stars and planets. The kind protective sun fertilises the manifestive earthly forms with its own living energy and the immaculate soul proceeds to nature's womb of divinities for their manifestation and self-realisation.

इन्द्राय सोम परि षिच्यसे नृभिर्नृचक्षा ऊर्मिः कविरज्यसे
वने । पूर्वीर्हि ते स्तुतयः सन्ति यातवे सहस्रमश्वा हरयश्च-
मूषदः ॥ २ ॥

2. *Indrāya soma pari śicyase nṛbhir-nṛcakṣā ūrmih kavir-ajyase vane. Pūrvīrhi te srutayaḥ santi yātave sahasram-aśvā harayaścāmūṣadaḥ.*

Soma, spirit of universal joy, is poured from one form into another for the sake of Indra, the soul. The all-watching, all-knowing creative, all rolling pervasive

spiritual cosmic flow is loved and worshipped in the beautiful world of divinity. O lord, eternal and universal are the holy dynamics of your creation for humanity to pursue and follow, infinite your moving forces, advancing, arresting and absorbing in the yajnic world.

समुद्रिया अप्सरसो मनीषिणमासीना अन्तरभि सोममक्षरन् ।
ता ईं हिन्वन्ति हर्म्यस्य सक्षणिं याचन्ते सुम्नं पवमानमक्षि-
तम् ॥ ३ ॥

3. *Samudriyā apsaraso manīṣiṇam-āsīnā antara-bhi somam-akṣaran. Tā īm hinvanti harmyasya sakṣaṇiṁ yācante sumnaṁ pavamānamakṣitam.*

Vibrations of divine presence flowing in space and enshrined in the heart radiate to the enlightened soul at peace. They inspire and move this resident companion soul of the beautiful mind and body so that the devotees pray for imperishable peace and bliss of the pure and purifying divinity.

गोजिन्नः सोमो रथजिद्धिरण्यजित्स्वर्जिदब्जित्पवते
सहस्रजित् । यं देवासश्चक्रिरे पीतये मदं स्वादिष्टं द्रुप्समरुणं
मयोभुवम् ॥ ४ ॥

4. *Gojinnah somo rathajidd-hiranyajit svarjid-abjit pavate sahasrajit. Yam devāsaś-cakrire pītaye madam svādiṣṭham drapsam-aruṇaṁ mayobhuvam.*

Soma, universal spirit of peace and bliss, is the creator master controller and giver of earthly and divine wealth and enlightenment, movement and progress, golden graces of beauty and excellence, happiness and fulfilment and fluid assets, it purifies us and wins us a

thousand victories of existence. This spirit of universal joy, exciting, most delightful, streaming forth, enlightening, giver of peace and fulfilment, the divines reveal to us for our enlightenment and well being.

एतानि सोम पवमानो अस्मयुः सत्यानि कृण्वन्द्रविणान्य-
र्षसि । जहि शत्रुमन्तिके दूरके च य उर्वी गव्यूतिमभयं च
नस्कृधि ॥ ५ ॥

5. *Etāni soma pavamāno asmayuḥ satyāni kṛṇvan draviṇānyarṣasi. Jahi śatrum-antike dūrake ca ya urvīm gavyūtimabhayaṁ ca naskṛdhi.*

O Soma, our well wisher, pure and purifying, these are the real and true acts of kindness and grace, doing which you vibrate for our prosperity, honour and excellence everywhere. Pray destroy our negativities and enmities far as well as near, and open for us the paths of progress wide, straight and free from fear.

Mandala 9/Sukta 79

Pavamana Soma Devata, Kavi Bhargava Rshi

अ॒चो॒दसो॑ नो धन्व॒न्त्विन्द॑वः प्र सु॒वा॒नासो॑ बृह॒द्वि॒वेषु॑ हर॒यः ।
वि च॒ नश॑न्न इ॒षो अ॒रा॒तयो॑ऽर्यो न॑शन्त॒ सनि॑षन्त॒ नो
धि॒यः ॥ १ ॥

1. *Acodaso no dhanvantvindavaḥ pra suvānāso bṛhaddiveṣu harayaḥ. Vi ca naśan na iṣo arātayo'ryo naśanta saniṣanta no dhiyaḥ.*

May the bright and blissful soma streams of divinity, self-moved and self-inspired, life-giving, gracious dispellers of darkness and suffering, inspire us to move forward in the vast yajnas of celestial

proportions. Let the enemies of our food and energy perish. Let the saboteurs be destroyed. Let our hopes and plans be realised and fulfilled.

प्र णो॑ धन्व॒न्त्विन्द॑वो म॒द॒च्युतो॑ ध॒ना वा॒ येभिर॑र्वतो
जुनी॒मसि॑ । ति॒रो म॒र्तस्य॑ क॒स्य चि॒त्परि॑हृतिं व॒यं ध॒नानि
वि॒श्वधा॑ भ॒रेम॑हि ॥ २ ॥

2. *Pra ṇo dhanvantvindavo madacyuto dhanā vā yebhir-arvato junīmasi. Tiro martasya kasya cit parihvṛtiṁ vayan dhanāni viśvadhā bharemahī.*

May the bright and blissful Soma streams of divine honey joy inspire us, by which we, warriors of advancement and progress, may win and acquire wealth and, warding off the crookedness of any human power whatever it be, we may always achieve wealth of universal value.

उ॒त स्व॒स्या अ॒रा॒त्या अ॒रि॒र्हि ष॒ उ॒ता॒न्य॒स्या अ॒रा॒त्या वृ॒को हि
षः । धन्व॒न्न तृ॒ष्णा स॒मरी॑त॒ ताँ अ॒भि सोम॑ ज॒हि प॑व॒मान
दु॒रा॒ध्यः ॥ ३ ॥

3. *Uta svasyā arātyā arirhi ṣa utānyasyā arātyā vṛko hi ṣaḥ. Dhanvan na tṛṣṇā samarīta tāñ abhi soma jahi pavamāna durādhyah.*

He is the enemy of one's own adversity, and of another's adversity too, he is the enemy, a very thunderbolt, against adversity and enmity. Deal with adversity and enmity the way you deal with thirst in the desert, driving it off any way, O Soma, pure, purifying and dynamic spirit, dispel the negative will and understanding of the obstinates and the malignants.

दिवि ते नाभा परमो य आददे पृथिव्यास्ते रुरुहुः सानवि
क्षिपः । अद्रयस्त्वा बप्सति गोरधि त्वच्यप्सु त्वा हस्तैर्दु-
दुहुर्मनीषिणः ॥ ४ ॥

4. *Divi te nābhā paramo ya ādade pṛthivyāste
ruruhuḥ sānavi kṣipah. Adrayastvā bapsati gora-
dhi tvacyapsu tvā hastair-duduhurmanī-ṣiṇah.*

The supreme power and bliss of yours, which captivates and holds, abides in the centre of the regions of light. The inspirations for the light arise here on top of the earth. The veteran wise exalt you in the vedi on the floor of the earth, and thinkers and seekers distil the bliss in their actions as they milk the cow with their hands for milk.

एवा त इन्दो सुभ्वं सुपेशसं रसं तुञ्जन्ति प्रथमा अभिश्रियः ।
निदंनिदं पवमान नि तारिष आविस्ते शुष्मो भवतु प्रियो
मदः ॥ ५ ॥

5. *Evā ta indo subhvaṁ supeśasaṁ rasaṁ tuñjanti
prathamā abhiśriyaḥ. Nidaṁnidaṁ pavamāna ni
tāriṣa āviste śuṣmo bhavatu priyo madaḥ.*

O Soma, bright and blissful divine spirit of existence, pure and purifying power, thus do veteran devotees of noble dedicated mind distil the gracious, delicious and inspiring bliss of divine joy. Pray dispel the malice of all malignant minds so that your dear delightful power and bliss shines pure and bright every where in every living being.

Mandala 9/Sukta 80*Pavamana Soma Devata, Vasu Bharadvaja Rshi*

सोमस्य धारा पवते नृचक्षस ऋतेन देवान्हवते दिवस्परि ।
 बृहस्पते र्वथेना वि दिद्युते समुद्रासो न सर्वनानि
 विव्यचुः ॥ १ ॥

1. *Somasya dhārā pavate nṛcakṣasa ṛtena devān havate divaspari. Bṛhaspate ravathenā vi didyute samudrāso na savanāni vivyacuḥ.*

The stream of soma, light and bliss of divinity, flows free. It purifies, sanctifies, embraces and enlightens all humanity and arouses the divinities with the yajnic call of divine law. It vibrates and shines with the voice of omniscient lord transcendent, Brhaspati, and, like the vaulting oceans and expansive space, the generative vibrations of divinity extend beyond the lights of heaven.

यं त्वा वाजिन्नघ्न्या अभ्यनूषताऽयो हतं योनिमा रोहसि
 द्युमान् । मघोनामायुः प्रतिरन्महि श्रव इन्द्राय सोम पवसे
 वृषा मदः ॥ २ ॥

2. *Yam tvā vājinn-aghnyā abhyanūṣatā'yohatam yonimā rohasi dyumān. Maghonāmāyuh pra-tiran mahi śrva indrāya soma pavase vṛṣā madah.*

You, O vibrant lord of omnipotence, whom all inviolable forces of nature and communities of humanity adore and exalt, rise in all your glory and manifest in the golden heart cave of the soul. O lord of infinite joy, you promote the health and age of the men of piety and prosperity. Bless Indra, the ruling soul with honour and high renown and shower boundless bliss upon humanity.

The ceaseless flow goes on.

एन्द्रस्य कुक्षा पवते मदिन्तम ऊर्जं वसानः श्रवसे सुमङ्गलः ।
प्रत्यङ् स विश्वा भुवनाभि पप्रथे क्रीळन्हरित्यः स्यन्दते
वृषा ॥ ३ ॥

3. *Endrasya kukṣā pavate madintama ūrjaṁ vasā-
naḥ śravase sumāṅgalaḥ. Pratyāṁ sa viśvā bhu-
vanābhi paprathe krīḷan hariratyāḥ syandate
vṛṣā.*

The stream of Soma divinity most joyous and exhilarating, radiating energy, auspicious harbinger of good fortune, honour and excellence, purifies and vibrates in the heart and soul of man. All pervasive, Soma generates and extends all regions of the universe, playful, beatific saviour, infinite mover, and it continues to flow in boundless omnipresence, a fact of direct observation and experience for the wise.

तं त्वा देवेभ्यो मधुमत्तमं नरः सहस्रधारं दुहते दश क्षिपः ।
नृभिः सोमं प्रच्युतो ग्रावभिः सुतो विश्वान्देवाँ आ पवस्वा
सहस्रजित् ॥ ४ ॥

4. *Taṁ tvā devebhyo madhumattamaṁ naraḥ
sahasradhāraṁ duhate daśa kṣipāḥ. Nṛbhiḥ soma
pracyuto grāvabhiḥ suto viśvān devāṅ ā pavasvā
sahasrajit.*

Men of vision and wisdom blest with ten senses of intense perception, thought and imagination experience the most beatific presence in infinite showers of bliss for the devotees from the divinities. O Soma, lord of bliss, winner, master and controller of infinite gifts and powers, vibrant presence, distilled by the

veteran wise by experience with meditative mind and senses, pray come and bless the holy celebrants with fulfilment.

तं त्वा हस्तिनो मधुमन्तमद्रिभिर्दुहन्त्यप्सु वृषभं दश क्षिपः ।
इन्द्रं सोम मादयन्दैव्यं जनं सिन्धोरिवोर्मिः पवमानो
अर्षसि ॥ ५ ॥

5. *Tam tvā hastino madhumantam-adribhir-duhantyaapsu vṛṣabhaṁ daśa kṣipah. Indraṁ soma mādayan daivyaṁ janam sindhorivormiḥ pavamāno arṣasi.*

Such as you are, Soma, sweetest presence of bliss, infinitely generous, men of mighty arm for action and ten senses of intense perception, will and imagination experience your presence and realise the message in their actions, manners and behaviour. O spirit of light and bliss, pure and purifying, like waves of the sea you roll on giving delight and beatitude to the ruling soul and general humanity blest with love of divinity.

Mandala 9/Sukta 81

Pavamana Soma Devata, Vasu Bharadvaja Rshi

प्र सोमस्य पवमानस्योर्मय इन्द्रस्य यन्ति जठरं सुपेशसः ।
दध्ना यदीमुन्नीता यशसा गवां दानाय शूरमुदमन्दिषुः
सुताः ॥ १ ॥

1. *Pra somasya pavamānasyormaya indrasya yanti jatharam supēśasaḥ. Dadhnā yaḍimunnītā yaśasā gavām dānāya śūramudamandiṣuḥ sutāḥ.*

Charming vibrations of the presence and power of pure and purifying Soma, supreme spirit of light and

peace, radiate to the heart core of Indra, lover of knowledge and light of divinity, when, seasoned and supplemented with experiences of senses and mind elevated through higher states of inversion and concentration in Dharma and Dhyana, they exhilarate the brave soul with strength and excellence and exhort it to divine love and total self-surrender.

अच्छा हि सोमः कलशाँ असिष्यददत्यो न वोळ्हा
रघुवर्तनिर्वृषा । अथा देवानामुभयस्य जन्मनो विद्वाँ अश्नो-
त्यमुत इतश्च यत् ॥ २ ॥

2. *Acchā hi somaḥ kalaśāñ asiṣyadadatyo na voḷhā raghuvartanirvr̥ṣā. Athā devānām-ubhayasya janmano vidvāñ aśnotyamuta itaśca yat.*

Soma, lord of radiant peace and power, generous and omnipotent reaches and vibrates in all forms of existence and in the heart core versatile movement at the fastest. It knows and vibrates among the divinities simultaneously in their present life as well as in the past and future and reaches from here to there and there to here at the same time (since it is omnipresent and presently comprehends both time and space, and, as Yajurveda says, it moves and yet it does not move).

(So versatile is the yogi also by attainment blest by Soma.)

आ नः सोम पवमानः किरा वस्विन्दो भव मघवा राधसो
महः । शिक्षा वयोधो वसवे सु चेतुना मा नो गयमारे
अस्मत्परा सिचः ॥ ३ ॥

3. *Ā naḥ soma pavamānaḥ kirā vasvindo bhava maghavā rādhaso mahāḥ. Śikṣā vayodho vasave su cetunā mā no gayamāre asmat parā sicaḥ.*

O Soma, pure and purifying lord of peace and glory, bring us peace and prosperity of the world, and be the harbinger of great honour and excellence and high potential for success and progress. Wielder, controller and giver of health and age and wealth of the world, give us insight into ways of noble wealth and excellence, and never deprive us of our hearth and home and our peace and prosperity.

आ नः पूषा पवमानः सुरा॒तयो॑ मि॒त्रो ग॑च्छन्तु वरुणः
स॒जोष॑सः । बृ॒हस्प॑तिर्म॒रुतो॑ वा॒युर॑श्विना॒ त्वष्टा॑ सवि॒ता
सु॒यमा॑ सर॒स्वती ॥ ४ ॥

4. *Ā naḥ pūṣā pavamānaḥ surātayo mitro ga-
cchantu varuṇaḥ sajoṣasaḥ. Bṛhaspatirma-ruto
vāyuraśvinā tvaṣṭā savitā suyamā sarasvatī.*

May the generous divinities of holy abundance both in nature and humanity come and grace us with their gifts : Pusha, giver of good health and long age, Pavamana, fluent powers of purity and purification, Mitra, powers of love and friendship, Varuna, powers of judgement, discrimination, freedom and discipline, Brhaspati, powers of environment and space, knowledge and communication, Maruts, vibrant defence forces, Vayu, dynamic leaders and pioneers, Ashvins, complementary powers of social system with knowledge of theory and practice, Tvashta, designers and makers of things and systems, Savita, creators, generators, givers of light and inspiration, Suyama, powers of law and discipline, Sarasvati, mother giver of knowledge and living tradition. May all these come and bless with the spirit of love.

उ॒भे द्यावा॑पृथि॒वी वि॒श्वमि॒न्वे अ॒र्य॒मा दे॒वो अ॒दि॒तिर्वि॒धा॒ता ।
भगो॑ नृ॒शंस॑ उ॒र्व॑न्त॒रिक्षं॑ वि॒श्वे दे॒वाः प॒र्वमा॑नं जुषन्त ॥ ५ ॥

5. *Ubhe dyāvāpṛthivī viśvaminve aryamā devo aditirvidhātā. Bhago nṛśaṁsa urvantarikṣaṁ viśve devāḥ pavamānaṁ juṣanta.*

May both heaven and earth, home of the world, Aryama, just and refulgent ruler and leader, Aditi, mother Infinity, Vidhata, lord sustainer and law giver, Bhaga, powers of prosperity and excellence and all divinities of nature and humanity, love, honour and serve Soma, vast as space, adored and worshipped by humanity.

Mandala 9/Sukta 82

Pavamana Soma Devata, Vasu Bharadvaja Rshi

असा॑वि सोमो॑ अरु॒षो वृषा॑ हरी॒ राजे॑व द॒स्मो अ॒भि गा
अ॒चि॒क्रदत् । पु॒ना॒नो वा॒रं प॒र्येत्य॑व्ययं श्ये॒नो न योनिं॑
घृ॒तव॑न्तमा॒सद॑म् ॥ १ ॥

1. *Asāvi somo aruṣo vṛṣā harī rājeva dasmo abhi gā acikradat. Punāno vāraṁ paryetyavyayaṁ śyeno na yoniṁ ghṛtavantam-āsadam.*

Soma, self-refulgent supreme creative spirit of the universe, virile and generous, dispeller of darkness and deprivation, regal and gracious like a ruler, self-moves, vibrating to the generation of stars and planets. Itself pure, purifying and sanctifying, it moves to manifest in the heart of imperishable Prakṛti as it chooses and, like the sun that warms and fertilises, it enlivens the generative centre of life as its own womb of manifestive existence. Thus does Soma create and

generate the universe.

क॒विर्वे॑ध॒स्या पर्ये॑षि माहि॒न॒मत्यो॑ न मृ॒ष्टो अ॒भि वाज॑मर्षसि ।
अ॒प॒सेध॑न्दुरि॒ता सोम॑ मृ॒ळय॑ घृ॒तं वसा॑नः परि॑ यासि
नि॒र्णिज॑म् ॥ २ ॥

2. *Kavirvedhasyā paryeṣi māhinamatyo na mṛṣṭo abhi vājamarṣasi. Apasedhan durītā soma mṛḷaya ghr̥taṁ vasānaḥ pari yāsi nirṇijam.*

Soma, omniscient visionary and poetic creator, with the desire to enlighten, you radiate to great minds and move to dynamic yajnas of humanity like accelerated energy to its target of achievement. O lord of light and peace, be kind, dispelling all evil to nullity. Wearing the grace of beauty and purity of yajnic love and sweetness, you move and embrace humanity for fulfilment.

प॒र्जन्यः॑ पि॒ता म॑हि॒षस्य॑ प॒र्णिनो॑ नाभा॑ पृ॒थिव्या॑ गि॒रिषु॑ क्षयं
दधे॑ । स्वसा॑र॒ आपो॑ अ॒भि गा॒ उ॒तासर॑न्त्सं ग्राव॑भिर्नसते
वी॒ते अध्व॑रे ॥ ३ ॥

3. *Parjanyaḥ pitā mahiṣasya parṇino nābhā pr̥thivyā giriṣu kṣayaṁ dadhe. Svasāra āpo abhi gā utāsarantsaṁ grāvabhir-nasate vīte adhware.*

Father and sustainer of all great and small, birds and trees, serious realists and flying dreamers, centre hold of the earth and showers of rain, you abide in the mighty clouds and over the mountains. Your waves and vibrations flow and radiate, flow as sister streams and radiate to the stars and planets, and in holy yajna you vibrate with the music of soma stones and the chant of high priests.

जा॒ये॒व॒ प॒त्या॒व॒धि॒ शे॒व॒ म॒ह॒से॒ प॒ज्रा॒या॒ गर्भ॑ शृणु॒हि ब्र॒वी॒मि॒
ते । अ॒न्त॒र्वा॒णी॒षु प्र॑ च॒रा॒ सु जी॒व॒से॒ऋ॒नि॒न्दो वृ॒जने॑ सोम॒
जागृ॑हि ॥ ४ ॥

4. *Jāyeva patyāvadhi śeva maṁhase pajrāyā garbha
śṛṇuhi bravīmi te. Antarvāṇīṣu pra carā su jīvase
'nindyo vrjane soma jāgrhi.*

O Soma, blessed man, child of the earth and solid reality of existence, listen, I say: As a wife feels elevated in love and service for her husband, you too love and serve life and the lord of life within the laws and values of the voice divine for the fulfilment of your self in action. Live free from calumny and scandal and keep awake in the paths of life.

य॒था॒ पूर्वे॑भ्यः श॒त॒सा॒ अमृ॑ध्रः स॒ह॒स्र॒साः प॒र्य॒या॒ वाज॑मिन्दो ।
ए॒वा प॑वस्व सु॒वि॒ताय॑ न॒व्य॒से तव॑ व्र॒तम॒न्वापः॑ स॒च॒न्ते ॥ ५ ॥

5. *Yathā pūrvebhyaḥ śatasā amṛdhraḥ sahasrasāḥ
paryayā vājamindo. Evā pavasva suvitāya
navyase tava vratamanvāpaḥ sacante.*

O Soma, Spirit of peace, prosperity and bliss vibrating in the dynamics of existence, free from violence, unviolated and inviolable, as you ever blest the ancients of all time with hundredfold, thousandfold food, energy, safeguards and victories of progress, same way, we pray, bring us peace, progress and well being for the new generations. All our people and all our actions honour and obey the law and discipline enshrined in the voice divine.

Mandala 9/Sukta 83***Pavamana Soma Devata, Pavitra Angirasa Rshi***

पवित्रं ते विततं ब्रह्मणस्पते प्रभुर्गात्राणि पर्येषि विश्वतः ।
 अतप्ततनूर्न तदामो अश्नुते शृतास इद्व हन्तस्तत्समाशत ॥ १ ॥

1. *Pavitram te vitatam brahmaṇaspate prabhur-gātrāṇi paryeṣi viśvataḥ. Ataptatanūrna tadāmo aśnute śṛtāsa idvahantastat samāśata.*

Vast and expansive is your holy creation of existence and the voice divine, O Brhaspati, lord of expansive universe. You are the master and supreme controller who pervade and transcend its parts from the particle to the whole. The immature man who has not passed through the crucibles of discipline cannot reach to that presence, but the mature and seasoned ones who still maintain the ordeal of fire and abide by the presence attain to it and the divine joy.

तपोष्पवित्रं विततं दिवस्पदे शोचन्तो अस्य तन्तवो
 व्यस्थिरन् । अवन्त्यस्य पवितारमाशवो दिवस्पृष्ठमधि
 तिष्ठन्ति चेतसा ॥ २ ॥

2. *Tapospavitram vitatam divaspade śocanto asya tantavo vyasthiran. Avantyasya pavitāram-āśavo divasprṣṭham-adhi tiṣṭhanti cetasā.*

The holy light of the cosmic sun extends and lights the regions of heaven where the rays shine and blaze, radiate all round and abide in constancy. Those instant radiations in heavenly state protect the devotee of holy commitment. Indeed the devotees abide there on top of the state of heavenly light with their mind stabilised in peace and joy.

अरू॒रुचदु॒षसः॑ पृ॒श्नि॒रग्रि॒य उ॒क्षा बि॒भर्ति॑ भुव॒नानि॑ वाज॒युः ।
मा॒या॒वि॒नो॑ म॒मिरे॑ अ॒स्य मा॒यया॑ नृ॒चक्ष॑सः पि॒तरो॑ गर्भ॒मा
द॒धुः ॥ ३ ॥

3. *Arūrucaduṣasaḥ pṛśniragriya ukṣā bibharti bhuvanāni vājayuḥ. Māyāvino mamire asya māyayā nṛcakṣasaḥ pitaro garbhamā dadhuḥ.*

Lighting up the dawns, stars and planets in space, the sun, prime and abundant source of light, warmth of life and waters of sustenance, giver of food and energy sustains the regions of the world. By the light, power and causal effects of it on other objects in existence such as planets and satellites, scholars of science do their astronomical calculations, and parental, kind and studious scholars studying humanity and divinity realise the nature and character of Soma, the original seed of life and source of energy for the world of existence.

ग॒न्ध॒र्व इ॒त्था प॒दम॑स्य र॒क्षति॑ पा॒ति दे॒वानां॑ ज॒निमा॑न्यद्भु॒तः ।
गृ॒भ्णा॒ति रि॒पुं नि॒धया॑ नि॒धाप॑तिः सु॒कृ॒त्तमा॑ म॒धु॒नो भ॑क्ष॒मा॒शत॑ ॥ ४ ॥

4. *Gandharva itthā padamasya rakṣati pāti devānām janimānyadbhutaḥ. Ḡṛbhṇāti ripuṁ nidhayā nidhāpatiḥ sukṛttamā madhuno bhakṣamāśata.*

The true, eternal and marvellous sustainer of the universe wields and sustains its state of existence and sustains and promotes the evolution of divine refulgent stars and planets as well as the birth cycles of brilliant and generous people. Omnipotent power, it seizes the adverse forces and subdues them into systemic

conformity. Devotees and yogis of holy action make it an object of experience in meditation and enjoy the honey sweets of its presence as spiritual food for elevation to the divinity.

हविर्हविष्मो महि सद्म दैव्यं नभो वसानः परि यास्यध्वरम् ।
राजा पवित्ररथो वाजमारुहः सहस्रभृष्टिर्जयसि श्रवो
बृहत् ॥ ५ ॥

5. *Havirhaviṣmo mahi sadma daivyaṁ nabho vasānaḥ pari yāsyadhvaram. Rājā pavitraratho vājamāruhaḥ sahasrabhrṣṭir-jayasi śravo brhat.*

Soma, lord of light and bliss, you are the prime yajamana of universal yajna. Holding the holy materials, wearing divine space as refulgent cloak, you move to the great hall of creative yajna free from negativity and violence. Supreme ruler, riding the divine chariot, rising to omnipotence, wielding a thousand arms, you are the supreme victor of infinite glory.

Mandala 9/Sukta 84

Pavamana Soma Devata, Prajapati Vachya Rshi

पवस्व देवमादनो विचर्षणिरप्सा इन्द्राय वरुणाय वायवे ।
कृधी नो अद्य वरिवः स्वस्तिमदुरुक्षितौ गृणीहि दैव्यं
जनम् ॥ १ ॥

1. *Pavasva devamādano vicarṣaṇirapsā indrāya varuṇāya vāyave. Kṛdhī no adya varivaḥ svastimad-urukṣitau gṛṇīhi daivyaṁ janam.*

O lord inspirer of divines with joy, all watcher of the universal flow of karmic evolution, flow on with gifts of purity for Indra, ruling powers, Varuna, powers

of judgement and knowledge, and Vayu, vibrant leaders and pioneers. Bless us now with wealth and excellence for well being, and in this great house of the world, pray, accept this noble humanity and raise it to be worthy of divine praise and grace.

आ यस्तस्थौ भुवनान्यमर्त्यो विश्वानि सोमः परितान्यर्षति ।
कृण्वन्त्संचृतं विचृतमभिष्टय इन्दुः सिषक्त्युषसं न
सूर्यः ॥ २ ॥

2. *Ā yastasthau bhuvanānyamartyo viśvāni somah
pari tānyarṣati. Kṛṇvant-saṁcṛtaṁ vicṛtam-
abhiṣṭaya induḥ siṣaktyuṣasaṁ na sūryah.*

Flow, purify and consecrate all, O Soma, immortal and eternal light, life and joy of existence, who pervade constant in all regions of the universe and vibrate therein, over, above and beyond, who, making one single unity into infinite variety (specifics in generalities, tensions in balance, centrifugals in centripetal motion, all differences and contrarities moving in complementarity within the dynamics of a single, central, unmoved mind, all re-attaining to the same unity) for the common good and self-fulfilment of all, abide, the One in union with all like the sun with the dawns, illuminating all.

आ यो गोभिः सृज्यत ओषधीष्वा देवानां सुम्न इषयन्नु-
पावसुः । आ विद्युता पवते धारया सुत इन्द्रं सोमो माद-
यन्दैव्यं जनम् ॥ ३ ॥

3. *Ā yo gobhiḥ sṛjyata oṣadhīṣvā devānām sumna
iṣayannupāvasuḥ. Ā vidyutā pavate dhārayā suta
indram somo mādayan daivyaṁ janam.*

Soma who, abiding by all, wishing to create the beauty of variety for the good and self-fulfilment of all divine creations, creates the sap of life in herbs and trees with solar radiations, flows on with streams of energy, and when the presence is distilled and realised in the consciousness, Soma consecrates the soul of the karma-yogi and vibrates to the delight of divine humanity.

एष स्य सोमः पवते सहस्रजिद्धिन्वानो वाचमिषिरा-
मुषर्बुधम् । इन्दुः समुद्रमुदियति वायुभिरेन्द्रस्य हार्दि
कलशेषु सीदति ॥ ४ ॥

4. *Eṣa sya somah pavate sahasrajidd-hinvāno vācam-iṣirām-uṣarbudham. Induḥ samudramu-
diyarti vāyubhirendrasya hārdi kalaśeṣu sīdati.*

Thus this Soma flows, constant, victor of a thousand victories, energising and accelerating the sound of Aum, the Big Bang of creative manifestation in continuous motion that wakes and awakens at the dawn. Light, life and joy of existence, it rises to the oceans of space with the waves of cosmic energy and, being the joy of the soul's heart core, it abides in all forms of life in existence (some know and care, others don't, but it is there everywhere, all time).

अभि त्यं गावः पयसा पयोवृद्धं सोमं श्रीणन्ति मतिभिः
स्वर्विदम् । धनंजयः पवते कृत्व्यो रसो विप्रः कविः काव्येना
स्वर्चनाः ॥ ५ ॥

5. *Abhi tyam gāvaḥ payasā payovṛdham somam
śrīṇanti matibhiḥ svarvidam. Dhanañjayah
pavate kṛtyo raso vipraḥ kaviḥ kāvyenā svar-
canāḥ.*

That divine Spirit of life and inspiration, joyous and omniscient, abounding in the life-giving energy of the universe, all senses and mind with higher intelligence and elevated thoughts join, perceive and present to the enlightened soul with the thrill of its radiance. Master giver of all wealth and excellence of life, the Spirit flows, vibrates and beatifies, all doer, all joy, all intelligent, all creative, and sublime as splendour of heaven by the beauty of poetic creation.

Mandala 9/Sukta 85

Pavamana Soma Devata, Vena Bhargava Rshi

इन्द्राय सोम सुषुतः परि^१ स्रवात्रृषामीवा भवतु रक्षसा सह ।
मा ते रसस्य मत्सत द्वयाविनो द्रविणस्वन्त इह सन्ति-
न्दवः ॥ १ ॥

1. *Indrāya soma suṣutaḥ pari sravā'pāmivā bhavatu rakṣasā saha. Mā te rasasya matsata dvayāvino draviṇasvanta iha santvindavaḥ.*

O Soma, divine joy of life, distilled and realised in meditation, flow for the delight of the soul. Let adversities and ailments be far off, give us freedom from negativities, contradictions, adversities and violence. Double dealers would not have the joy of that experience and freedom. May all streams of Soma be abundant in wealth, honour and excellence.

अस्मान्त्समर्ये पवमान चोदय दक्षो देवानामसि हि प्रियो
मदः । जहि शत्रूँरभ्या भन्दनायतः पिबेन्द्र सोममव नो मृधो
जहि ॥ २ ॥

2. *Asmānt-samarye pavamāna codaya dakṣo devānāmasi hi priyo madaḥ. Jahi śatrūñrabhyā bhandanāyataḥ pibendra somamava no mṛdho jahi.*

O lord pure and purifying, dynamic power of life, inspire and strengthen us in the yajnic battle of life. You are the perfect power among the divines for the divines, dear inspiration, exhilaration and joy. Eliminate the contradictions. Accept the Soma homage of the celebrant, throw out the adversaries for our sake.

अदब्ध इन्द्रो पवसे मदिन्तम आत्मेन्द्रस्य भवसि धासि-
रुत्तमः । अभि स्वरन्ति बहवो मनीषिणो राजानमस्य
भुवनस्य निंसते ॥ ३ ॥

3. *Ababdha indo pavase madintama ātmendrasya bhavasi dhāsiruttamaḥ. Abhi svaranti bahavo manīṣiṇo rājānamasya bhuvanasya nimsate.*

Indu, Spirit of universal love, peace and power, inviolable, awful and imperishable, pure and purifying, most joyous you flow in the dynamics of existence, being the soul of energy and highest wielder of power and sustenance for life. All wise men of serious thought celebrate you in song as the refulgent ruler of this world and pay homage in reverence.

सहस्रणीथः शतधारो अबद्धुत इन्द्रायेन्दुः पवते काम्यं मधु ।
जयक्षेत्रमभ्यर्षा जयन्नप उरुं नो गातुं कृणु सोम मीद्वः ॥ ४ ॥

4. *Sahasraṇīthaḥ śatadhāro abdhuta indrāyenduḥ pavate kāmyaṁ madhu. Jayan kṣetramabhyarṣā jayannapa uruṁ no gātuṁ kṛṇu soma mīdhvaḥ.*

Marvellous lord of a thousand powers and possibilities, Soma, spirit of cosmic beauty and joy, flows in a thousand streams of cosmic dynamics for the human soul and brings us the honey sweets of human choice. Flow on forward, O Soma, winning fields of life's battles for us, winning fields of karmic dynamics, broaden our paths of activity and possibility, O lord generous and omnipotent.

कनिक्रदत्कलशे गोभिरज्यसे व्यश्च्ययं समया वारमर्षसि ।
मर्मृज्यमानो अत्यो न सानसिरिन्द्रस्य सोम जठरे
समक्षरः ॥ ५ ॥

5. *Kanikradat kalaśe gobhirajyase vyavyayam samayā vāramarṣasi. Marmṛjyamāno atyo na sānasir-indrasya soma jaṭhare samakṣarah.*

O Soma, you vibrate voluble in the heart core of the soul. Your presence is conducted through vibrations of perception by the senses and mind and, alongwith the vibrations, you reach the imperishable soul. Adored and exalted there, the blissful presence like waves of divine energy continues to radiate and shine in the heart core of the soul as shower of ananda, ecstasy of divine bliss.

स्वादुः पवस्व दिव्याय जन्मने स्वादुरिन्द्राय सुहवीतुनाम्ने ।
स्वादुर्मित्राय वरुणाय वायवे बृहस्पतये मधुमाँ अदा-
भ्यः ॥ ६ ॥

6. *Svāduḥ pavaśva divyāya janmane svādurindrāya suhavītunāmne. Svādurmitrāya varuṇāya vā-yave bṛhaspataye madhumāñ adābhyah.*

O Soma, delicious ecstasy of divine presence,

continue to flow for the soul reborn into divine self-realisation, delicious for the karma yogi of high status who can invoke your presence at will. Flow to the ecstasy of the soul of universal love, for the soul of discriminative intelligence and awareness, for the vibrant potent soul, for the soul attained to the presence of Infinity. Flow delicious as honey, bring freedom from fear, admit no distraction, no obstruction at all.

अत्यं मृजन्ति कलशे दश क्षिपः प्र विप्राणां मतयो वाचं
ईरते । पवमाना अभ्यर्षन्ति सुष्टुतिमेन्द्रं विशन्ति मदिरासु
इन्द्रवः ॥ ७ ॥

7. *Atyam mṛjanti kalaśe daśa kṣipah pra viprāṇām matayo vāca īraye. Pavamānā abhyarṣanti suṣṭu-timendram viśanti madirāsa indavaḥ.*

Ten faculties of the soul, senses, mind and pranas, receive, intensify and exalt the vibrations of divinity in the heart core of the soul. With these, the perceptions and vibrations, the understanding and awareness of realised souls spontaneously burst into song. The vibrations of divinity radiate and continue to radiate to the celebrant soul, and they enter, settle and integrate with the soul.

पवमानो अभ्यर्षा सुवीर्यमुर्वी गव्यूतिं महि शर्म सप्रथः ।
माकिर्नो अस्य परिषूतिरीशतेन्द्रो जयेम त्वया धनं-
धनम् ॥ ८ ॥

8. *Pavamāno abhyarṣā suvīryamurvīm gavyūtim mahi śarma saprathaḥ. Mākirno asya pariṣū-tirīśatendo jayema tvayā dhanam dhanam.*

O Soma, pure, purifying and dynamic presence

of peace and inspiring power, bring us holy strength and generosity, wide paths of possibility and progress, great expansive home of peace and joy. Let no violence and oppression of this world rule over us. Let us by your grace win the wealth of ultimate value.

अधि द्यामस्थाद् वृषभो विचक्षणोऽ रूरुचद्वि दिवो रौचिना
कविः । राजा पवित्रमत्येति रोरुवद्विवः पीयूषं दुहते
नृचक्षसः ॥ ९ ॥

9. *Adhi dyāmasthādvṛṣabho vicakṣaṇo'rūrucadvi
divo rocanā kaviḥ. Rājā pavitramatyeti roruvad-
divaḥ pīyūṣaṁ duhate nṛcakṣasaḥ.*

Self-refulgent light of heavens, omniscient, all watching Soma, omnipotent and omnificent, illuminates the heavens, pervades and rules over the space and the highest heaven. Shining, blazing, rising and resounding, it vibrates and goes to the heart core of the sacred soul and over, and enlightened souls of humanity distil the nectar of it there from the heavens.

दिवो नाके मधुजिह्वा असृचतो वेना दुहन्त्युक्षणं गिरिष्ठाम् ।
अप्सु द्रप्सं वावृधानं समुद्र आ सिन्धोरूर्मा मधुमन्तं पवित्र
आ ॥ १० ॥

10. *Divo nāke madhujihvā asaścato venā duhantyu-
kṣaṇaṁ giriṣṭhām. Apsu drapsaṁ vāvṛdhānaṁ
samudra āsindhorūrmā madhumantaṁ pavitra ā.*

Dedicated celebrants of Soma, sweet of tongue, having risen above material attachments, distil the honey sweet nectar, ecstatic essence of fluent elixir exuberant in the clouds, resounding in the holy Word, abounding in the waves of the seas in the oceans of space. They

distil it and enshrine it in their sacred heart, established in the light of heaven.

नाके सुपर्णमुपपसिवांसं गिरो वेनानामकृपन्त पूर्वीः ।
शिशुं रिहन्ति मतयः पनिप्रतं हिरण्ययं शकुनं क्षामणि
स्थाम् ॥ ११ ॥

11. *Nāke suparṇam-upapaptivāmsaṁ giro venā-nāmakṛpanta pūrvīḥ. Śiśuṁ rihanti matayaḥ panipna-taṁ hiraṇyayaṁ śakunaṁ kṣāmaṇi sthām.*

Universal voices of the dedicated celebrants of old reach and adore the Soma spirit radiant and resounding in the heaven of freedom and showering on earth. The thoughts and prayers of the wise too reach and celebrate with love the adorable subtle presence of Soma, eloquent, golden great, omnipotent, pervasive on earth and settled in universal peace.

ऊर्ध्वो गन्धर्वो अधि नाके अस्थाद्विश्वा रूपा प्रतिचक्षाणो
अस्य । भानुः शुक्रेण शोचिषा व्यद्यौत्प्रासूरुचद्रोदसी मातरा
शुचिः ॥ १२ ॥

12. *Ūrdhvo gandharvo adhi nāke asthād viśvā rūpā praticakṣāṇo asya. Bhānuḥ śukreṇa śociṣā vya-dyaut prārūrucad rodasī mātara śuciḥ.*

High over the regions of light, freedom and bliss abides the sustainer of earth and space in motion, illuminating and revealing all manifestive forms of existence. Thus the sun shines pure and radiant with the power of divine splendour illuminating both mother earth and mother heaven and the middle regions.

Mandala 9/Sukta 86

Pavamana Soma Devata, Rshis: Akrshatah Mashah (1-10), Sikata Nivavari (11-20), Prshnayah Ajah (21-30), Akrshatah Mashah and Sikata Nivavari and Prshnaya Ajah (31-40), Atri Bhaumah (41-45), Grtsamada Shaunaka (46-48)

प्र त आशवः पवमान धीजवो मदी अर्षन्ति रघुजाइव
त्मना । दिव्याः सुपर्णा मधुमन्त इन्द्रवो मदिन्तमासः परि
कोशमासते ॥ १ ॥

1. *Pra ta āśavaḥ pavamāna dhījavo madā arṣanti raghujā iva tmanā. Divyāḥ suparṇā madhum-anta indavo madintamāsaḥ pari kośamāstate.*

O pure and purifying Soma, peace and power of divinity, the ecstatic vibrations of your bliss, instantly radiant and inspiring for the mind, flow spontaneously like rays of light at the speed of thought. The divine, flying, honey sweet effusions of bliss, most exhilarating, overwhelm the mind and settle in the heart core of the soul.

प्र ते मदीसो मदिरास आशवोऽसृक्षत रथ्यासो यथा पृथक् ।
धेनुर्न वत्सं पयसाभि वज्रिणमिन्द्रमिन्द्रवो मधुमन्त
ऊर्मयः ॥ २ ॥

2. *Pra te madāso madirāsa āśavo 'srkṣata rathyāso yathā prthak. Dhenurna vatsaṁ payasābhi vajriṇam-indramindavo madhumanta ūrmayaḥ.*

O Soma, spirit of peace, power and pleasure of divinity, the vibrations of your joy, ecstatic and instant, rise and flow, beautiful and pleasing, separate but in

successive showers like drops in a ceaseless chain and, as the mother cow's milk flows for the calf, the delicious and shining waves of honey sweets flow for the soul wielding the spiritual power of thunder.

अत्यो न हियानो अभि वाजमर्ष स्वर्वित्कोशं दिवो
अद्रिमातरम् । वृषा पवित्रे अधि सानो अव्यये सोमः पुनान
इन्द्रियाय धायसे ॥ ३ ॥

3. *Atyo na hiyāno abhi vājamarṣa svarvit kośaṁ divo adrimātaram. Vṛṣā pavitre adhi sāno avyaye somaḥ punāna indriyāya dhāyase.*

Inspired and energised like a shot fired for the target of battle, O soma spirit of omniscience, flow to the victorious soul of the celebrant like liquid energy showering from the sun to the cloud in formation in the sky. O generous vibrant presence, pure and purifying on top of the sanctified and imperishable soul, flow on for the sustenance of its honour and excellence.

प्र त आश्विनीः पवमान धीजुवो दिव्या असृग्रन्परसा
धरीमणि । प्रान्तर्ऋषयः स्थाविरीरसृक्षत ये त्वा मृजन्त्यृषि-
षाण वेधसः ॥ ४ ॥

4. *Pra ta āśvinīḥ pavamāna dhijuvo divyā asṛgran payasa dharīmaṇi. Prāntar-ṛṣayaḥ sthāvīrīr-asṛkṣata ye tvā mṛjantyrṛṣiṣāṇa vedhasaḥ.*

O pure and purifying Soma, your divine showers of joy streaming fast at the speed of thought flow on with the milk of grace into the heart cave of the soul, they are the showers of fulfilment in the heart core of the soul within, which the wise sages, realised souls of knowledge, create and exalt in the heart.

विश्वा॒ धामा॑नि विश्वचक्षु॒ ऋभ्व॑सः प्र॒भोस्ते॑ स॒तः परि॑यन्ति
के॒तवः॑ । व्या॒न॒शिः प॑वसे सोम॒ धर्मा॑भिः पति॒र्विश्व॑स्य
भुव॑नस्य राजसि ॥ ५ ॥

5. *Viśvā dhāmāni viśvacakṣa ṛbhvasaḥ prabhoste
sataḥ pariyaṇti ketavaḥ. Vyānaśiḥ pavase soma
dharmabhiḥ patirviśvasya bhuvanasya rājasi.*

O Soma, all seeing lord of existence, the mighty radiations of your power reach and prevail over all regions of the world. All pervasive, you flow and vibrate with the virtues of your own nature, power and function and, O sovereign sustainer of the entire universe, you shine and rule supreme.

उ॒भय॑तः प॒र्वमा॑नस्य र॒श्मयो॑ ध्रु॒वस्य॑ स॒तः परि॑यन्ति के॒तवः॑ ।
यदी॑ प॒वित्रे॑ अधि॒ मृज्य॑ते ह॒रिः स॒त्ता नि॒ योना॑ क॒लशेषु॑
सीद॑ति ॥ ६ ॥

6. *Ubhayataḥ pavamānasya raśmayo dhruvasya
sataḥ pari yaṇti ketavaḥ. Yādī pavitre adhi
mrjyate hariḥ sattā ni yonā kalaśeṣu sīdati.*

The rays of the light of Soma, lord existent, immovable, pure and purifying, pervading over both earth and the skies, radiate all round. When it is felt and adored, exalted in the pure heart, then the sanctifier presence settles and abides in the sacred hearts of the celebrants, the real seat of its own love and choice.

य॒ज्ञस्य॑ के॒तुः प॑वते स्व॒ध्वरः॑ सोमो॑ दे॒वाना॑मुप॒ याति॑
निष्कृ॑तम् । स॒हस्र॑धा॒रः परि॑ कोशम॒र्षति॑ वृषा॒ पवि॑त्रम॒त्येति॑
रोरु॑वत् ॥ ७ ॥

7. *Yajñasya ketuḥ pavate svadhvaraḥ somo devā-nāmupa yāti niṣkṛtam. Sahasradhāraḥ pari kośamarṣati vṛṣā pavitram-atyeti roruvat.*

Soma is the mark and summit of yajna, ultimate master and prime yajamana of cosmic yajna free from hate and violence and, in love, it radiates to the pure and sanctified heart of the holy celebrants. It moves and manifests in the heart core of the soul in a thousand streams of shower and, generous and potent, it transcends all existential purity and power as absolute bliss.

राजा समुद्रं नद्योऽ वि गाहतेऽ पामूर्मिं संचते सिन्धुषु श्रितः ।
अध्यस्थात्सानु पर्वमानो अव्ययं नाभा पृथिव्या धरुणो महो
दिवः ॥ ८ ॥

8. *Rājā samudraṁ nadyo vi gāhate 'pāmūrmim sacate sindhuṣu śritaḥ. Adhyasthāt sānu pavamāno avyayaṁ nābhā pṛthivyā dharuṇo maho divaḥ.*

Shining and ruling it plunges and rolls in the oceans of space and plays with the currents of winds. It joins the waves of floods of water and waxes with the seas. Pure, purifying and flowing, it rises on top of imperishable existence. It is the centre-hold of the universe and mighty foundation of the heavens of light.

दिवो न सानु स्तनयन्नचिक्रद्द् द्यौश्च यस्य पृथिवी च
धर्मभिः । इन्द्रस्य सुख्यं पवते विवेविदत्सोमः पुनानः
कलशेषु सीदति ॥ ९ ॥

9. *Divo na sānu stanayann-acikradad dyauśca yasya pṛthivī ca dharmabhiḥ. Indrasya sakhyaṁ pavate vivevidat somaḥ punānaḥ kalaśeṣu sīdati.*

Roaring as thunder on top of the regions of light, holding heaven and earth by its universal laws of nature, thus having the company of Indra, its own essential nature power, Soma flows pure and purifying and pervades in all forms of existence.

ज्योतिर्यज्ञस्य पवते मधु प्रियं पिता देवानां जनिता विभूवसुः ।
दधाति रत्नं स्वधयोरपीच्यं मदिन्तमो मत्सर इन्द्रियो
रसः ॥ १० ॥

10. *Jyotiryajñasya pavate madhu priyaṁ pitā devā-
nām janitā vibhūvasuḥ. Dadhāti ratnaṁ svadha-
yorapīcyaṁ madintamo matsara indriyo rasaḥ.*

Light of human and cosmic yajna, Soma vibrates pure, purifying and omnipresent, dearest most delicious honeyed spirit of life, creator and sustainer of divinities and master of infinite wealth and power. It holds and commands the jewel wealth of its own power and potential hidden in earth and heaven and vibrates in the mysteries of nature and humanity — divinity most joyous, ecstatic, glorious, pure bliss that it is.

अभिक्रन्दन्कलशं वाज्यर्षति पतिर्दिवः शतधारो विच-
क्षणः । हरिर्मित्रस्य सदानेषु सीदति मर्मजानोऽविभिः
सिन्धुभिर्वृषा ॥ ११ ॥

11. *Abhikrandan kalaśaṁ vājyarṣati patirdivaḥ
śatadhāro vicakṣaṇaḥ. Harimitrasya sadaneṣu
sīdati marmjāno'vibhiḥ sindhubhirvṛṣā.*

Roaring, the omnipotent pervades in the universe and flows with a thousand streams, all watching sustainer of the light of existence. Beatific, glorious, dispeller of darkness and sufferance, it abides in the

homes of love and friendship, cleansing, purifying and consecrating with its protective favours and showers of grace, infinitely potent and generous since it is.

अग्रे सिन्धूनां पवमानो अर्षत्यग्रे वाचो अग्रियो गोषु
गच्छति । अग्रे वाजस्य भजते महाधनं स्वायुधः सोतृभिः
पूयते वृषा ॥ १२ ॥

12. *Agre sindhūnām pavamāno arṣatyagre vāco agriyo goṣu gacchati . Agre vājasya bhajate mahādhanam svāyudhaḥ sotrbhiḥ pūyate vṛṣā.*

Soma, prime spirit of the world in existence, pure and purifying, moves as the first cause of flowing waters, first cause of the flow of thought and speech, and it moves as the prime cause of the motions of stars and planets. First, before the start of evolution, it takes on the great warlike dynamics of the creative evolutionary flow of existence. The same omnipotent generous power, mighty of arms, is adorned and exalted in yajna by celebrants on the vedi designed by the lord and structured by his Shakti, Prakrti.

अयं मतवाञ्छकुनो यथा हितोऽव्ये ससार पवमान
ऊर्मिणा । तव क्रत्वा रोदसी अन्तरा कवे शुचिर्धिया पवते
सोम इन्द्र ते ॥ १३ ॥

13. *Ayam matavāñchakuno yathā hito 'vye sasāra pavamāna ūrminā . Tava kratvā rodasī antarā kave śucirdhiyā pavate soma indra te.*

This omniscient Soma, spirit of light and divine joy, like a bird of good omen just in front, flows pure and purifying for you with waves of joy in this protected world. O poetic soul of humanity, Indra, it vibrates over

earth and the firmament for you and feels happy and exalted by your thought and action in service and adoration of divinity.

द्रापिं वसानो यजतो दिविस्पृशमन्तरिक्षप्रा भुवनेष्वर्पितः ।
स्वर्जज्ञानो नभसाभ्यक्रमीत्प्रत्नमस्य पितरमा विवा-
सति ॥ १४ ॥

14. *Drāpiṁ vasāno yajato divispṛśamantarikṣaprā bhuvaneṣvarpitaḥ. Svarjajñāno nabhasābhya-kramīt pratnamasya pitaramā vivāsati.*

The spirit of divine joy wearing the aura of divinity, touching the heights of heaven, adorable in yajna, vibrating in the skies and pervading all regions of the world, creating the bliss of paradise, rises and floats with the clouds where it shines and glorifies its eternal generator, self-refulgent Soma.

सो अस्य विशे महि शर्म यच्छति यो अस्य धाम प्रथमं
व्यानशे । पदं यदस्य परमे व्योमन्यतो विश्वा अभि सं
याति संयतः ॥ १५ ॥

15. *So asya viśe mahi śarma yacchati yo asya dhāma prathamam vyānaśe. Padaṁ yadasya parama vyoman yato viśvā abhi saṁ yāti saṁ-yataḥ.*

Whoever the self-controlled and dedicated seeker that surrenders and attains to the original and essential presence and abode of Soma, the abode that is in the highest heavens above the worldly turmoil or in the deepest core of the self, the lord grants him great peace and joy on this attainment, and the celebrant faces all situations of life with equanimity of mind.

प्रो अयासीदिन्दुरिन्द्रस्य निष्कृतं सखा सख्युर्न प्र मिनाति
संगिरम् । मर्य इव युवतिभिः समर्षति सोमः कलशे
शतयाम्ना पथा ॥ १६ ॥

16. *Pro ayāsīd-indur-indrasya niṣkṛtaṁ sakhā sakhyurna pra mināti saṅgiram. Marya iva yuvatibhiḥ samarṣati somaḥ kalaśe śatayāmnā pathā.*

Indu, Soma, light of life and divine ecstasy, goes forward to the sacred heart of the devotee and, like a friend of friends, destroys contradictions, confirms complementarities and advances human growth. Thus, just as youthful mortals go with their lady love, join and protect them, and live a full life with vows kept within the bounds of discretion and the law, so does Soma in the sacred heart inspire the loved soul as a friend in covenant by a hundred paths of human possibilities of growth and advancement within the bounds of Dharma. The Lord does not break the promise ever.

प्र वो धियो मन्द्रयुवो विपन्युवः पनस्युवः संवसनेष्वक्रमुः ।
सोमं मनीषा अभ्यनूषत स्तुभोऽभि धेनवः पर्यसेमशि-
श्रयुः ॥ १७ ॥

17. *Pra vo dhiyo mandrayuvo vipanyuvaḥ pana-syuvaḥ saṁvasaneṣvakramuḥ. Somaṁ manīśā abhyanūṣata stubho 'bhi dhenavaḥ payasema-śīśrayuḥ.*

O joyous devotees, celebrants and seekers of divinity, let all your thoughts, actions and prayers converge and concentrate on the omnipresence of Soma,

on the universal vedi of Soma yajna. With mental reflections and spiritual meditation, your self wrapped in the beauty and bliss of Soma, adore the divinity. Let all your voices of adoration and songs of prayer be for the master with love and total surrender as cows with milk serve their master.

आ नः सोम संयतं पिप्युषीमिषमिन्दो पवस्व पवमानो
अस्त्रिधम् । या नो दोहते त्रिरहन्नसश्चुषी क्षुमद्वार्जवन्मधु-
मत्सुवीर्यम् ॥ १८ ॥

18. *Ā naḥ soma saṁyataṁ pipyuṣīm-iṣam-into pavasva pavamāno asridham. Yā no dohate trirahann-asaścuṣī kṣumad-vājavan-madhumat suvīryam.*

O Soma, lord of light, Indu, spirit of beauty and bliss, pure and purifying divinity, bless us with controlled and well directed ever increasing food and energy, knowledge and culture of imperishable character and value which may for all time past, present and future without error, violence, violation or obstruction bring us and continue to bring for us honour, dignity and heroic courage and forbearance full of energy, excellence and sweetness.

वृषा मतीनां पवते विचक्षणः सोमो अहः प्रतरीतोषसो
दिवः । क्राणा सिन्धूनां कलशौ अवीवशदिन्द्रस्य हाद्यी-
विशन्मनी-षिभिः ॥ १९ ॥

19. *Vṛṣā matīnāṁ pavate vicakṣaṇaḥ somo ahnaḥ pratarītoṣaso divaḥ. Krāṇā sindhūnām kalaśāñ avīvaśad-indrasya hārdyāviśan maṇīṣibhiḥ.*

Generous inspirer of the intelligent and

meditative souls, Soma pervades, flows and purifies. Omniscient and all watching, it is the illuminator of the day, the dawn and the sun. Maker of floods, rivers, oceans and the seas, it vibrates in all forms of existence. It loves the sacred heart and with love it enters and blesses the heart core of the pious and powerful soul of humanity. Such is Soma celebrated by the sages and wise scholars.

मनीषिभिः पवते पूर्यः कविर्नृभिर्यतः परि कोशाँ अचि-
क्रदत् । त्रितस्य नाम जनयन्मधु क्षरदिन्द्रस्य वायोः सख्याय
कर्तवे ॥ २० ॥

20. *Manīṣibhiḥ pavate pūrvyaḥ kavir-nṛbhir-yataḥ
pari kośāñ acikradat. Tritasya nāma janayan
madhu kṣaradindrasya vāyoḥ sakhyāya kartave.*

Eternal, all-watchful, poetic creator celebrated by sages and meditated by pious people pervades, energises and holds to the centre all forms of existence from the cell and particle upto the expansive universe, creating from Prakṛti and its three modes of sattva, rajas and tamas all forms and names of things, letting streams of honey sweets flow, and releasing the joint, cooperative and friendly activity of Indra and Vayu, energy and its flow at the cosmic level, and the soul and mind at the human level.

अयं पुनान उषसो वि रोचयद्यं सिन्धुभ्यो अभवदु
लोककृत् । अयं त्रिः सप्त दुदुहान आशिरं सोमो हृदे पवते
चारु मत्सरः ॥ २१ ॥

21. *Ayaṁ punāna uṣaso vi rocayad-ayaṁ sindhu-
bhyo abhavadu lokakṛt. Ayaṁ triḥ sapta dudu-
hāna āśiraṁ somo hr̥de pavate cāru matsaraḥ.*

This Soma, illuminating the dawns, became the maker of the worlds from the oceanic flood of particles of Prakṛti, the one material cause of the universe. Creating the milk of nourishment and sustenance of life from thrice seven orders of Prakṛti, Mother Nature, its own shakti, that is, three modes of sattva, rajas and tamas (mind, motion and matter), two generalities of Mahat and Ahankara (tangible nature from the intangible, and identity from the tangible) and five specificities of basic elements (Akasha, Vayu, Agni, Apah and Prthivi), it flows pure, purifying, beatific and ecstatic in the heart core of the soul.

पवस्व सोम दिव्येषु धामसु सृजान इन्दो कलशे पवित्र
आ । सीदन्निन्द्रस्य जठरे कनिक्रदन्त्रभिर्यतः सूर्यमारोहयो
दिवि ॥ २२ ॥

22. *Pavasva soma divyeṣu dhāmasu sṛjāna indo kalaśe pavitra ā. Sīdann-indrasya jaṭhare kani-kradan-nṛbhir-yataḥ sūryam-ārohayo divi.*

Flow on, O Soma, spirit of life in the divine worlds of existence, creating and ecstatic. Vibrate, O light and lustre of life, in the heart core of the sacred soul. Abiding in the heart core of the soul, vibrant loud and bold, energising and illuminating, meditated and realised by devout people, rise to the sun in the highest regions of the universe where you illuminate the sun, the dawns and the days.

अद्रिभिः सुतः पवसे पवित्र आँ इन्द्रविन्द्रस्य जठरैष्वा-
विशन् । त्वं नृचक्षी अभवो विचक्षण सोम गोत्रमङ्गि-
रोभ्योऽ-वृणोरप ॥ २३ ॥

23. *Adribhiḥ sutaḥ pavase pavitra āñ indavindrasya jathareṣvāviśan. Tvam nṛcakṣā abhavo vicakṣaṇa soma gotram-aṅgirobhyo'vṛṇorapa.*

O Soma, spirit of life realised by veteran saints, you flow and vibrate in the sacred heart. Indu, O spirit of light divine, abiding in the heart core of the soul, be the all watching illuminator and unfailing guardian of humanity. O Soma, spirit of protective life and light of the world, open the secret treasures of knowledge and vision for the lovers of life and the piety of yajna.

त्वां सोम पवमानं स्वाध्योऽनु विप्रासो अमदन्नवस्यवः ।
त्वां सुपर्ण आभरद्विवस्परीन्दो विश्वाभिर्मतिभिः परि-
ष्कृतम् ॥ २४ ॥

24. *Tvām soma pavamānam svādhyo'nu viprāso amadann-avasyavaḥ. Tvām suparṇa ābharad divasparīndo viśvābhir-matibhiḥ pariṣṛtam.*

O Soma, pure and purifying dynamic spirit of the world of existence, men of noble thought, will and action, veteran saints, seekers of divine favour and protection adore and exalt you. Indu, O spirit of life and light higher than highest regions of light, exalted and glorified in purity by all sages of the world of wisdom, the imaginative seeker of divinity attains to you by his flights of meditation.

अव्ये पुनानं परि वार ऊर्मिणा हरिं नवन्ते अभि सप्त धेनवः ।
अपामुपस्थे अध्यायवः कविमृतस्य योना महिषा अहे-
षत ॥ २५ ॥

25. *Avye punānam pari vāra ūrmiṇā harim navante abhi sapta dhenavaḥ. Apāmupasthe adhyā-yavaḥ kavim-ṛtasya yonā mahiṣā aheṣata.*

Seven faculties of the soul, i.e., five senses, mind and intellect, and seven metres of the Vedic voice exult in the presence of Hari, divine dispeller of darkness and want, pure, purifying and streaming forth in waves in the heart of the chosen and protected soul of the devotee. Holy men and veteran sages and scholars delight and adore the omniscient all watching Soma at the closest in their actions at the yajnic level of universal truth and observance of divine law.

इन्दुः पुनानो अति गाहते मृधो विश्वानि कृण्वन्त्सुपथानि
यज्यवे । गाः कृण्वानो निर्णिजं हर्यतः कविरत्यो न
क्रीळन्परि वारमर्षति ॥ २६ ॥

26. *Induḥ punāno ati gāhate mṛdho viśvāni kṛṇ-vant-supathāni yajyave. Gāḥ kṛṇvāno nirṇijaṁ haryataḥ kaviratyo na kṛīḷan pari vāramaṛṣati.*

Indu, soma spirit of life and light of the world, pure and purifying, overcomes all adversaries, clearing all paths of life, making them simple for the man of self-sacrifice for social and creative purposes. Revealing its own real form in its original purity, the refulgent and omniscient lord goes forward to the chosen soul, bright as a flash of light.

असृश्चतः शतधारा अभिश्रियो हरिं नवन्तेऽव ता
उदन्युवः । क्षिपौ मृजन्ति परि गोभिरावृतं तृतीये पृष्ठे अधि
रोचने दिवः ॥ २७ ॥

17. *Asaścataḥ śatadhārā abhiśriyo hariṁ navante'-va tā udanyuvah. Kṣipo mṛjanti pari gobhirāvṛtaṁ trīṇi pṛṣṭhe adhi rocane divah.*

Those ceaseless, overflowing, bright and

extensive showers of adoration in love and homage flowing in a hundred streams reach beatific Soma, light of life. Holy vibrations of mind in faith exalt the lord wrapped in sun-rays abiding in the third and highest region over the bright heaven and enshrine it in the soul.

तवे॒माः प्र॒जा दि॒व्यस्य॒ रेत॑स॒स्त्वं वि॒श्वस्य॒ भुव॑नस्य राजसि ।
अथे॒दं वि॒श्वं प॒वमा॑न ते व॒शे त्वमि॑न्दो प्रथ॒मो धाम॑धा
अ॒सि ॥ २८ ॥

28. *Tavemāḥ prajā divyasya retasas-tvaṁ viśvasya bhuvanasya rājasi. Athedaṁ viśvaṁ pavamāna te vaṣe tvamindo prathamō dhāmadhā asi.*

These people, these birds and beasts, all these worlds of existence, are yours, born of your divine creative power, the original divine seed. You shine and rule over this entire world of existence. And O Spirit pure and purifying and omnipresent, this entire universe is under your control. Indu, O light of life and life of the world, you are the only, first, original and eternal cause, foundation and sustainer of the world order.

त्वं स॒मु॒द्रो अ॒सि वि॒श्ववि॒त्क्वे तवे॒माः प॒ञ्च प्र॒दि॒शो
वि॒धर्म॑णि । त्वं द्यां च॒ पृथि॒वीं चाति॑ ज॒भ्रिषे॒ तव॒ ज्योतीं॑षि
प॒वमा॑न सूर्यः ॥ २९ ॥

29. *Tvaṁ samudro asi viśvavit kave tavemāḥ pañca pradiṣo vidharmaṇi. Tvaṁ dyām ca pṛthivīm cāti jabhriṣe tava jyotīmṣi pavamāna sūryaḥ.*

You are the original infinite womb of life in existence and the ultimate haven, absolute master of the entire universe, O poet creator. Within you and in your order of Dharma are contained and sustained all

the five dimensions of existence, material, psychic, spiritual, temporal and spatial. You hold and sustain the heaven and earth, absolutely, and, O lord immaculate, purifying and vibrant, the stars are but reflections of your self-refulgence.

त्वं पवित्रे रजसो विधर्मणि देवेभ्यः सोम पवमान पूयसे ।
त्वामुशिजः प्रथमा अगृभ्णत तुभ्येमा विश्वा भुवनानि
येमिरे ॥ ३० ॥

30. *Tvaṁ pavitre rajaso vidharmaṇi devebhyaḥ soma pavamāna pūyase. Tvāmuśijaḥ prathamā agṛbhṇata tubhyemā viśvā bhuvanāni yemire.*

In this holy order of existence governed by the law of divinity, O Soma, light of life immaculate, your presence emanates from every particle of the divine elements of Prakṛti, from all the divine regions of the universe in balanced motion, and the same presence is distilled in purity by the wise for noble humanity. The first vibrant lovers of divinity perceive and realise this presence at the dawn of creation. From you the entire worlds of existence emerge and unto you they all return.

प्र रेभ एत्यति वारमव्ययं वृषा वनेष्वव चक्रदद्धरिः । सं
धीतयो वावशाना अनूषत शिशुं रिहन्ति मतयः पनि-
प्रतम् ॥ ३१ ॥

31. *Pra rebha etyati vāram-avyayaṁ vṛṣā vaneṣvava cakradadd-hariḥ. Saṁ dhītayo vāvaśānā anū-ṣata śīśuṁ rihanti matayaḥ panipnatam.*

The Absolute divine, Shabda Brahma, emerges roaring with a bang, AUM, goes forward creating and sounding over and across the imperishable world of his

desire, potent in creative showers, and transcends his own creation. The same all potent and overflowing presence, blissful, projecting all and withdrawing all, roars loud and bold in moments of time and acts of love, desire and worshipful creations. That do the wise sages, loving and worshipful, adore and exalt in prayer. The wise and vibrant all love and adore the admirable presence living and breathing in the entire world of existence.

स सूर्यस्य रश्मिभिः परि व्यत तन्तुं तन्वानस्त्रिवृतं यथा
विदे । नयन्नृतस्य प्रशिषो नवीयसीः पतिर्जनीनामुप याति
निष्कृतम् ॥ ३२ ॥

32. *Sa sūryasya raśmibhiḥ pari vyata tantum tanvānastriṇvṛtaṁ yathā vide. Nayannṛtasya pra-śiṣo navīyasīḥ patirjanīnāmupa yāti niṣkṛtam.*

That Soma, creative Spirit of the universe, wrapped in the light of his own refulgence, radiating by the rays of the sun, weaving and expanding the three dimensional web of existence as he intends and plans, inducting the newest and latest designs of the laws of cosmic evolution as father generator of successive generations, radiates and moves to the creative vedi of cosmic yajna.

राजा सिन्धूनां पवते पतिर्दिव ऋतस्य याति पृथिभिः
कनिक्रदत् । सहस्रधारः परि षिच्यते हरिः पुनानो वाचं
जनयन्नुपावसुः ॥ ३३ ॥

33. *Rājā sindhūnām pavate patirdiva ṛtasya yāti pathibhiḥ kanikradat. Sahasradhāraḥ pari ṣic-yate hariḥ punāno vācam janayannupāvasuḥ.*

Ruler and controller of the cosmic streams of evolution, lord of the light of heaven, moves and flows on loud and bold by the paths of cosmic law in a thousand streams and showers of new life. The creative spirit dispelling want and darkness, pure and purifying, goes on close by sustainers of life, creating new forms and names of existence, and is celebrated as divine creator, controller and director of the evolution of life.

पवमान् मह्यर्णो वि धावसि सूरु न चित्रो अव्ययानि
पव्यया । गर्भस्तिपूतो नृभिरद्रिभिः सुतो महेवाजाय धन्याय
धन्वसि ॥ ३४ ॥

34. *Pavamāna mahyarṇo vi dhāvasi sūro na citro avyayāni pavyayā. Gabhastipūto nṛbhiradri-bhiḥ suto mahe vājāya dhanyāya dhanvasi.*

O Soma, immaculate sanctifying spirit of cosmic evolution, boundless flood of creative energy, by your own potential you rush on like a mighty marvellous power to imperishable forms of existence. Exalted by rays of the sun, realised by veteran saints and sages, you rush on for great wealth and victory in the onward progress of the world.

इषमूर्जं पवमानाभ्यर्षसि श्येनो न वंसु कलशेषु सीदसि ।
इन्द्राय मद्रा मद्यो मदः सुतो दिवो विष्टम्भ उपमो विच-
क्षणः ॥ ३५ ॥

35. *Iṣamūrjaṁ pavamānābharṣasi śyeno na vaṁsu kalaśeṣu sīdasi. Indrāya madvā madyo madaḥ suto divo viṣṭambha upamo vicakṣaṇaḥ.*

O Soma, spirit of the cosmos in evolutionary flux, you move food and energy in the process of

creative evolution, and like the speediest harbinger of joy you settle in the heart core of devoted celebrants. You are the self-existent joyous and inspiring source of ecstasy for the soul, pillar of the light of heaven, most excellent beyond comparison and all watching omniscient spirit.

सप्त स्वसारो अभि मातरः शिशुं नवं जज्ञानं जेन्यं
विपश्चितम् । अपां गन्धर्वं दिव्यं नृचक्षसं सोमं विश्वस्य
भुवनस्य राजसे ॥ ३६ ॥

36. *Sapta svasāro abhi mātaraḥ śiśuṁ navam jajñānam jenyam vipaścitam. Apām gandharvaṁ divyaṁ nṛcakṣasaṁ somaṁ viśvasya bhuva-nasya rājase.*

Seven sisterly perceptive, conceptive and discriminative organs of sense and mind jointly confirm the presence of Soma, all pervasive, ever new, informing, victorious, universally wise, sustainer of waters and earth, heavenly, and constant watchful guardian of humanity. They perceive you, Soma, as you pervade and illuminate all regions of the world.

ईशान इमा भुवनानि वीर्यसे युजान इन्दो हरितः सुपर्ण्यः ।
तास्ते क्षरन्तु मधुमद् घृतं पयस्तव व्रते सोम तिष्ठन्तु
कृष्टयः ॥ ३७ ॥

37. *Īśāna imā bhuvanāni vīryase yujāna indo haritaḥ suparṇyaḥ. Tāste kṣarantu madhumad-ghṛtaṁ payastava vrata soma tiṣṭhantu kṛṣṭayaḥ.*

O Soma, Indu, lord of light and beauty of peaceful life, you rule over all these regions of the world harnessing dynamic forces of nature's energy. May these

forces of yours produce and shower on us ghrta and milk of honeyed sweetness and may the people abide by your laws and discipline of life.

त्वं नृचक्षा असि सोम विश्वतः पवमान वृषभ ता वि
धावसि । स नः पवस्व वसुमद्धिरण्यवद्वयं स्याम भुवनेषु
जीवसे ॥ ३८ ॥

38. *Tvaṁ nṛcakṣā asi soma viśvataḥ pavamāna
vṛṣabha tā vi dhāvasi. Sa naḥ pavasva vasuma-
ddhiranyavad-vayaṁ syāma bhuvaneṣu jīvase.*

O Soma, you are constant watchful guardian of humanity all round in all ways. O lord pure and purifying, vigorous and generous, you cleanse us with all those powers of yours. Pray purify and energise us so that we may be prosperous with peaceful settlement and golden graces of wealth, honour and excellence to live happy in the regions of the world.

गोवित्पवस्व वसुविद्धिरण्यविद्रेतोधा इन्दो भुवनेष्वर्पितः ।
त्वं सुवीरो असि सोम विश्ववित्तं त्वा विप्रा उप गिरेम
आसते ॥ ३९ ॥

39. *Govit pavasva vasuvid-dhiranyavid-retodhā indo
bhuvaneṣvarpitaḥ. Tvaṁ suvīro asi soma viśvavit
taṁ tvā viprā upa girema āsate.*

O Soma, Indu, lord of life, beauty and grace, flow, pure and purifying, vibrant omnipresent in all regions of the world. You master and control the wealth of lands and cows, light of knowledge and culture, jewels of peace and settlement, and the beauty of gold and grace. You are virile and command creative energy. You are mighty brave, ruler over the world. We, vibrant

devotees, adore you with songs of praise and prayer, and pray we may be close to you.

उन्मध्व ऊर्मिर्वनना अतिष्ठिपदपो वसानो महिषो वि गाहते ।
राजा पवित्ररथो वाजुमारुहत्सहस्रभृष्टिर्जयति श्रवो
बृहत् ॥ ४० ॥

40. *Unmadhva ūrmir-vananā atiṣṭhipad-apo va-sāno mahiṣo vi gāhate. Rājā pavitraratho vājam-āruhat sahasrabhrṣṭir-jayati śravo bṛhat.*

Soma of honey sweets of divinity helps desires to be stabilised. The great ardent one wearing the cloak of dynamics of creativity sojourns over spaces. Refulgent ruler riding the purity chariot advances to victory in elemental evolution and, wielding a thousand arms of blazing light, wins high and imperishable renown and adoration.

स भन्दना उदियर्ति प्रजावतीर्विश्वायुर्विश्वाः सुभरा
अहर्दिवि । ब्रह्म प्रजावद्रयिमश्वपस्त्यं पीत इन्द्रविन्द्रमस्मभ्यं
याचतात् ॥ ४१ ॥

41. *Sa bhandanā udiyarti prajāvatīr-viśvāyur-viśvāḥ subharā ahardivi. Brahma prajāvad-rayimaśva-pastyam pīta indravindramasmabhyam yācatāt.*

It raises sun rays and moves our thanks and adorations which bring up noble progeny, all health and long age and abundant fulfilment of universal value day and night. Indu, Spirit of light and joy of life, sung and celebrated, give us the knowledge of divinity, wealth of noble progeny, a home full of comfort and achievement, and power and excellence of the world.

सो अग्रे अह्नां हरिर्हर्यतो मदः प्र चेतसा चेतयते अनु द्युभिः ।
द्वा जना यातयन्नन्तरीयते नरा च शंसं दैव्यं च धर्तरी ॥ ४२ ॥

42. *So agre ahnām harir-haryato madaḥ pra cetasā cetayate anu dyubhiḥ. Dvā janā yātayannantārī-yate narā ca śaṁsaṁ daivyaṁ ca dhartari.*

That Soma, dispeller of darkness in advance of the day, blissful and glorious Spirit, inspiring and exalting, illuminates with intelligence and enlightens with consciousness day by day. It moves within, rousing both men and women, high and low, general humanity and leading lights, and inspires all to acquire, intensify and maintain higher and higher intelligence and awareness both admirable and divine day by day.

अञ्जते व्यञ्जते समञ्जते क्रतुं रिहन्ति मधुनाभ्यञ्जते ।
सिन्धोरुच्छ्वासे पतयन्तमुक्षणं हिरण्यपावाः पशुमासु
गृभ्णते ॥ ४३ ॥

43. *Añjate vyañjate samañjate kratum rihanti madhunābhyañjate. Sindhorucchvāse patayan-tam-ukṣaṇaṁ hiraṇyapāvāḥ paśumāsu grbḥate.*

They realise it in the vibrant soul, diversify the presence in various statements of definition and communication, and integrate the experience and the statements in the awareness of its absolute glory. They love and adore the soul of cosmic yajna and worship it with honey sweets of homage in acts of soma yajna. In these ways of awareness, thoughts, words and deeds, do lovers of the golden glory of soma realise and integrate with the all watching universal power and presence vaulting on top of their waves of consciousness

with incessant showers of bliss divine.

विप्रश्चित्ते पवमानाय गायत मही न धारात्यन्धो अर्षति ।
अहिर्न जृणामति सर्पति त्वचमत्यो न क्रीळन्नसरद् वृषा
हरिः ॥ ४४ ॥

44. *Vipaścite pavamānāya gāyata mahī na dhārā-tya-
ndho arṣati. Ahirna jūrṇāmati sarpati tvaca-ma-
tyo na krīḷann-asarad-vṛṣā hariḥ.*

O people, sing in honour of Soma, omniscient spirit of life, pure and purifier that brings us food, energy, honour and excellence in torrential streams. Knowing that, man, free from want, suffering and small mindedness, goes forward with life happy, youthful, playful as a colt and generous as showers of rain, and at the end of life goes on again, having left this body as a snake casts off its old skin and goes free and youthful again.

अग्रेगो राजाप्यस्तविष्यते विमानो अह्नां भुवनेष्वर्षितः ।
हरिर्घृतस्त्रुः सुदृशीको अर्णवो ज्योतीरथः पवते राय
ओक्व्यः ॥ ४५ ॥

45. *Agrego rājāpyastaviṣyate vimāno ahnām bhuva-
neṣvarpitaḥ. Harirghṛtasnuḥ sudṛśīko arṇavo
jyotīrathaḥ pavate rāya okyaḥ.*

Soma, foremost pioneer spirit, refulgent ruler, open to all, maker of days and nights, omnipresent in all regions of the universe, is adored and worshipped by all. Soft and sweet, gracious and illuminative as ghrta, destroyer of darkness and suffering, blissful of sight, deep as space, riding the chariot of light, universal haven of all, moves, initiates and consecrates us for the

achievement of honour, wealth and excellence.

असर्जि स्कम्भो दिव उद्यतो मदः परि त्रिधातुर्भुवनान्यर्षति ।
अंशुं रिहन्ति मतयः पनिप्रतं गिरा यदि निर्णिजमृग्मिणो
ययुः ॥ ४६ ॥

46. *Asarji skambho diva udyato madaḥ pari tri-dhātur-bhuvanānyarṣati. Aṁsum rihanti mata-yah panipnataṁ girā yadi nirṇijam-ṛgmiṇo yayuḥ.*

Soma, lord supreme, that creates, moves and pervades all regions of the universe constituted of three modes of Prakṛti, sattva, rajas and tamas, is the pillar of the highest heavens, up and wakeful, highest of reality and inspires humanity with divine ecstasy. The wise love and worship the self-manifestive, self-expressive, vibrant Soma with songs of praise while the celebrants adore the immaculate divinity with hymns of praise, the holy Rks, and realise it.

प्र ते धारा अत्यण्वानि मेष्यः पुनानस्य संयतो यन्ति रंहयः ।
यद्गोभिरिन्दो चम्बोः समज्यस आ सुवानः सोम कलशेषु
सीदसि ॥ ४७ ॥

47. *Pra te dhārā atyaṇvāni meṣyah punānasya saṁyato yanti raṁhayah. Yadgobhirindo camvoḥ samajyasa ā suvānaḥ soma kalaśeṣu sīdasi.*

Indu, Spirit of life and light of the world, Soma, pure and purifying, the streams of your creative power, extremely subtle, virile and generous, move united at the speed of thought when, between heaven and earth, you vibrate and radiate, one with the rays of the sun, and, inspiring, worshipped and consecrated within, you abide in the heart core of the realised souls.

पवस्व सोम क्रतुविन्न उक्थ्योऽव्यो वारे परि धाव मधु
प्रियम् । जहि विश्वात्रक्षस इन्दो अत्रिणो बृहद्वदेम विदथे
सुवीराः ॥ ४८ ॥

48. *Pavasva soma kratuvinna ukthyo'vya vāre pari dhāva madhu priyam. Jahi viśvān rakṣasa indo atrīṇo bṛhadvadema vidathe suvīrāḥ.*

O Soma, Spirit of life and peace, Indu, light of the world, all knowing master of yajnic action, radiate and flow for us, lord adorable and all protective. Distil the dearest honey sweets of life for the chosen soul and bless. Destroy all ogres and demons who devour human wealth. Blest with heroic courage and noble progeny, we celebrate and glorify you with abundant praise in the yajnic congregation.

Mandala 9/Sukta 87

Pavamana Soma Devata, Ushana Kavya Rshi

प्र तु द्रव परि कोशं नि षीद नृभिः पुनानो अभि वाजमर्ष ।
अश्वं न त्वा वाजिनं मर्जयन्तोऽच्छा बर्ही रशनाभिर्न-
यन्ति ॥ १ ॥

1. *Pra tu drava pari kośam ni ṣīda nṛbhiḥ punāno abhi vājamarṣa. Aśvaṁ na tvā vājinam marja-yanto 'cchā barhī raśanābhir-nayanti.*

O Soma, radiate, flow into the sanctity of the heart and sink into the soul of the devotee. Adored by the yajakas on the vedi, let the showers of joy stream forth. The celebrants, exalting your power and presence, invoke and invite you like energy itself with adorations to the grass seats of the yajna.

स्वायुधः पवते देव इन्दुरशस्तिहा वृजनं रक्षमाणः । पिता
देवानां जनिता सुदक्षो विष्टम्भो दिवो धरुणः पृथि-
व्याः ॥ २ ॥

2. *Svāyudhaḥ pavate deva indur-aśastihā vṛjanam
rakṣamāṇaḥ. Pitā devānām janitā sudakṣo
viṣṭambho divo dharuṇaḥ prthivyāḥ.*

Divine Indu, light of life, equipped with noble arms, destroyer of scandal and malignity, protector of yajna vedi against crookedness and intrigue, flows pure and purifying. It is the generator and sustainer of the divine powers of nature and humanity, perfect and expert original agent of action, pillar of heaven and foundation support of the earth.

ऋषिर्विप्रः पुराता जनानामृभुर्धीर उशना काव्येन ।
स चिद्विवेद निहितं यदासामपीच्यं गुह्यं नाम गोनाम् ॥ ३ ॥

3. *Rṣirvipraḥ pura-etā janānām-ṛbhurdhīra uśanā
kāvyena. Sa cidviveda nihitaṁ yadāsām-apīcyaṁ
guhyaṁ nāma gonām.*

Divine seer, vibrant and sagely power, potent maker, stable of will and action, Soma is brilliant with innate vision and wisdom. He alone knows what is the hidden secret and mystery of these stars and planets.

एष स्य ते मधुमाँ इन्द्र सोमो वृषा वृष्णे परि पवित्रे अक्षाः ।
सहस्रसाः शतसा भूरिदावा शश्वत्तमं बहिरा वाज्य-
स्थात् ॥ ४ ॥

4. *Eṣa sya te madhumāñ indra somo vṛṣā vṛṣṇe pari
pavitre akṣāḥ. Sahasrasāḥ śatasā bhūridāvā
śaśvattamaṁ barhira vājyasthāt.*

Indra, omnipotent generous creator and ruler of the universe, this Soma is your honeyed shower of beneficence and grace which profusely flows over and across the immaculate world of life. May this Soma, giving a thousand boons in a hundred forms of infinite values, a mighty victorious divine force, abide by us and bless the universal vedi of human life with eternal grace.

एते सोमा अ॒भि ग॒व्या स॒हस्रा॑ म॒हे वा॒जाया॑मृताय॒
श्रवा॑ंसि । प॒वित्रे॑भिः पर्व॒माना असृ॑ग्र॒च्छ्रव॑स्यवो न
पृ॒तना॑जो अत्याः ॥ ५ ॥

5. *Ete somā abhi gavyā sahasrā mahe vājāyā-mṛtāya śrvāṃsi. Pavitrebhiḥ pavamānā asṛgrañchra-vasyavo na pṛtanājo atyāḥ.*

The soma showers heading to the earth, like mighty warriors rushing to battle for victory and immortal fame, bearing a thousand forms of strength, sustenance and advancement, enshrined in purity of the soul vibrate and flow for the holy seeker's imperishable attainment of immortality over the state of mortality.

परि॑ हि ष्मा॑ पुरु॒हूतो॑ जना॑नां वि॒श्वास॑र॒द्भोर्ज॑ना पू॒यमा॑नः ।
अथा॑ भ॒र श्ये॑नभृ॒त प्र॑यांसि र॒यिं तु॒ज्जानो॑ अ॒भि वा॒जम॑र्ष ॥ ६ ॥

6. *Pari hi śmā puruhūto janānām viśvāsarad-bhojanā pūyamānaḥ. Athā bhara śyenabhṛta prayāṃsi rayiṃ tuñjāno abhi vājamarṣa.*

O Soma, pure and purifying divine spirit of joyous energy, invoked by all people, enshrined in the heart core of the soul, bring all forms of life's joy. Flow for our battle of life for the victory of immortality over

the state of mortality and bring us food, wealth and honour and excellence created by divine energy for the soul's sustenance on way to the final victory.

एष सुवानः परि सोमः पवित्रे सर्गो न सृष्टो अदधावदवी ।
तिग्मे शिशानो महिषो न शृङ्गे गा गव्यन्नभि शूरो न
सत्वा ॥ ७ ॥

7. *Eṣa suvānaḥ pari somah pavitre sargo na sṛṣṭo
adadhāvad-arvā. Tigme śiśāno mahiṣo na śṛṅge
gā gavyannabhi śūro na satvā.*

This Soma, pure and purifying creative energy of divinity, vibrates in immaculate nature and flows in the devotee's pure heart like the mighty force of nature itself, sharpening its rays of light for dispelling darkness and negation. It goes on like a poised hero keen on his determination for victory in the battle.

एषा ययौ परमादन्तरद्रेः कूचित्सतीरूर्वे गा विवेद ।
दिवो न विद्युस्तनयन्त्यभ्रैः सोमस्य ते पवत इन्द्र धारा ॥ ८ ॥

8. *Eṣā yayau paramād-antaradreh kūcit safīrūrve
gā viveda. Divo na vidyut stanayantyabhraiḥ
somasya te pavata indra dhārā.*

Indra, lord almighty, this Soma stream of your power and bliss flows from the highest regions of existence and, sustained somewhere in the vast expanse of space, reaches the earthly regions of the universe like lightning from the regions of light, thundering with the clouds in the middle regions of the skies, seen and heard on the earth.

उ॒त स्म॑ रा॒शिं परि॑ या॒सि गो॒ना॒भिन्द्रे॑ण सोम॒ स॒रथं पु॒नानः॑ ।
 पू॒र्वी॒रिषो॑ बृ॒ह॒ती॒र्जी॒रदा॑नो शिक्षा श॒चीव॑स्तव॒ ता
 उ॒प॒ष्टुत् ॥ ९ ॥

9. *Uta sma rāśim pari yāsi gonām-indreṇa soma saratham punānaḥ. Pūrvīriṣo brhatīr-jīradāno śikṣā śacīvastava tā upaṣṭut.*

Soma, O spirit of life and ecstasy of being, you move together with Indra, the noble soul riding the body chariot, you move together to the multitude of things perceivable and radiate to the senses, mind and intelligence of man, pure and purifying. O lord of all power and knowledge, infinite giver of vast possibilities, worshipped at the closest in the heart core of the soul, bless us with those abundant and eternal gifts of food and energy, honour, power and excellence and the wisdom and vision of divinity which we need for ultimate freedom.

Mandala 9/Sukta 88

Pavamana Soma Devata, Ushana Kavya Rshi

अ॒यं सोम॑ इन्द्र॒ तुभ्यं॑ सु॒न्वे तुभ्यं॑ पव॒ते त्वम॑स्य पा॒हि ।
 त्वं ह॒ यं च॑कृ॒षे त्वं व॑वृ॒ष इन्द्रुं॑ मदा॒य यु॒ज्याय॑ सोम॒म् ॥ १ ॥

1. *Ayam soma indra tubhyam sunve tubhyam pavate tvamasya pāhi. Tvaṁ ha yaṁ cakṛṣe tvaṁ vavṛṣa indum madāya yujyāya somam.*

Indra, O soul of life, O man, this soma spirit of life and light, this beauty and joy is created for you; it flows, illuminates and sanctifies, for you; take it, live it, protect and advance it, don't destroy it. Indeed you

create it, it is your choice to create it. And whatever you do and choose to do is for your mutual joy and indispensable togetherness. O man, enjoy the beauty and vibrancy of life, maintain and advance it for peace in mutual interest in a spirit of interdependence and cooperation.

स ई॒ रथो॒ न भुरि॒षाळ॑योजि॒ महः॑ पु॒रूणि॑ सा॒तये॑ वसू॒नि ।
आदीं॑ वि॒श्वो॒ नहु॒ष्याणि॑ जा॒ता स्व॑र्षा॒ता वन॑ ऊ॒र्ध्वा
न॑वन्त ॥ २ ॥

2. *Sa īm ratho na bhuriṣālayoji mahah purūṇi sātaye vasūni. Ādīm viśvā nahuṣyāṇi jātā svarṣatā vana ūrdhvā navanta.*

The great exalted soma spirit of life's vibrancy, like a great chariot of abundant comfort, capacity and possibility is enjoined for achieving many kinds of wealth, honours and excellences, and then all things born, created and achieved, all high ups, giving showers of joy in the exciting field of life honour, adore and celebrate the soma spirit of life divine.

वा॒युर्न॑ यो नि॒युत्वँ॑ इ॒ष्टया॑मा॒ नास॑त्येव॒ हव॒ आ शं॑भ॒विष्ठः॑ ।
वि॒श्ववा॑रो द्रवि॒णोदा॑इव॒ तन्पू॑षेव॒ धीज॑र्वनोऽ॒सि सोम॑ ॥ ३ ॥

3. *Vāyurna yo niyutvāṅ iṣṭayāmā nāsatyeva hava ā śambhaviṣṭhaḥ. Viśvavāro draviṇodā iva tman pūṣeva dhījavano'si soma.*

O Soma, vibrant spirit of life in ceaseless flow like energy reaching the cherished goal, most blissful like the Ashvins, circuitous currents of nature's energy in the exciting field of life, you are the treasure-hold of world's wealth of universal value, infinite giver of

everything like the parental beneficence and nourishment of divinity, and you move forward at the speed of thought.

इन्द्रो न यो महा कर्माणि चक्रिर्हन्ता वृत्राणामसि सोम
पूरिर्भित् । पैद्वो न हि त्वमहिनाम्नां हन्ता विश्वस्यासि सोम
दस्योः ॥ ४ ॥

4. *Indro na yo mahā karmāṇi cakrirhantā vṛtrāṇā-
masi soma pūrbhit. Paidvo na hi tvamahinā-
mnām hantā viśvasyāsi soma dasyoḥ.*

O Soma, who are a great performer like Indra, the omnipotent, you are the destroyer of demonic forces and the breaker of their strongholds. Like lazer beams, you are the killer of the malignant, the poisonous and all the other negativities of the world.

अग्निर्न यो वन आ सृज्यमानो वृथा पाजांसि कृणुते नदीषु ।
जनो न युध्वा महत उपब्दिरियति सोमः पवमान
ऊर्मिम् ॥ ५ ॥

5. *Agnirna yo vana ā sṛjyamāno vṛthā pājāṃsi
krṇute nadīṣu. jano na yudhvā mahata upabdi-
riyarti somaḥ pavamāna ūrmim.*

Created like fire by friction in the serious business of life, Soma spontaneously creates mighty motions of flow in the dynamics of existence. Like a mighty man warrior roaring and resounding as a great victor, soma goes forward to billows of the sea sending out waves of purity and power all round.

एते सोमा अति वाराण्यव्या दिव्या न कोशासो अभ्रवर्षाः ।
वृथा समुद्रं सिन्धवो न नीचीः सुतासो अभि कलशौ
असृगन् ॥ ६ ॥

6. *Ete somā ati vārānyavyā divyā na kośāso abhra-varṣāḥ. Vṛthā samudraṁ sindhavo na nīcīḥ sutāso abhi kalaśāñ asṛgran.*

These soma currents of fluent joyous divine energy pass through higher regions of purity and refinement in the process of nature, and then these divine and protected treasure-holds of joy like vapours of rain bearing clouds, cleansed and sanctified, flow to the heart core of the devoted celebrants in the same manner as showers of rain from the clouds bless the earth and rivers flow down to the deep sea.

शुष्मी शर्धो न मारुतं पवस्वानभिशस्ता दिव्या यथा विट् ।
आपो न मक्षू सुमतिर्भवा नः सहस्राप्साः पृतनाषाण्ण
यज्ञः ॥ ७ ॥

7. *Śuṣmī śardho na mārutaṁ pavasvānabhiśastā divyā yathā viṭ. Āpo na makṣū sumatirbhavā naḥ sahasrāpsāḥ pṛtanāṣāṇna yajñah.*

O mighty power of purity and action like the force of winds, flow and purify, blow away the dead leaves, dry up the roots of negativity so that the nation of humanity may be clean and brilliant, free from malice, hate and fear of misfortune. Be instant cleanser and sanctifier of our will and understanding like holy waters of grace and give us a noble mind. Be like yajna, giver of a thousand noble powers and a victor in conflicts within and outside.

राज्ञो नु ते वरुणस्य व्रतानि बृहद्भीरं तव सोम धाम ।
शुचिर्धर्मसि प्रियो न मित्रो दक्षाय्यो अर्यमेवासि सोम ॥ ८ ॥

8. *Rājño nu te varuṇasya vratāni bṛhad-gabhīraṇi tava soma dhāma. Śuciṣ-ṭvamasi priyo na mitro dakṣāyyo aryamevāsi soma.*

Bless us, O Soma, that we may observe the rules and laws of your discipline, refulgent ruler and highest justicier. Profound is your presence, infinite your space. Immaculate you are, dear as a friend, unfailing as an expert guide, adorable, all bliss, beauty and pure joy.

Mandala 9/Sukta 89

Pavamana Soma Devata, Ushana Kavya Rshi

प्रो स्य वह्निः पथ्याभिरस्यान्दिवो न वृष्टिः पर्वमानो अक्षाः ।
सहस्रधारो असदन्न्यस्मे मातुरुपस्थे वन आ च सोमः ॥ १ ॥

1. *Pro sya vahniḥ pathyābhirasyān divo na vṛṣṭiḥ pavamāno akṣāḥ. Sahasradhāro asadannnyasme māturupasthe vana ā ca somah.*

That Soma, Spirit of life and life's joy, burden bearer and harbinger of living energy and divine vision may, we pray, descend by auspicious paths of existence and, like showers of divine bliss, pure and purifying, bless us. May divine Soma of a thousand streams proceed for our yajnic home, pervade over mother earth's lap of love and flourish in the deep clouds, flowing streams, dense forests and the profuse greenery of fields and gardens.

राजा सिन्धूनामवसिष्ट वास ऋतस्य नावमारुहद्रजिष्ठाम् ।
अप्सु द्रप्सो वावृधे श्येनजूतो दुह ई पिता दुह ई पितु-
जाम् ॥ २ ॥

2. *Rājā sindhūnām-avasiṣṭa vāsa ṛtasya nāvam-āruhad-rajiṣṭhām. Apsu drapso vāvṛdhe śyena-jūto duha īm pitā duha īm piturjām.*

The ruler, mover and controller of the flow of rivers, Soma takes on the forms of holy waters and the laws of nature as helmsman of the ship of life with honesty and naturalness. Inspired and moved by divine imagination, open minded with the social dynamics of humanity, he receives the blessings of heavenly father and the father blesses the daughter earth. Thus does Soma, the ruler, grow in stature and augment the earth.

सिंहं नसन्त मध्वो अयासं हरिमरुषं दिवो अस्य पतिम् ।
शूरो युत्सु प्रथमः पृच्छते गा अस्य चक्षसा परि
पात्युक्षा ॥ ३ ॥

3. *Simhaṁ nasanta madhvo ayāsaṁ harimaruṣaṁ divo asya patim. Śūro yustu prathamah ṛcchate gā asya cakṣasā pari pātyukṣā.*

Honey sweets of heaven and enlightened humanity come to the chief, valiant and benevolent sustainer of this world, the mighty hero who longs to be the first in the struggles of existence and who, generous and vigorous ruler, protects and promotes its lands and cows and its culture and traditions with his radiance.

मधुपृष्ठं घोरमयासमश्वं रथे युञ्जन्त्युरुचक्र ऋष्वम् । स्वसार
ई जामयो मर्जयन्ति सनाभयो वाजिनमूर्जयन्ति ॥ ४ ॥

4. *Madhupṛṣṭhaṁ ghoram-ayāsam-aśvaṁ rathe yuñjantyurucakra ṛṣvam. Svasāra īm jāmayo marjayanti sanābhayo vājinam-ūrjayanti.*

The leader, pioneer and ruler, loving burden bearer, awful for the awful, instant in action, indefatigable in endeavour and sublime in achievement of the goal, such as he is, all enlightened powers of the world enjoin him to the highest and foremost position in the vast and mighty moving chariot order of the world. All dynamic, self-controlled autonomous forces and sub-systems anoint and cosecrate the high soma power, and all people joined to the centre of the order support, strengthen and energise the dynamic, blazing, onrushing leader, controller and ruler of the order.

चतस्र ई घृतदुहः सचन्ते समाने अन्तर्धरुणे निषत्ताः । ता
ईमर्षन्ति नमसा पुनानास्ता ई विश्वतः परि षन्ति
पूर्वीः ॥ ५ ॥

5. *Catasra īm ghṛtaduhah sacante samāne antar-dharuṇe niṣattāḥ. Tā īmarṣanti namasā punā-nāstā īm viśvataḥ pari ṣanti pūrvīḥ.*

Four eternal powers in existence, cooperative, creative, and gracious, abiding and integrated with and within the one, united, uniform and all integrative systemic soma spirit of the cosmic, social and individual order of life, pure, purifying and strengthening it with obedience and sustaining energy, move to the central master spirit, all time stay around and serve it for the continuance of life in existence.

(In the cosmic system, the four are earth, water, fire and air in time and space. In the social order, they are the four classes: intellectuals, teachers and researchers; rulers, administrators and organisers of defence and law and order of peace and justice system;

producers and distributors in the economic system; and the support services.) At the individual level, they are mana (mind and senses), buddhi (intelligence and discrimination), chitta (memory), and ahankara (I-sense).

विष्टम्भो दिवो धरुणः पृथिव्या विश्वा उत क्षितयो हस्तै
अस्य । असत्त उत्सो गृणते नियुत्वान्मध्वो अंशुः पवत
इन्द्रियाय ॥ ६ ॥

6. *Viṣṭambho divo dharuṇaḥ pṛthivyā viśvā uta kṣitayo haste asya. Asat ta utso gṛṇate niyutvān madhvo aṁśuḥ pavata indriyāya.*

Soma, cosmic spirit of peace and glory, is the pillar of heaven, and it is the foundation support of the earth. Indeed all stars and planets of the universe and all people of the earth are in its hand for control and sustenance. O man, may this soma spirit, this fount of infinite glory and benevolence, commanding all forces of the universe, the honey sweet vibrations and radiations of it, be for the good and glory of the celebrant humanity. Indeed they all flow for humanity.

वन्वन्नवातो अभि देववीतिमिन्द्राय सोम वृत्रहा पवस्व ।
शग्धि महः पुरुश्चन्द्रस्य रायः सुवीर्यस्य पतयः स्याम ॥ ७ ॥

7. *Vanvannavāto abhi devavītimindrāya soma vṛtrahā pavaśva. Śagdhi mahāḥ puruścandra-sya rāyaḥ suvīryasya patayaḥ syāma.*

O Soma, lord of universal peace and bliss, winsome, gracious giver unsolicited, inviolable power of the universe, destroyer of evil and darkness, let the gifts of divinities flow to the yajna of humanity for our

worldly good and spiritual glory. Pray give us strength so that we may be masters, protectors and promoters of great and glorious wealth of excellence and enlightenment and a brave virile and generous progeny.

Mandala 9/Sukta 90

Pavamana Soma Devata, Vasishtha Maitravaruni Rshi

प्र हिन्वा॒नो जनि॒ता रोद॑स्यो रथो॒ न वाजं॑ सनि॒ष्यन्न॑यासीत् ।
इन्द्रं॑ गच्छन्नायु॒धा संशि॑शा॒नो विश्वा॒ वसु॑ हस्तयोरा॒द-
धानः॑ ॥ १ ॥

1. *Pra hinvāno janitā rodasyo ratho na vājam sani-
ṣyannayāsīt. Indram gacchannāyudhā samśiśāno
viśvā vasu hastayor-ādadhānaḥ.*

Inspiring the celebrants to action and achievement, creator of heaven and earth, winning strength and victory like a chariot warrior, moving to the karma-yogi, sharpening and calibrating weapons of warlike action, bearing all wealth and power of the world in hands, may the spirit of peace and power come and bless us.

अ॒भि त्रि॒षृष्टं॑ वृष॒णं वयो॒धामा॑ङ्गू॒षाणाम॑वाव॒शन्त॑ वाणीः ।
वना॑ वसा॒नो वरु॑णो न सिन्धू॒न्वि रत्न॑धा द॒यते॑ वार्यीणि ॥ २ ॥

2. *Abhi triprṣṭhaṁ vṛṣaṇaṁ vayodhām-āṅgūṣāṇā-
mavāvaśanta vāṇīḥ. Vanā vasāno varuṇo na sin-
dhūn vi ratnadhā dayate vāryāṇi.*

The celebrants' songs of adoration in honour of the generous, virile and life bearing Soma, sustainer of three worlds arise in homage of love and faith. Holding precious treasures and powers of the world like Varuna,

all covering space and the ocean holding the deep seas, the wielder of world jewels bestows gifts of choice on mankind.

शूरग्रामः सर्ववीरः सहावाञ्जेता पवस्व सनिता धनानि ।
तिग्मायुधः क्षिप्रधन्वा समत्स्वषाळहः साह्वान्पृतनासु
शत्रून् ॥ ३ ॥

3. *Śūragrāmaḥ sarvavīraḥ sahāvāñjetā pavasva sanitā dhanāni. Tigmayudhaḥ kṣipradhanvā samatsvaṣālhaḥ sāhvān pṛtanāsu śatrūn.*

Commander of a multitude of heroes, himself brave in every way, patient and mighty, all time victor, generous giver of all wealth, honour and excellence, wielding weapons of instant light and fire power, unconquerable in contests of values and destroyer of the enemy in battles of arms, may we pray, flow and purify us.

उरुगव्यूतिरभयानि कृण्वन्त्समीचीने आ पवस्वा पुरन्धी ।
अपः सिषासन्नुषसः स्वर्गाः सं चिक्रदो महो अस्मभ्यं
वाजान् ॥ ४ ॥

4. *Urugavyūtir-abhayāni kṛṇvant-samīcine ā pava-svā purandhī. Apaḥ siṣāsannuṣasaḥ svargāḥ saṁ cikrado maho asmabhyaṁ vājān.*

Bountiful bearer of the abundant world of heaven and earth, creating and clearing the wide paths of truth and rectitude, making them free from fear and mutual conflict, enlightening us on the dynamics of karma in the flow of existence, expanding heavenly lights of the dawns of successive days, pray speak loud

and bold and clear and bring us great victories of sustenance, power, honour and excellence in the struggle for progress in a state of purity.

मत्सि॑ सोम॒ वरु॑णं॒ मत्सि॑ मि॒त्रं मत्सीन्द्र॑मिन्दो पवमान॒
विष्णु॑म् । मत्सि॑ श॒र्धो मारु॑तं॒ मत्सि॑ दे॒वान्मत्सि॑ म॒हामिन्द्र॑-
मिन्दो॒ मदा॑य ॥ ५ ॥

5. *Matsi soma varuṇaṁ matsi mitraṁ matsīndra-
mindō pavamāna viṣṇum. Matsi śardho māru-taṁ
matsi devān matsi mahām-indram-into madāya.*

O Soma, universal spirit of life's joy, Indu, spirit of brilliancy, pure and purifying divinity, you inspire and exhilarate Varuna, freedom of choice, law and justice, advance and inspire Mitra, spirit of love, friendship and cooperation, inspire and exhilarate Indra, ruling powers of governance and defence, honour, exhort and advance Vishnu, all prevailing powers of intelligence and enlightenment, exhort and intensify the force and powers of Maruts, stormy pioneers and fighters, honour and advance brilliant scholars and creative artists and technologists. O divine and brilliant spirit of divinity, Indra, inspire and exhilarate the great ruler Indra for the sake of high honour and excellence of humanity.

ए॒वा रा॒जेव॑ क्रतु॒माँ अमे॑न॒ विश्वा॑ घनि॒घ्नदु॑रिता पवस्व ।
इन्द्रो॑ सू॒क्ताय॑ वच॒से वयो॑ धा यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॒
नः ॥ ६ ॥

6. *Evā rājeva kratumāñ amena viśvā ghanigh-
nadduritā pavasva. Indo sūktāya vacase vayo dhā
yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus like a brilliant ruler, presiding power of universal action and human endeavour, pray flow on and purify us with your divine powers destroying all evils and undesirables of the world. O lord of refulgence and life's joy, bless us with good health and long age for the sake of holy speech and grateful songs of adoration. O divinities of heaven and earth, pray bless us with all time peace, progress and all round happiness and well being.

Mandala 9/Sukta 91

Pavamana Soma Devata, Kashyapa Maricha Rshi

अस॑र्जि॒ वक्वा॒ रथ्ये॒ यथा॒जौ धि॒या म॒नोता॑ प्रथ॒मो म॑नी॒षी ।
दश॑ स्व॒सारो॒ अधि॑ सानो॒ अव्येऽज॑न्ति॒ वह्निं॑ स॒दना॒-
न्यच्छ॑ ॥ १ ॥

1. *Asarji vakvā rathye yathājau dhiyā manotā prathamo manīṣī. Daśa svasāro adhi sāno avye-janti vahniṁ sadanānyaccha.*

As in a chariot race, so in the progressive business of organised society, an eloquent speaker, prominent thinker and manager of imaginative and decisive first order is appointed to take on the business of governance and administration. Ten cooperative persons capable of independent thinking, working in perfect unison like sister powers or ten pranas or ten senses of perception and volition, in the house, assist the leader on top of the protective social order of yajnic sanctity.

वी॒ती ज॑न॒स्य दि॒व्यस्य॑ क॒व्यैरधि॑ सुवा॒नो न॑हु॒ष्यैभि॑रिन्दुः ।
प्र यो नृ॑भिर्मृ॒ततो॒ मर्त्यै॑भिर्मृ॒जानोऽवि॑भिर्गो॒भिर्द्धिः॑ ॥ २ ॥

2. *Vītī janasya divyasya kavyairadhi suvāno nahu-
ṣyebhir-induḥ. Pra yo nṛbhir-amṛto martyebhir-
marmṛjāno' vibhir-gobhiradbhiḥ.*

The high priest of the yajnic social order, brilliant and benevolent, immortal soul, consecrated by wisest of the brilliant people and the general community and exalted by leading lights and ordinary mortals with common voice, supportive actions and protective thoughts and opinions, goes forward leading the yajnic order for their common good.

वृषा वृष्णे रोरुवदंशुरस्मै पवमानो रुशदीर्ते पयो गोः ।
सहस्रमृक्वा पृथिभिर्वचोविदध्वस्मभिः सूरौ अण्वं वि
याति ॥ ३ ॥

3. *Vṛṣā vṛṣṇe roruvad-amśurasmai pavamāno
ruśadīrte payo goḥ. Sahasramṛkvā pathibhir-
vacovid-adhvasmabhiḥ sūro aṇvaṁ vi yāti.*

Virile and generous Soma, leading power of the yajnic order, pure and purifying, creative and brilliant, goes forward for the abundant social order, roaring and illuminating, and elevating the fertility and abundance of the earth. Speaking and chanting a thousand holy words, visionary of thought and communication, the hero goes on by paths of love and non-violence, reaches and opens the subtlest secrets and even breaks through the atom.

रुजा दृळ्हा चिद्रक्षसः सदांसि पुनान इन्द्र ऊर्णुहि वि
वाजान् । वृश्चोपरिष्ठात्तुजता वधेन ये अन्ति दूरादुपनाय-
मेषाम् ॥ ४ ॥

4. *Rujā dr̥l̥hā cidrakṣasaḥ sadāṁsi punāna inda
ūr̥nuhi vi vājān. Vṛscopariṣṭāt tujatā vadhena
ye anti dūrādupanāyameṣām.*

Indra, lord of power, break down the strongholds of demonic destroyers. Pure, purifying and consecrated, cover the forces of positive strength of creativity. Uproot the saboteurs and the destroyers coming from above, break with the bolt those who are far off or near within, destroy their leaders.

स प्र॒त्नव॒न्नव्य॑से वि॒श्ववा॑र सू॒क्ताय॑ प॒थः कृ॑णुहि प्रा॒चः । ये
दु॒ष्प॒हा॒सो व॒नुषा॑ बृ॒हन्त॑स्ताँस्ते अ॒श्याम॑ पुरु॒कृत्पुरु॑क्षो ॥ ५ ॥

5. *Sa pratnavan-navyase viśvavāra sūktāya pathaḥ
kṛ̥nuhi prācaḥ. Ye duṣṣahāso vanuṣā bṛhanta-
stāṅste aśyāma purukṛt purukṣo.*

O lord of universal acceptance and adoration, open the paths of advancement for the modern celebrant as ever before and let the paths be constant as the ancient ones. O lord of infinite action and munificent giver, let us have those means, methods and weapons which are of high uncounterable calibre over a vast effective area of operation.

ए॒वा पु॒ना॒नो अ॒पः स्व॑र्गा अ॒स्मभ्यं॑ तो॒का तन॑यानि भू॒रि ।
शं नः॑ क्षे॒त्रमु॑रु ज्योतीं॑षि सोम॒ ज्यो॒ङ् नः॑ सू॒र्यं दृ॑शये
रि॒रीहि॑ ॥ ६ ॥

6. *Evā punāno apaḥ svargā asmabhyam tokā
tanayāni bhūri. Śam naḥ kṣetramuru jyotīm̐ṣi
soma jyoṇnaḥ sūryam dṛṣaye rirīhi.*

O Soma, spirit of peace and joy, pure, purifying

and thus adored and consecrated, bless us with the abundance of earth, showers of the skies and illuminations of the highest regions of light, wealth of children and grand children. Give us peace and well being, vast field of action for expansion, and brilliant illuminations of knowledge and wisdom. And give us the vision to see the light of the sun for all time.

Mandala 9/Sukta 92

Pavamana Soma Devata, Kashyapa Maricha Rshi

परि सुवानो हरिरंशुः पवित्रे रथो न सर्जि सनये हियानः ।
आपच्छ्लोकमिन्द्रियं पूयमानः प्रति देवाँ अजुषत
प्रयोभिः ॥ १ ॥

1. *Pari suvāno hariraṁśuḥ pavitre ratho na sarji sanaye hiyānaḥ. Āpacchlokamindriyaṁ pūyamānaḥ prati devāñ ajuṣata prayobhiḥ.*

Invoked and adored for the attainment of fulfilment, inspired and pleased, may the divine destroyer of suffering and frustration, unifying omnipresence of divinity, radiate as joy and bless the soul. Worshipped as pure presence, may the divine Spirit come, acknowledge and receive my song of prayer and exaltation, and bless the noble nature of humanity with food and inspiration for the body and mind, and freedom for the soul.

अच्छा नृचक्षा असरत्पवित्रे नाम दधानः कविरस्य योनौ ।
सीदन्होतेव सदने चमूषूपेममन्त्रषयः सप्त विप्राः ॥ २ ॥

2. *Acchā nṛcakṣā asarat pavitre nāma dadhānaḥ kavirasya yonau. Sīdan hoteva sadane camūṣū-pem-agmann-ṛṣayaḥ sapta viprāḥ.*

Soma, all watchful guardian of humanity and omniscient creator, bearing the divine name and the essential nature of divine bliss, radiates and vibrates with joy in the pure heart core of the soul, abiding there as chief high priest at the head of congregations at yajna, and around him concentrate and join seven seers, that is, five organs of perception, mind and will, and the discriminative intelligence. (That personal yajna of the individual and the joint yajna of society is the essential seat of Soma.)

प्र सु॒मे॒धा गा॒तुवि॒द्वि॒श्वदे॒वः सोमः पुना॒नः स॒द एति॑ नित्यम् ।
भुव॒द्वि॒श्वेषु॑ काव्येषु॑ रन्ता॒ऽनु जना॑न्यतते॒ पञ्च॒ धीरः॑ ॥ ३ ॥

3. *Pra sumedhā gātuvid-viśvadevaḥ somaḥ punānaḥ sada eti nityam. Bhuvad-viśveṣu kāvyeṣu rantā'nu janān yatate pañca dhīraḥ.*

Soma, Spirit of divine intelligence, knowing all ways of the earthly world, universal refulgent generous giver, pure and purifying power, always moves and takes its divine seat in the heart core of the soul and on the yajnic grass of the vedi. Rejoicing in all intellectual and poetic holy meets of the world and, inspiring the constant spirit of steady wisdom and resolution, it joins the five orders of universal humanity and exhorts them together to move forward on the common way to collective progress.

तव॒ त्ये सोम॑ पवमान॒ नि॒ण्ये वि॒श्वे दे॒वास्त्रय॑ एकाद॒शासः॑ ।
द॒श स्व॒धाभिर॑धि॒ सानो॑ अव्ये॒ मृज॑न्ति॒ त्वा नृ॒द्यः स॒प्त
य॒ज्ञीः ॥ ४ ॥

4. *Tava tye soma pavamāna niṇye viśve devāstraya ekādaśāsaḥ. Dāsa svadhābhiradhi sāno avye mrjanti tvā nadyaḥ sapta yahvīḥ.*

O Soma, vibrant omnipresent spirit of life, pure and purifying, all those thirty three divinities of existence, for sure, integrate in the mysterious depth of your presence. Ten pranas, ten subtle and gross elements of nature and seven mighty constant streams of existence at the cosmic and microcosmic levels with their own oblations serve, adore and glorify you on top of the protected and protective world of existence.

तन्न स॒त्यं प॒र्व॒मान॒स्यास्तु॒ यत्र॒ विश्वे॑ का॒रवः॑ स॒न॒सन्त ।
ज्योति॑र्यद॒ह्ने अकृ॑णोदु लो॒कं प्राव॑न्मनुं दस्य॒वे कर्-
भीक॑म् ॥ ५ ॥

5. *Tannu satyaṁ pavamānasyāstu yatra viśve kāravaḥ saṁnasanta. Jyotiryadahne akṛṇodu lokam prāvanmanuṁ dasyave karabhīkam.*

True it is of Soma, pure and purifying, Truth itself of Soma, wherein all basic causes of existence converge, merge and integrate: Soma it is who created the sun and light of knowledge for the day and enlightenment, which protects the man of thought and knowledge, which for the ignorant lost in darkness is but a distant possibility or even a cause for collision.

परि॑ स॒द्यैव॑ पशु॒मान्ति॑ होता॒ राजा॑ न स॒त्यः समि॑तीरि॒यानः॑ ।
सोमः॑ पुना॒नः क॒लशौ॑ अयासीत्सीद॒न्मृ॒गो न म॑हिषो
वने॑षु ॥ ६ ॥

6. *Pari sadmeva paśumānti hotā rājā na satyaḥ samitīriyānaḥ. somas punānaḥ kalaśāñ ayāsit sīdan mṛgo na mahiṣo vaneṣu.*

Like a high priest going to a prosperous and enlightened hall of yajna, and like a real kingly ruler going to the assemblies of state, may Soma, pure and purifying, consecrate the heart and soul of a dedicated devotee and reign there as a mighty lion ruling majestically over the forests.

Mandala 9/Sukta 93

Pavamana Soma Devata, Nodha Gautama Rshi

सा॒क॒मु॒क्षो॑ म॒र्जय॑न्त॒ स्वसा॑रो॒ दश॑ धी॒रस्य॑ धी॒तयो॑ धनु॒त्रिः ।
हरिः॑ प॒र्य॑द्रव॒ज्जाः सूर्य॑स्य॒ द्रोणं॑ न॒नक्षे॑ अ॒त्यो न॒ वा॒जी ॥ १ ॥

1. *Sākamukṣo marjayanta svasāro daśa dhīrasya dhītayo dhanutrīḥ. Hariḥ paryadravajjāḥ sūryasya droṇaṁ nanakṣe atyo na vājī.*

Ten generous, agile, spontaneous and simultaneous sister faculties of the self-controlled, self-established yogi together concentrate, communicate and glorify Hari, Soma spirit of divine joy that eliminates want and suffering, and the Spirit, pervading the vibrations of divinity, the light born of the sun, radiates like a constant wave, reaches and settles in the heart core of the blessed soul, the seat of divinity. (The faculties are faculties of perception, thought and will which normally wander over the world of outside reality but which are controlled, concentrated and inverted in meditation and focussed on the presence of divinity within, and then the presence reveals itself in all its refulgent glory.)

सं मा॒तृभि॑र्न शि॒शु॒र्वाव॑शा॒नो वृषा॑ दध॒न्वे पु॒रु॒वारो॑ अ॒द्भिः ।
म॒र्यो न॒ योषा॑म॒भि नि॑ष्कृ॒तं य॒न्त्सं ग॑च्छ॒ते क॒लश॑ उ॒स्त्रि॒याभिः॑ ॥ २ ॥

2. *Sam mātṛbhirna śisurvāvaśāno vṛṣā dadhanve puruvāro adbhiḥ. Maryo na yoṣāmabhi niṣkṛ-tam yantsam gacchate kalaśa usriyābhiḥ.*

Like a child fulfilled and secure with mother's and grandmother's love, the loving Soma, generous treasure home of universal gifts of life, fulfils the celebrant with showers of pranic energy and, like a lover meeting his lady love, blesses his consecrated heart, and therein vibrates with the dedicated soul with divine radiations of light in thought, word and deed.

उत प्र पिप्य ऊधरघ्न्याया इन्दुधारीभिः सचते सुमेधाः ।
मूर्धानं गावः पर्यसा चमूष्वाभि श्रीणन्ति वसुभिर्न
निकैः ॥ ३ ॥

3. *Uta pra pipya ūdhar-aghnyāyā indurdhārābhiḥ sacate sumedhāḥ. Mūrdhānam gāvaḥ payasā camūṣvabhi śrīṇanti vasubhirna niktaiḥ.*

Soma, spirit of blessed light and omniscient power, essence of self-refulgent beauty, fills the inviolable receptacles of nature with milky nourishment which the man of enlightenment, joining the milky flow, enjoys. The radiations of light, currents of energy and the words of wisdom all shine and elevate the soul in all situations of life with spiritual food as they shower him with the wealth and honours of immaculate order.

स नो देवेभिः पवमान रदेन्दो रयिमृश्विनं वावशानः ।
रथिरायतामुशती पुरन्धिरस्मद्रय गा दावने वसूनाम् ॥ ४ ॥

4. *Sa no devebhiḥ pavamāna radendo rayim-aśvinam vāvaśānaḥ. Rathirāyatāmuśatī puran-dhirasmadryagā dāvane vasūnām.*

Lord of light and love, refulgent and illuminative, pure, purifying and vibrating with the divinities of nature and humanity, loving and commanding dynamic wealth and virtues of existence, give us the wealth and virtues of the world and open the paths of fast, penetrative, brilliant and all sustaining intelligence and will so that we may achieve the gifts of wealth, honour and excellence without delay or procrastination.

नू नो रयिमुप मास्व नृवन्तं पुनानो वाताप्यं विश्वश्चन्द्रम् ।
प्र वन्दितुरिन्दो तार्यायुः प्रातर्मक्षू धियावसुर्जगम्यात् ॥ ५ ॥

5. *Nū no rayimupa māsva nṛvantam punāno vātāpyam viśvaścandram. Pra vanditurindo tāryāyuh prātarmakṣū dhiyāvasur-jagāmyāt.*

Indu, divine spirit of beauty, brilliance and benevolence, pure and purifying presence, give us the wealth and power of leading lights and noble progeny worthy of the brave, blest with universal beauty and grace flowing in at the spiral speed of winds. O Spirit of life, bless the celebrant with good health and long age, and in the morning may the divine light and spirit of intelligence and will radiate to us.

Mandala 9/Sukta 94

Pavamana Soma Devata, Kanva Ghaura Rshi

अधि यदस्मिन्वाजिनीव शुभः स्पर्धन्ते धियः सूर्ये न विशः ।
अपो वृणानः पवते कवीयन्व्रजं न पशुवर्धनाय मन्म ॥ १ ॥

1. *Adhi yadasmin vājinīva śubhaḥ spardhante dhiyaḥ sūrye na viśaḥ. Apo vṛṇānaḥ pavate kavīyan vrajam na paśuvardhanāya manma.*

As people exert themselves for the achievement of light and brilliance and when their mind, thoughts and higher intelligence concentrate on this Soma, divine spirit of peace and inspiring brilliance, for illumination, then the Soma spirit, choosing, loving and enlightening the intelligence, thought and creativity of the devotee, radiates into the mind and spirit of the devotee for the augmentation and elevation of the thought, imagination and sensibility of the celebrant.

द्विता व्यूर्ण्वन्नमृतस्य धाम स्वरिदे भुवनानि प्रथन्त । धियः
पिन्वानाः स्वसरे न गाव ऋतायन्तीरभि वावश्च इन्दुम् ॥ २ ॥

2. *Dvitā vyūrṇvannamṛtasya dhāma svarvide bhuvanāni prathanta. Dhiyaḥ pinvānāḥ svasare na gāva ṛtāyantīrabhi vāvaśra indum.*

For the man of divine vision the worlds of existence extend revealing the twofold, physical and spiritual, grandeur of the treasure-hold of immortal Soma. Like cows lowing in their own stall, the songs of divine Veda, inspiring and expanding in their own abode of the mind and nature, resound and celebrate the refulgent Indu, Soma, divine spirit of beauty, peace, power and bliss.

परि यत्कविः काव्या भरते शूरो न रथो भुवनानि विश्वा ।
देवेषु यशो मर्तीय भूषन्दक्षाय रायः पुरुभूषु नव्यः ॥ ३ ॥

3. *Pari yat kaviḥ kāvyā bharate śūro na ratho bhuvanāni viśvā. Deveṣu yaśo martāya bhūṣan dākṣāya rāyaḥ purubhūṣu navyaḥ.*

Soma, omniscient poetic spirit of the universe, which holds and brings us all celebrated beauties of the

world and, as the omnipotent hero and master of the universal chariot, bears and sustains all regions of the universe, is the living glory in all divinities, magnificence for mortal humanity, wealth for the expert artist and ever new life in all forms of existence.

श्रिये जातः श्रिय आ निरियाय श्रियं वयो जरितृभ्यो
दधाति । श्रियं वसाना अमृतत्वमायन्भवन्ति सत्या
समिथा मितद्रौ ॥ ४ ॥

4. *Śriye jātaḥ śriya ā niriyāya śriyam vayo jaritr-
bhyo dadhāti. Śriyam vasānā amṛtatvamāyan
bhavanti satyā samithā mitadrau.*

Soma manifests in glory for the grace and magnificence of the world, moves simultaneously, omnipresent, for glory and bears beauty and grace, health and age for the celebrants. The yajakas wearing vestments of immortality, with their oblations into the fire of measured law and movement, join together in truth and achieve their immortal meaning and purpose in the battle of life.

इषमूर्जमभ्यर्षाश्वं गामुरु ज्योतिः कृणुहि मत्सि देवान् ।
विश्वानि हि सुषहा तानि तुभ्यं पवमान् बाधसे सोम
शत्रून् ॥ ५ ॥

5. *Iṣam-ūrjam-abhyarṣāśvaṁ gāmuru jyotiḥ kṛṇuhi
matsi devān. Viśvāni hi suṣahā tāni tubhyam
pavamāna bādhasē soma śatrūn.*

O Soma, spirit of divine peace and power, move and bring us food, energy and excellence, move and bring movement and progress, lands, cows and light of knowledge. Make these expansive and rising. Give joy

and fulfilment to the noble sages, scholars and generous people. You are the power and courage of forbearance. O pure and purifying power, we pray and ask for these of you. You prevent and cast off the enemies and negative forces of life.

Mandala 9/Sukta 95

Pavamana Soma Devata, Praskanva Kanva Rshi

कनिक्रन्ति हरिरा सृज्यमानः सीदन्वनस्य जठरे पुनानः ।
नृभिर्यतः कृणुते निर्णिजं गा अतो मतीर्जनयत स्व-
धाभिः ॥ १ ॥

1. *Kanikranti harirā sṛjyamānaḥ sīdan vanasya jathare punānaḥ. Nṛbhiryataḥ kṛṇute nirṇijam gā ato matīrjanayata svadhābhiḥ.*

Soma, divine spirit blithe and blissful, saviour and sustainer, invoked in meditation, abiding in the heart core of the soul, pure and purifying, vibrates loud and bold. Served and adored and celebrated by devotees, it renders the senses, mind and intelligence pure and immaculate and then it gives rise to spontaneous songs of praise offered with complete surrender and self-sacrifice.

हरिः सृजानः पथ्यामृतस्येयति वाचमरितेव नावम् ।
देवो देवानां गुह्यानि नामाऽऽविष्कृणोति बर्हिषि
प्रवाचे ॥ २ ॥

2. *Hariḥ sṛjānaḥ pathyāmṛtasyeyarti vācamariteva nāvam. Devo devānām guhyāni nāmā'viṣkṛṇoti barhiṣi pravāce.*

Soma, saviour and sustainer of life, invoked and

self-manifested, reveals and proclaims aloud the divine voice of the path to eternal truth guiding listeners to the shores of Infinity like a pilot rowing man to the sea shore. That same spirit, further, reveals the names, definitions, secrets and mysteries of existences in the meditative yajnic mind for expression and communication on the vedi.

अ॒पामि॒वेदूर्म॑यस्तर्तु॒राणाः॑ प्र म॒नीषा ई॒रते॑ सोम॒मच्छ॑ ।
न॒मस्य॑न्तीरु॒पं च॒ यन्ति॑ सं चाऽऽ च॑ वि॒शन्त्यु॑श॒तीरु॒-
शन्त॑म् ॥ ३ ॥

3. *Apāmivedūrmayastarturāṇāḥ pra manīṣā īrate somamaccha. Namasyantīrupa ca yanti saṁ cā''ca viśantyuśatīr-uśantam.*

Like waves of the sea pressing onward with force and speed, the songs of adoration rise and radiate with love to Soma. Expressive of ardent love, faith and reverence, they reach and join the divine presence which too is equally ardent and anxious to receive them.

तं म॒र्म॒जानं॑ म॒हिषं॑ न साना॒व॒ंशुं दु॑हन्त्यु॒क्षणं॑ गि॒रि॒ष्ठाम् ।
तं वा॒व॒शा॒नं म॒तयः॑ सचन्ते त्रि॒तो बि॑भर्ति॒ वरु॑णं स॒मुद्रे॑ ॥ ४ ॥

4. *Taṁ marmjānaṁ mahiṣaṁ na sānāvāṁśuṁ duhantyuḥṣaṇaṁ giriṣṭhām. Taṁ vāvaśānaṁ matayaḥ sacante trito bibharti varuṇaṁ samudre.*

That Soma spirit of existence, adored and exalted by devotees like the supreme presence on top of existence, subtlest and self-refulgent, virile and generous, abiding over clouds and mountains and reflected in divine voices, that same loving and beloved

spirited and divinity, leading lights of humanity adore, join and milk forth for the nectar of life. The Spirit of three worlds over three times bears and sustains the law, justice and Dharma in space.

इष्यन्वाचमुपवक्तेव होतुः पुनान इन्दो वि ष्या मनीषाम् ।
इन्द्रश्च यत्क्षयथः सौभगाय सुवीर्यस्य पतयः स्याम ॥ ५ ॥

5. *Iṣyan vācam-upavakteva hotuḥ punāna indo vi ṣyā manīṣām. Indraśca yat kṣayathaḥ saubha-gāya suvīryasya patayaḥ syāma.*

Indu, spirit of peace, light and life of the world, lover of songs of adoration, pure and purifying, we pray you and Indra, omnipotent ruler, like prompter of the priest, abiding both together, give us the vision and wisdom of divinity for our good so that we may be masters of that courage, endurance and fighting force which is worthy of the brave.

Mandala 9/Sukta 96

Pavamana Soma Devata, Pratardana Daivodasi Rshi

प्र सेनानीः शूरो अग्रे रथानां गव्यत्रैति हर्षते अस्य सेना ।
भद्रान्कृण्वन्निन्द्रहवान्त्सखिभ्य आ सोमो वस्त्रा रभसानि
दत्ते ॥ १ ॥

1. *Pra senānīḥ śūro agre rathānām gavyanneti harṣate asya senā. Bhadrān kṛṇvann-indra-havānt-sakhibhya ā somo vastrā rabhasāni datte.*

Soma, heroic brave leader, warrior and commander, marches at the head of chariots, ardently ambitious for positive gains for the commonalty, his army follows with joyous enthusiasm. Thus nobly

fulfilling the divine call of Indra for the advancement and excellence of the friends of humanity, Soma takes on the robe and role of peace and protection and the arms for the defence of humanity.

समस्य हरिं हरयो मृजन्त्यश्वहयैरनिशितं नमोभिः ।

आ तिष्ठति रथमिन्द्रस्य सखा विद्वाँ एना सुमतिं यात्यच्छ ॥ २ ॥

2. *Samasya harim harayo mrjantyaśvahayairaniṣitaṁ namobhiḥ. Ā tiṣṭhati ratham-indrasya sakhā vidvāṁ enā sumatiṁ yātyaccha.*

Active and self-sacrificing people of society with fast driving forces and incessant inputs of men, materials and committed loyalties empower the chariot of this leader of humanity. Also, the ruling Indra's friend, a sagely scholar, comes up and joins the chariot, and with him Soma goes forward well with proper understanding, principles and policies.

स नो देव देवताते पवस्व महे सोम प्सरस इन्द्रपानः ।

कृण्वन्नपो वर्षयन्द्यामुतेमामुरोरा नो वरिवस्या पुनानः ॥ ३ ॥

3. *Sa no deva devatāte pavasva mahe soma psa-rasa indrapānaḥ. Kṛṇvannapo varṣayan dyām-utemām-urorā no varivasyā punānaḥ.*

O divine Soma, you are the protector of the honour and excellence of humanity, indeed of the very soul of life. Come and bless our great and beautiful social yajna in honour of divinities, initiating, stimulating and exciting noble thoughts and actions, blessing this earth from heaven and the vast spaces with showers of divine favours of grace, purifying us and giving us fulfilment of our highest order of desire and

ambition.

अजीतयेऽ हतये पवस्व स्वस्तये सर्वतातये बृहते । तदुशन्ति
विश्वं इमे सखायस्तदहं वंश्मि पवमान सोम ॥ ४ ॥

4. *Ajītaye'hataye pavasva svastaye sarvatātaye
br̥hate. Taduśanti viśva ime sakhāyas-tadaham
vaśmi pavamāna soma.*

O pure and purifying Soma, peace and power of divinity, come, purify and strengthen us against slavery and injury to our honour and excellence, come for our well being and universal welfare of high order. That gift of honour, freedom and welfare, all these friendly communities of the world love and pray for, that same I love, and that we all pray and strive for.

सोमः पवते जनिता मतीनां जनिता दिवो जनिता पृथिव्याः ।
जनिताग्नेर्जनिता सूर्यस्य जनितेन्द्रस्य जनितो विष्णोः ॥ ५ ॥

5. *Somah pavate janitā matīnāṃ janitā divo janitā
pr̥thivyāḥ. Janitāgnerjanitā sūryasya janitendra-
sya janitota viṣṇoḥ.*

Soma, spirit of divine peace, power and generous creativity, flows and purifies universally. It is generator of heavens, maker of the earth and creator of the nobilities of sagely wisdom, generator of fire, maker of the stars, manifester of its own omnipotence, and manifester of the omnipresence of its own self in expansive space.

ब्रह्मा देवानां पदवीः कवीनामृषिर्विप्राणां महिषो मृगाणाम् ।
श्येनो गृध्राणां स्वधितिर्वनानां सोमः पवित्रमत्येति
रेभन् ॥ ६ ॥

6. *Brahmā devānām padavīḥ kavīnāmṛṣirviprāṇām mahiṣo mṛgāṇām. Śyeno gṛdhrāṇām svadhī-tirvanānām somaḥ pavitramatyeti rebhan.*

The Soma Spirit is Brahma, supreme over divinities, highest of the poets, divine seer among the wise, lion among the strongest animals, eagle among the birds of power, sword among the killers and, roaring and thundering, it goes forward, excels all others, and blesses the pure heart core of the soul.

प्रावीविपद्वाच ऊर्मि न सिन्धुर्गिरिः सोमः पवमानो मनीषाः ।
अन्तः पश्यन्वृजनेमावराण्या तिष्ठति वृषभो गोषु
जानन् ॥ ७ ॥

7. *Prāvīvipadvāca ūrmiṁ na sindhur-giraḥ somaḥ pavamāno manīṣāḥ. Antaḥ paśyan vṛjanemā-varā-nyā tiṣṭhati vṛṣabho goṣu jānan.*

Soma stirs and inspires the flow of thought into speech as the sea stirs and rolls the waves of the flood. Pure and purifying, it inspires imagination, poetry and adoration. Pervading all within and watching, it abides in the closest intimacies of all yajna within and without and, potent as it is, knowing every thing, it energises all organs of thought and sense.

स मत्सरः पृत्सु वन्वन्नवातः सहस्ररेता अभि वाजमर्ष ।
इन्द्रायेन्द्रो पवमानो मनीष्यं शोरूमिमीरय गा इषण-
यन् ॥ ८ ॥

8. *Sa matsaraḥ pṛtsu vanvannavātaḥ sahasraretā abhi vājamarṣa. Indrāyendo pavamāno manī-ṣyaṁśorūrmimīraya gā iṣaṇyan.*

Soma is inspiration, excitement and ecstasy. Itself unmoved, it destroys negativities in the yajnic battles of life. Power and generative vigour of a thousand sort, pray move and energise all power, energy and enthusiasm of life. Pure and purifying, O spirit of beauty, peace and power, thinker and imaginative creator, inspiring and energising all senses and imagination, pray let the waves of ecstasy roll and flow for Indra, spirit, honour and excellence of life for humanity.

परि प्रियः कलशे देववात इन्द्राय सोमो रण्यो मदाय ।
सहस्रधारः शतवाज इन्दुर्वाजी न सप्तिः समना
जिगाति ॥ ९ ॥

9. *Pari priyaḥ kalaśe devavāta indrāya somo raṇyo madāya. Sahasradhāraḥ śatavāja indurvājī na saptiḥ samanā jigāti.*

Soma, spirit of peace, beauty and joy, dearest favourite of all, inspirer and worshipped of divinities and nobilities, beatific shower of joy in a thousand streams, commanding a hundred forms and orders of energy and power, all bliss at heart, radiates like the spirit of energy itself, moves, vibrates and blesses the pure heart core of the soul for its joy, honour and excellence.

स पूर्वो वसुविज्जायमानो मृजानो अप्सु दुदुहानो अद्रौ ।
अभिश्स्तपा भुवनस्य राजा विदधातुं ब्रह्मणे पूय-
मानः ॥ १० ॥

10. *Sa pūrvyo vasuvijjāyamāno mṛjāno apsu dudu-
hāno adrau. Abhiśastipā bhuvanasya rājā vida-
dgātum brahmaṇe pūyamānaḥ.*

Soma, eternal spirit, master sustainer of the world and its wealth, universally manifestive, adored and exalted, distilled in the cloud and envisioned in thought and action, protector from evil and calumny, ruler and sustainer of the universe, knower and revealer of the paths to divinity is realised in purity and illumined in spiritual yajna of meditation for the attainment of the vision of eternity.

त्वया हि नः पितरः सोम पूर्वे कर्माणि चक्रुः पवमान धीराः ।
वन्वन्नवातः परिधीरपोर्णु वीरेभिरश्वैर्मघवा भवानः ॥ ११ ॥

11. *Tvayā hi naḥ pitarah soma pūrve karmāṇi ca-kruḥ pavamāna dhīrāḥ. Vanvann-avātaḥ pari-dhīṇrapoṇu vīrebhir-aśvairmaghavā bhavā naḥ.*

O Soma, pure and purifying spirit of the world, it is only by your grace that our forefathers of yore all time performed their acts of Dharma in life. Unhurt, unmoved and unchallenged, pray open up all inhibiting limitations and raise us to honour, excellence and glory with brave heroes and dynamic forces of progress and achievement.

यथापवथा मनवे वयोधा अमित्रहा वरिवोविद्धविष्मान् ।
एवा पवस्व द्रविणं दधान इन्द्रे सं तिष्ठ जनयायुधानि ॥ १२ ॥

12. *Yathāpavathā manave vayodhā amitrahā varivoviddhaviṣmān. Evā pavasva draviṇaṁ dadhāna indre saṁ tiṣṭha janayāyudhāni.*

As ever before for all time immemorial you vibrate, flow and purify humanity for their good, bearing good health and happy age, destroying negativities and enmities, knowing the wealth we need and bearing the

wealth unbounded with honour and excellences of life and holy fragrances of the yajna of living, so now too, pray, vibrate, flow and purify, bearing wealth, honour and excellence, vest in the spirit of humanity and in human glory, and create the weapons of defence against the onslaughts of conflict and contradictions.

पवस्व सोम मधुमाँ ऋतावाऽपो वसानो अधि सानो अव्ये ।
अव द्रोणानि घृतवान्ति सीद मदिन्तमो मत्सर इन्द्र-
पानः ॥ १३ ॥

13. *Pavasva soma madhumāñ ṛtāvāpo'vasāno adhi sāno avye. Ava droṇāni ghṛtavānti sīda madinta-mo matsara indrapānaḥ.*

Flow, purify and bless, O Soma, rich in the honey sweets of life, high priest of cosmic yajna, reflecting in the cosmic processes of evolution on top of protective nature. Flow and abide in the depth of holy hearts deep in love and faith divine, O spirit most exhilarating, ecstatic and infinite source of fulfilment for Indra, potent vibrant soul, lover of divine glory.

वृष्टिं दिवः शतधारः पवस्व सहस्रसा वाजयुर्देववीतौ । सं
सिन्धुभिः कलशे वावशानः समुस्त्रियाभिः प्रतिरन्न
आयुः ॥ १४ ॥

14. *Vṛṣṭim divaḥ śatadhāraḥ pavasva sahasrasā vājayur-devavītau. Saṁ sindhubhiḥ kalaśe vāvaśānaḥ samusriyābhiḥ pratiran na āyuh.*

O lord of thousandfold speed, power and victory, harbinger of a hundred showers of bliss, bring us showers of heavenly light for our yajnic worship of divinity. Loving and abiding in the holy hearts of

celebrants, let streams of good health and joyous age flow to us with infinite oceans of love and bliss and showers of the light of knowledge.

एष स्य सोमो मतिभिः पुनानोऽत्यो न वाजी तर्तीदरातीः ।
पयो न दुग्धमदितेरिषिरमुर्विव गातुः सुयमो न वोळ्हा ॥ १५ ॥

15. *Eṣa sya somo matibhiḥ punāno'tyo na vājī taratī-darātīḥ. Payo na dugdham-aditer-iṣiram-urviva gātuḥ suyamo na volhā.*

This, the lord Soma, celebrated and exalted by devotees and wise sages, overcomes contradictions and negativities like a victor war horse trampling the enemies. It is delicious like the milk of the inviolable cow, sure guide like a wide path on earth, and unfailing carrier and saviour like a trained courser for the destination.

स्वायुधः स्रोतृभिः पूयमानोऽभ्यर्ष गुह्यं चारु नाम । अभि
वाजं सप्तिरिव श्रवस्याऽभि वायुमभि गा देव सोम ॥ १६ ॥

16. *Svāyudhaḥ sotrbhiḥ pūyamāno'bhyarṣa guhyaṁ cāru nāma. Abhi vājaṁ saptiriva śravasyā'bhi vāyumabhi gā deva soma.*

Wielding powers of law and justice, exalted by lovers and celebrants, O Name and Word beatific, come and bless the secret cave of the heart. O Soma, like an instant power of transportive ecstasy, take us to the strength and speed of success and fulfilment, lead us to honour and fame of excellence, take us to the vibrancy of the winds and, O lord of light and generosity, give us illuminative knowledge and perceptive and discriminative intelligence.

शिशुं जज्ञानं हर्षतं मृजन्ति शुम्भन्ति वह्निं मरुतो गणेन ।
 कविर्गीर्भिः काव्येना कविः सन्त्सोमः पवित्रमत्येति
 रेभन् ॥ १७ ॥

17. *Śiśum jajñānam haryatam mṛjanti śumbhanti
 vahniṁ maruto gaṇena. Kavir-gīrbhiḥ kāvyenā
 kaviḥ sant-somah pavitram-atyeti rebhan.*

Dedicated celebrants perceive the presence beatific, manifested and expansive in the experience of nature around, cleanse it like a new born baby, discover and distil it in the spirit and adore it in song. As winds in storm raise a spark to blazing fire, bands of admirers celebrate it in its native glory. Omnipresent all-watching sagely divine, exalted to its omniscience and omnipotence in human consciousness by the music of the poetic voice, Soma, divine presence, radiates into the pure human heart loud and bold and transcends the soul to infinite space.

ऋषिमना य ऋषिकृत्स्वर्षाः सहस्रणीथः पद्वीः कवीनाम् ।
 तृतीयं धाम महिषः सिषासन्त्सोमो विराजमनु राजति
 ष्टप् ॥ १८ ॥

18. *Ṛṣimanā ya ṛṣikṛt svarṣāḥ sahasraṇīthaḥ pada-
 vīḥ kavīnām. Tṛtīyaṁ dhāma mahiṣaḥ siṣāsant-
 somo virājamanu rājati ṣṭup.*

Soma is the presence that is the universal seer and poetic creator, maker of poets, exalted by sages, shower streams of bliss, adored a thousand ways for infinite power and glory, ultimate love and desire of poets, awful refulgence radiating to the third blazing space beyond the earthly and paradisal regions of life, the presence that rules and illuminates the heart and

soul beyond the state of existential involvement, the one loving, blessing, beatific ultimate object of adoration and worship.

च॒मूष॒च्छये॒नः श॑कु॒नो वि॒भृत्वा॑ गोवि॒न्दुर्द्र॑प्स आयु॑धानि
बिभ्र॑त् । अ॒पामूर्मि॑ सच॒मानः॑ समु॒द्रं तु॒रीयं॑ धाम॑ महि॒षो
विव॑क्ति ॥ १९ ॥

19. *Camūṣacchyenaḥ śakuno vibhṛtvā govindurdrapsa āyudhāni bibhrat. Apāmūrmiṁ sacamānaḥ samudraṁ turīyaṁ dhāma mahiṣo vivakti.*

Pervading every form of life and nature, adorable supreme Soma presence of divinity, abiding with stars and planets in motion, bearing infinite powers, vibrating with the waves of nature's dynamics, vesting the cosmic structure, transcends to the fourth state of absolute bliss. Only the mighty sage speaks of the presence beyond speech.

म॒र्यो न शु॒भ्रस्त॒न्वं मृ॒जानो॑ऽत्यो न सृ॒त्वा स॒नये॑ ध॒नाना॑म् ।
वृ॒षेव॑ यू॒था परि॑ को॒शम॑र्ष॒न्कनि॑क्रद॒च्चम्वो॑ऽऽरा वि॒वेश ॥ २० ॥

20. *Maryo na śubhrastanvaṁ mṛjāno'tyo na sṛtvā sanaye dhanānām. Vṛṣeva yūthā pari kośamarṣan kanikradaccamvorā viveṣa.*

Radiant and adorable Soma wearing the manifestive cosmic form like the mortal human wearing the body form, moving fast like radiations of light for the realisation of world's wealth by pervading, vibrating like a mighty power across the cosmic structure as a virile leader, fills the skies between earth and heaven and abides there proclaiming its presence loud and bold.

पवस्वेन्दो पवमानो महोभिः कनिक्रदत्परि वाराण्यर्ष ।
क्रीळञ्चम्वोऽरे विश पूयमान इन्द्रं ते रसो मदिरा ममत्तु ॥ २१ ॥

21. *Pavasvendo pavamāno mahobhiḥ kanikradat pari vārāṇyarṣa. Krīḷañcamvorā viśa pūyamāna indram te raso madiro mamattu.*

O spirit of light divine, beauty and peace, flow, pure and purifying, adored and exalted by great souls, radiate bright and bold and self-proclaimed, and seep into the heart core of chosen souls. Come playing over and between heaven and earth, enter pure and exalted, and may your exalting spirit of ecstasy exhilarate and exalt the soul and its glory in the world of existence.

प्रास्य धारा बृहतीरसृग्रन्नक्तो गोभिः कलशां आ विवेश ।
सामं कृण्वन्त्सामन्यो विपश्चित्क्रन्दन्नेत्यभि सख्युर्न
जामिम् ॥ २२ ॥

22. *Prāsya dhārā bṛhatīr-asṛgrannakto gobhiḥ kalaśāṅ ā viveśa. Sāma kṛṇvant-sāmanyō vipaścīt krandann-etyabhi sakhyurna jāmim.*

The streams of this Soma joy flow vaulting full, and the spirit adorned by songs of celebration seeps into the heart core of chosen souls. Thus does Soma, creating peace, supreme peace itself, cosmic intelligence omniscient, goes forward with humanity proclaiming its presence and loving like a twin brother and sister.

अपघ्नन्नेषि पवमान शत्रून्प्रियां न जारो अभिगीत इन्दुः ।
सीदन्वनेषु शकुनो न पत्वा सोमः पुनानः कलशेषु सत्ता ॥ २३ ॥

23. *Apaghnanneṣi pavamāna śatrūn priyāṁ na jāro abhigīta induḥ. Sīdan vaneṣu śakuno na patvā somaḥ punānaḥ kalaśeṣu sattā.*

O spirit pure and purifying, you go forward bright and blissful, loving life, casting off and destroying enemy forces of negation and contradiction against life, moving like a lover cleansed by fire to meet his lady love, sitting in the hearts of lovers and admirers, flying like the eagle bird to its nest, and pure, exalted and edifying, abiding in the heart core of the celebrants.

आ ते रुचः पवमानस्य सोम योषेव यन्ति सुदुघाः सुधाराः ।
हरिरानीतः पुरुवारो अप्सवचिक्रदत्कलशे देवयूनाम् ॥ २४ ॥

24. *Ā te rucaḥ pavamānasya soma yoṣeva yanti sudughāḥ sudhārāḥ. Harirānītaḥ puruvāro apsva-cikradat kalaśe devayūnām.*

The rays of your light and glory, O Soma, spirit pure, purifying and radiating, replete with life energy streaming forth, rain in showers like the love of a youthful mother. The divine spirit, destroyer of want and suffering, love and choice of all humanity, manifests bright and beautiful in the dynamics of nature and in the heart and actions of the lovers of divinity.

Mandala 9/Sukta 97

Pavamana Soma Devata, Vasishtha Maitravaruni (1-3), Indrapramati Vasishtha (4-6), Vrshagana Vasishtha (7-9), Manyu Vasishtha (10-12), Upamanyu Vasishtha (13-15), Vyaghrapada Vasishtha (16-18), Shakti Vasishtha (19-21), Karnashrut Vasishtha (22-24), Mrlika Vasishtha (25-27), Vasukra Vasishtha (28-30), Parashara Shaktya (31-44), Kutsa Angirasa (45-58) Rshis

अस्य प्रेषा हेमनां पूयमानो देवो देवेभिः समपृक्त रसम् ।
सुतः प्रवित्रं पर्येति रेभन्मितेव सद्यः पशुमान्ति होती ॥ १ ॥

1. *Asya preṣā hemanā pūyamāno devo devebhiḥ samaprṛta rasam. Sutaḥ pavitraṁ paryeti rebhan miteva sadma paśumānti hotā.*

Divine Soma, moved and energised by the surge of golden impulse, joins its potency with the senses and mind, and thus seasoned and empowered, vibrant with vitality, it moves to the holiness of the heart like a sanative, or as a priest going to a yajnic enclosure, seat and anchor of sensitive visionary powers of humanity.

भ॒द्रा वस्त्रा॑ स॒म॒न्या॒३ वसा॑नो म॒हान्क्वि॒र्नि॒वच॑नानि शंसन् ।
आ व॑च्यस्व च॒म्बोः॑ पू॒यमा॑नो विचक्ष॒णो जा॑गृ॒विर्दे॒व-
वी॒तौ ॥ २ ॥

2. *Bhadrā vastrā samanyā vasāno mahān kavirni-vacanāni śaṁsan. Ā vacyasva camvoḥ pūya-māno vicakṣaṇo jāgrvir-devavītau.*

O holy Soma power, pure, purified and purifying, wearing vestments of a fighting force, great and creative, expressive loud and bold, come, expand and resound between heaven and earth over all things material and spiritual, ever watchful, ever awake, in the service of divinities in yajna.

समु॑ प्रि॒यो मृ॑ज्यते सा॒नो अव्ये॑ य॒शस्त॑रो य॒शसां॑ क्षे॒तौ अ॒स्मे ।
अ॒भि स्वर॑ धन्वा॒ पू॒यमा॑नो यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॒
नः ॥ ३ ॥

3. *Samu priyo mṛjyate sāno avye yaśastaro yaśa-sān kṣaito asme. Abhi svara dhanvā pūyamāno yūyaṁ pāta svastibhiḥ sadā naḥ.*

O Soma spirit of power and poetic creativity,

exalted on top of protection, defence and advancement, honoured of the honourable, of the earth earthy for our sake, shine and resound across the spaces. O divinities, pray protect and promote us with all round well being and good fortune for all time.

प्र गायताभ्यर्चाम देवान्तसोमं हिनोत महते धनाय । स्वादुः
पवाते अति वारमव्यमा सीदाति कलशं देवयुर्नः ॥ ४ ॥

4. *Pra gāyatābhyarcāma devāntsomaṁ hinota mahate dhanāya. Svāduḥ pavāte ati vāramavya-mā sīdāti kalaśaṁ devayurnaḥ.*

Sing and celebrate, let us honour the divinities and exhort Soma for great victory and achievement of wealth, honour and excellence. Sweet and lovable, Soma rises to the protective position of choice and, loving the divinities, it abides in the right position at the centre.

इन्दुर्देवानामुप सख्यमायन्त्सहस्रधारः पवते मदाय ।
नृभिः स्तवानो अनु धाम पूर्वमगन्निद्रं महते सौभगाय ॥ ५ ॥

5. *Indurdevānāmupa sakhyamāyant-sahasradhā-rah pavate madāya. Nṛbhiḥ stavāno anu dhāma pūrvam-agann-indraṁ mahate saubhagāya.*

Indu, Soma spirit of light and life, coming close to friendship of the divinities, purifies and flows in a thousand streams for the joy of humanity. Adored by leading lights, it rises to the top of honour and glory in keeping with its position and reaches Indra, the ruling soul, for the great good fortune of society.

स्तोत्रे राये हरिरिर्षा पुनान इन्द्रं मदौ गच्छतु ते भराय । देवैर्यीहि
स्रश्नं राधो अच्छा यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

6. *Stotre rāye harirarṣā punāna indram mado gacchatu te bharāya. Devairyāhi saratham rādho acchā yūyam pāta svastibhiḥ sadā naḥ.*

O Hari, Soma spirit destroyer of suffering, flow pure and purifying for the achievement of wealth, honour and excellence when songs are sung and yajna is performed. O Soma, may your vigour and ecstasy flow to Indra, the ruling soul, for the sake of victory and human glory. May your power and potential come well with the light and vigour of divinities by the chariot of glory and may all the divinities protect and promote us with all round well being and good fortune for all time.

प्र काव्यमुशनेव ब्रुवाणो देवो देवानां जनिमा विवक्ति ।
महिव्रतः शुचिबन्धुः पावकः पदा वराहो अभ्येति
रेभन् ॥ ७ ॥

7. *Pra kāvyamuśaneva bruvāṇo devo devānām janimā vivakti. Mahivrataḥ śucibandhuḥ pāvakah padā varāho abhyeti rebhan.*

The brilliant poet, singing like an inspired fiery power divine, reveals the origin of nature's divinities and the rise of human brilliancies. Great is his commitment, inviolable his discipline, bonded is he with purity as a brother, having chosen light of the sun and shower of clouds for his element, and he goes forward proclaiming the message of his vision by the paths of piety.

प्र हंसासस्तृपलं मन्युमच्छमादस्तं वृषगणा अयासुः ।
आङ्गूष्यं पर्वमानं सखायो दुर्मर्षं साकं प्र वदन्ति
वाणम् ॥ ८ ॥

8. *Pra haṁsāsas-tṛpalaṁ manyum-acchāmāḍ-astarṁ
vr̥ṣagaṇā ayāsuḥ. Āṅgūṣyaṁ pavamānaṁ
sakhāyo durmarṣaṁ sākāṁ pra vadanti vāṇam.*

Like hansa birds of discriminative taste by instinct, judicious poets and scholars spontaneously come home to passion and ardour of thought and imagination free from fear and violence and, together in unison as a band of friends, generous and mighty of power and understanding, sing and celebrate the adorable, pure and purifying unforgettable Soma source of beauty, music and poetry.

स रंहत उरुगायस्य जूतिं वृथा क्रीळन्तं मिमते न गावः ।

परीणसं कृणुते तिग्मशृङ्गो दिवा हरिर्ददृशे नक्तमृजः ॥ ९ ॥

9. *Sa raṁhata urugāyasya jūtiṁ vr̥thā krīḷantaṁ
mimate na gāvaḥ. Parīṇasaṁ kṛṇute tigmaśṛṅgo
divā harirdadr̥ṣe naktamṛjraḥ.*

That Soma source of beauty, music and poetry is ever dynamic spontaneously playing the sportive game. The power, force and velocity of that presence, the mind and senses do not comprehend. The spirit of ultimate penetrative and pervasive power reflects infinite possibilities, the beatific saviour manifests its omnipotence day and night.

इन्दुर्वाजी पवते गोन्योघा इन्द्रे सोमः सह इन्वन्मदाय ।

हन्ति रक्षो बाधते पर्यरातीर्वरिवः कृण्वन्वृजनस्य
राजी ॥ १० ॥

10. *Indurvājī pavate gonyoghā indre somaḥ saha
invan madāya. Hanti rakṣo bād̥hate paryarātīr-
varivaḥ kṛṇvan vr̥janasya rājā.*

Indu, brilliant Soma, energetic and victorious, pure and purifying, vibrant and dynamic, creating strength, patience and endurance for the soul's joy, is ever on the move. It destroys evil, prevents negativities and opposition and casts them far off, and, giving wealth, honour and excellence of the best order of our choice, rules as the brilliant creator, controller and dispenser of strength, courage, power and life saving vitality in existence.

अधु धारया मध्वा पृचानस्तिरो रोम पवते अद्रिदुग्धः ।
इन्दुरिन्द्रस्य सुख्यं जुषाणो देवो देवस्य मत्सरो मदाय ॥ ११ ॥

11. *Adha dhārayā madhvā pṛcānastiro roma pavate adridugdhaḥ. Indurindrasya sakhyam juṣāṇo devo devasya matsaro madāya.*

And by streams of honey shower, joining spiritual awareness, overflowing the heart cave, Soma, distilled from the adamant practice of meditative self-control, flows pure, purifying, wholly fulfilling. The brilliant divine spirit of joy cherishing friendly communion with Indra, the Soul, is the ecstasy meant for the joyous fulfilment of the soul.

अभि प्रियाणि पवते पुनानो देवो देवान्स्वेन रसेन पृञ्चन् ।
इन्दुर्धर्मीण्यृतुथा वसानो दश क्षिपो अव्यत् सानो
अव्यै ॥ १२ ॥

12. *Abhi priyāṇi pavate punāno devo devāntsvēna rasena pṛñcan. Indur-dharmāṇyṛtuthā vasāno daśa kṣipo avyata sāno avye.*

To all dear loving ones flows divine and brilliant Soma, pure, purifying and fulfilling the noble sages with

its nectar of ecstasy. May the brilliant joyous divinity, pervading and shining with virtues according to time and season, purify and fulfill us on top of this protective world of ten senses, ten pranas and ten gross and subtle elements.

वृषा शोणो अभिकनिक्रद्ग्रा नदयन्नेति पृथिवीमुत द्याम् ।
इन्द्रस्येव वग्नुरा शृण्व आजौ प्रचेतयन्नर्षति वाचमे-
माम् ॥ १३ ॥

13. *Vṛṣā śoṇo abhikanikradgā nadayanneti prthi-
vīmuta dyām. Indrasyeva vagnurā śṛṇva ājau
pracetayann-arṣati vācamemām.*

Generous, joyous and refulgent Soma spirit divine pervades the stars and planets and vibrates in the sun rays, making the heaven and earth resound. It is the very voice of Indra, lord omnipotent, heard in the dynamics of existence, awakening the spirit, and it inspires this holy speech to burst forth in adoration.

रसाय्यः पयसा पिन्वमान इरयन्नेषि मधुमन्तमंशुम् । पवमानः
सन्तनिमेषि कृण्वन्निन्द्राय सोम परिषिच्यमानः ॥ १४ ॥

14. *Rasāyyaḥ payasā pinvamāna īrayanneṣi madhu-
mantamamśum. Pavamānaḥ saṁtanīm-eṣi
kṛṇvann-indrāya soma pariṣicyamānaḥ.*

O Soma, stream of divine joy exalted with songs of praise, inspiring honey sweets of vital growth and enlightenment, you go forward, pure and purifying, and release continuous showers of ecstasy for the soul for its grandeur and glory when you are honoured and adored by the celebrants.

एवा पवस्व मदिरो मदीयोदग्राभस्य नमयन्वधुस्त्रैः । परि
वर्णं भरमाणो रुशन्तं गव्युर्नो अर्षं परि सोम सिक्तः ॥ १५ ॥

15. *Evā pavasva madiro madāyodagrābhasya
namayan vadhasnaiḥ. Pari varṇaṁ bharamāṇo
ruśantaṁ gavyurno arṣa pari soma siktaḥ.*

Thus vibrate and flow on, spirit of ecstasy, for joy, bending and breaking the clouds which hold up the rain and radiations of light, and, bearing bright light and illuminative varieties of knowledge, continue to flow on, O Soma, generous and exalted presence, lover of showers and light and bearer of the bolt of power and force to strike down the negativities.

जुष्टी न इन्दो सुपथा सुगान्युरौ पवस्व वरिवांसि कृण्वन् ।
घनेव विष्वग्दुरितानि विघ्नन्नधि ष्णुना धन्व सानो
अव्ये ॥ १६ ॥

16. *Juṣṭvī na indo supathā sugānyurau pavasva
varivāṁsi kṛṇvan. Ghaneva viṣvagduritāni
vighnannadhi ṣṇunā dhanva sāno avye.*

Indu, refulgent Soma, happy and kind, flow and purify us, creating simple and straight paths of living in the wide world and giving us honest and virtuous wealth and honours of our choice. Destroying all evils of the world as thunder of the clouds, let ceaseless streams of joy flow for us and protect us on top of the protective world.

वृष्टिं नो अर्ष दिव्यां जिगलुमिळावतीं शंगयीं जीरदानुम् ।
स्तुकेव वीता धन्वा विचिन्वन्बन्धूं रिमां अवरौ इन्दो
वायून् ॥ १७ ॥

17. *Vṛṣṭim no arṣa divyām jigatnumiḷāvatīm śam-gayīm jīradānum. Stukeva vītā dhanvā vicinvan bandhūñrimāñ avarāñ indo vāyūn.*

O Soma, refulgent giver, bring us celestial rains, dynamic and universal, productive and illuminative, peace giving and abundantly generous. Selecting and favouring like loved children these friendly and brotherly people here and elsewhere, vibrant as winds, pray inspire and energise them to live a full joyous life.

ग्रन्थिं न वि ष्य ग्रथितं पुनान ऋजुं च गातुं वृजिनं च
सोम । अत्यो न क्रदो हरिरा सृजानो मर्यो देव धन्व पस्त्या-
वान् ॥ १८ ॥

18. *Granthim na vi śya grathitam punāna ṛjum ca gātum vṛjinam ca soma. Atyo na krado harirā sṛjāno maryo deva dhanva pastyāvān.*

O Soma, pure, purifying and refulgent divinity, liberate the man in chains, breaking the bond as you untie a tough knot. Make the paths of life simple and straight, let the strength be natural and sincere, free from guile. Spirit of divinity, you roar as thunder, you are saviour and sustainer, creator and maker of the mortal humanity, and you are the sole master of the universe, your home.

जुष्टो मदाय देवतात इन्दो परि ष्णुना धन्व सानो अव्ये ।
सहस्रधारः सुरभिरदब्धः परि स्रव वाजसातौ नृषह्ये ॥ १९ ॥

19. *Juṣṭo madāya devatāta indo pari ṣṇunā dhanva sāno avye. Sahasradhāraḥ surabhir-adabdhah pari srava vājasātau nṛṣahye.*

O Soma, refulgent spirit of divinity, lover of joy and loved for the sake of joy, in yajna, pray flow, inspire and energise us on top of safety, security and prosperity with incessant stream of joy. Undaunted and invincible, let a thousand streams of ecstasy flow, let the breeze of fragrance blow, in the battle for victory worthy of brave humanity.

अ॒र॒श्मानो॒ ये॒र॒था अ॒यु॒क्ता॒ अ॒त्या॒सो न स॒सृ॒जा॒नास॑
आ॒जौ । ए॒ते शु॒क्रा॒सो ध॒न्व॒न्ति सोमा॒ दे॒वा॒स॒स्ताँ उप॑ या॒ता
पि॒ब॒ध्यै ॥ २० ॥

20. *Araśmāno ye'rathā ayuktā atyāso na sasrjānāsa ājau. Ete śukrāso dhanvanti somā devāsastāñ upa yātā pibadhyai.*

Soma streams of ecstasy, unfettered, unbound, uninvolved, flow free like radiations of energy, refulgent, pure and consecrated, inspiring and energising in the yajnic battle of life. Let the leading lights of humanity advance and join the yajna to drink of the nectar.

ए॒वा न॑ इ॒न्दो अ॒भि दे॒ववी॑तिं॒ परि॑ स्र॒व न॒भो अ॒र्णी॒श्च॒मूषु॑ ।
सोमो॑ अ॒स्मभ्यं॒ काम्यं॑ बृ॒हन्तं॑ र॒यिं द॑दातु वी॒रव॑न्तमु॒ग्रम् ॥ २१ ॥

21. *Evā na indo abhi devavītiṃ pari srava nabho arṇāścāmūṣu. Somo asmabhyam kāmyaṃ brhantaṃ rayiṃ dadātu vīravantaṃ-ugram.*

Thus O self-refulgent Indu, spirit of divine peace, power, beauty and prosperity, let there be a shower of light and knowledge on us in yajna. Let showers of rain fill our tanks, lakes and rivers and

fructify our fields and gardens. May Soma give us wealth, honour and excellence of the highest order of our choice with mighty brave heroes.

तक्षद्यदी मनसो वेनतो वाग्येष्ठस्य वा धर्माणि क्षोरनीके ।
आदीमायन्वर्मा वावशाना जुष्टं पतिं कलशे गाव
इन्दुम् ॥ २२ ॥

22. *Takṣadyadī manaso venato vāgjyeṣṭhasya vā dharmaṇi kṣoranīke. Ādīmāyan varamā vāvaśānā juṣṭam patim kalaśe gāva indum.*

If the language of the mind in words of love of the vibrant sage of worshipful devotion, established in the beauty and splendour of the supreme spirit and law of the universe, were to visualise the picture-presence of Soma, ultimate sustenance of life, then all perceptions, thoughts and imaginations, loving and faithful, would move and concentrate into that presence of the choicest, most loved and beatific master vibrating in the heart core of the soul.

प्र दानुदो दिव्यो दानुपिन्व ऋतमृताय पवते सुमेधाः । धर्मा
भुवद् वृज्यन्त्यस्य राजा प्र रश्मिभिर्दशभिर्भारि भूम ॥ २३ ॥

23. *Pra dānudo divyo dānupinva ṛtamṛtāya pavate sumedhāḥ. Dharmā bhuvad-vṛjanyasya rājā pra raśmibhir-daśabhir-bhāri bhūma.*

Most charitable giver, heavenly, promoter of liberal philanthropists, self-refulgent inspirer of noble intelligence, Soma purifies and enhances the rectitude of the enlightened. Being the sustainer of Dharma, master ruler of all powers and forces of the universe, the mighty Soma sustains the world by the dynamics of

the ten gross and subtle elements of nature.

पवित्रेभिः पवमानो नृचक्षा राजा देवानामुत मर्त्यानाम् ।
द्विता भुवद्रयिपती रयीणामृतं भर्त्सुभृतं चार्विन्दुः ॥ २४ ॥

24. *Pavitrebhiḥ pavamāno nṛcakṣā rājā devānā-muta
martyānām. Dvitā bhuvad-rayipatī rayī-ṇām-
ṛtaṁ bharat subhṛtaṁ cārvinḍuḥ.*

Flowing and purifying by its pervasive presence of sanctity, all watching Soma is the ruler of all divine forces of both nature and humanity. Controller of both nature and humanity, presiding over the dynamics of universal law, bearing and sustaining the cosmos, brilliant and beatific, Soma is the master, ruler and dispenser of all wealth, honours and excellence of the world.

अवाँ इव श्रवसे सातिमच्छेन्द्रस्य वायोरभि वीतिमर्ष । स
नः सहस्रा बृहतीरिषो दा भवा सोम द्रविणोवित्पु-
नानः ॥ २५ ॥

25. *Arvāṅ iva śravase sātīmacchendrasya vāyorabhi
vītimarṣa. Sa naḥ sahasrā brahātīriṣo dā bhavā
soma draviṇovit punānaḥ.*

Vibrate and flow for the good of Indra, the soul in search of power, and for Vayu, the vibrant seeker of Karma, radiating like energy itself for the sake of honour and success in yajna. O Soma, knowing and commanding wealth and power, pure and purifying, be the giver of a thousand powers of sustenance, energy and enlightenment for us.

देवा॒व्यो नः परि॑षि॒च्यमा॑नाः क्षयं सुवीरं धन्वन्तु सोमाः ।
 आ॒य॒ज्यवः सु॒म॒तिं वि॒श्ववा॑रा होता॒रो न दि॒व्यजो॑
 म॒न्द्रत॑माः ॥ २६ ॥

26. *Devāvyo naḥ pariṣicyamānāḥ kṣayaṁ suvīraṁ dhanvantu somāḥ. Āyajyavaḥ sumatiṁ viśva-vārā hotāro na diviyajo mandratamāḥ.*

May showers of the power and grace of Soma, generous to the divinities of nature and nobilities of humanity, served, adored and sanctifying, bless our peaceful home with noble heroes of action. Creative they are by nature's yajna, overflowing with universal light and intelligence like yajakas in the regions of the sun where universal Soma yajna is going on, and they are the most inspiring and most beatific.

ए॒वा दे॒व दे॒वता॑ते प॒वस्व म॒हे सोम॑ प्सर॑से दे॒वपा॑नः ।
 म॒हश्चि॒द्धि ष्मसि॑ हि॒ताः स॑म॒र्ये कृ॒धि सु॒ष्टा॒ने रोद॑सी
 पु॒ना॒नः ॥ २७ ॥

27. *Evā deva devatāte pavasva mahe soma psarase devapānaḥ. Mahaściddhi śmasi hitāḥ samarye kṛdhiḥ suṣṭhāne rodasī punānaḥ.*

O self-refulgent Soma, sanctifier and giver of fulfilment to the holy and nobly brave in yajna, flow, inspire and energise us for the achievement of a great organised social order. Pure and purifying power of divinity, great we shall be, for sure, nobly inspired and committed to the good in the battle of life. Make the earth and the global environment, heavens and the skies, noble, good and creative as a home good for the progress of life.

अश्वो न क्रदो वृषभिर्युजानः सिंहो न भीमो मनसो
जवीयान् । अर्वाचीनैः पृथिभिर्ये रजिष्ठा आ पवस्व सौमनसं
न इन्दो ॥ २८ ॥

28. *Aśvo na krado vṛṣabhiryujānaḥ siṃho na bhīmo manaso javīyān. Arvācīnaiḥ pathibhirye rajiṣṭhā ā pavasva saumanasaṁ na indo.*

Roaring as thunder and lightning, awful as a lion, faster than mind, enjoining and inspiring the generous and the brave, O lord self-refulgent and gracious, come by the latest modern paths which are simple, natural and true, and purify, inspire and energise the noble power and virtue of our mind and soul.

शतं धारा देवजाता असृग्रन्त्सहस्रमेनाः क्वयो मृजन्ति ।
इन्दो' सनित्रं दिव आ पवस्व पुर एतासि' महतो
धनस्य ॥ २९ ॥

29. *Śataṁ dhārā devajātā asṛgrantsahasramenāḥ kavayo mṛjanti. Indo sanitraṁ diva ā pavasva pura etāsi mahato dhanasya.*

Hundred streams of soma joy born of divinity flow for the divinities of nature and nobilities of humanity. A thousand ways poets and sages sing of them, adore and exalt them. O self-refulgent lord of bliss and generosity, let the holiest wealth and virtue flow from the light of divinity. You alone are the eternal, original and prime giver of the great wealth, honour and excellence of life.

दिवो न सर्गी असृग्रमह्नां राजा न मित्रं प्र मिनाति धीरः ।
पितुर्न पुत्रः क्रतुभिर्यतान आ पवस्व विशे अस्या अजी-
तिम् ॥ ३० ॥

30. *Divo na sargā asasṛgramahnām rājā na mitraṁ pra mināti dhīraḥ. Piturna putraḥ kratubhir-yatāna ā pavasva viśe asyā ajītim.*

As the rays of day light radiate from the sun, as a good ruler does not hurt the people and treats them as friends, as the son tries by yajnic actions to win the father's love and favour, so O Soma, come to bless this people and assure their victory and progress.

प्र ते धारा मधुमतीरसृग्रन्वारान्यत्पूतो अत्येष्यव्यान् । पवमान
पवसे धाम गोनां जज्ञानः सूर्यमपिन्वो अर्कैः ॥ ३१ ॥

31. *Pra te dhārā madhumatīr-asṛgran vārān yat pūto atyeṣyavyān. Pavamāna pavase dhāma gonām jajñānaḥ sūryam-apinvo arkaiḥ.*

O Soma, the honeyed showers of your gifts radiate and flow when you, with your power and purity, move to your favourite choices well protective and well protected. Indeed, pure and purifying, you move and bless the treasure homes of light, and, self-manifesting and generative, you vest the sun with the light that illuminates the days.

कनिक्रददनु पन्थामृतस्य शुक्रो वि भास्यमृतस्य धाम । स
इन्द्राय पवसे मत्सरवान्हिन्वानो वाचं मतिभिः कवी-
नाम् ॥ ३२ ॥

32. *Kanikradadanu panthām-ṛtasya śukro vi bhāsyamṛtasya dhāma. Sa indrāya pavase matsaravān hivnāno vācaṁ matibhiḥ kavīnām.*

Loud and bold you reveal the path of truth and rectitude and define the eternal law of existence. Self-refulgent, immaculate and omnipotent, you shine in

glory, the very abode of immortality. You vibrate, radiate and sanctify for the sake of Indra, the soul of the karma-yogi, and for the conscience of humanity, inspiring the poets and sages with vision and imagination and the visionary scientists with thought to burst forth in spontaneous songs of adoration, you being the treasure-hold of ecstasy, indeed ecstasy itself.

दिव्यः सु॒पर्णो॑ऽ व चक्षि सोम॒ पिन्व॑न्धाराः कर्म॑णा देव-
वी॒तौ । ए॒न्दो॑ वि॒श क॒लशं॑ सोम॒धानं॑ क्र॒न्दन्नि॑हि सूर्य॒स्योप॑
र॒श्मिम् ॥ ३३ ॥

33. *Divyaḥ suparṇo'va cakṣi soma pinvan dhārāḥ karmanā devavītau. Endo viśa kalaśaṁ soma-dhānaṁ krandannihi sūryasyopa raśmim.*

Heavenly light, super-abundant spirit of peace, protection and divine bliss, O Soma, reveal yourself, speak and shine, and let the rising streams of your presence flow into our divine life-yajna with higher and higher potential. O Spirit of peace and protection, bliss and beauty, consecrate this heart-core of the soul open to Soma, awaiting, come resounding, and let the radiations of refulgent divinity illuminate and sanctify us.

ति॒स्रो वाच॑ ईर॒यति॑ प्र व॒ह्निर्ऋ॑तस्य धी॒तिं ब्र॑ह्म॒णो मनी॑षाम् ।
गावो॑ य॒न्ति गो॒पतिं॑ पृ॒च्छमा॑नाः सोमं॑ य॒न्ति म॒तयो॑ वाव॒-
शा॒नाः ॥ ३४ ॥

34. *Tisro vāca īrayati pra vahnir-ṛtasya dhītiṁ brahmaṇo manīṣām. Gāvo yanti gopatiṁ prcchamānāḥ somaṁ yanti matayo vāvaśānāḥ.*

Soma inspires three orders of speech: practical

speech that carries on the daily business of life, the thought that conceives of the vibrant immanent divine presence, and the deeper language of silence which is the mode of transcendent reality. The language operations of daily business move in search of the master source of world mystery as in science and philosophy, and the speech of thought and imagination and of love and worship moves to the presence of peace and bliss, Soma. (The three speeches in Vedic language are Ida, Sarasvati, and Mahi or Bharati as described in Rgveda 1, 13, 9 and Yajurveda 21, 19. Explained another way these are the language of the Rks or knowledge, Yajus or karma, and Samans or worship.)

सोमं गावो धेनवो वावशांनाः सोमं विप्रा मतिभिः
पृच्छमानाः । सोमः सुतः पूयते अज्यमानः सोमे अर्का-
स्त्रिष्टुभः सं नवन्ते ॥ ३५ ॥

35. *Somam gāvo dhenavo vāvaśānāḥ somam viprā matibhiḥ prcchamānāḥ. Somam sutam pūyate ajyamānaḥ some arkāstriṣṭubhaḥ sam navante.*

Dynamic and creative languages of love and faith celebrate Soma, the languages of scholars enquiring into reality with thought and analysis concentrate on Soma. It is Soma which, distilled from observation and experience and crystallised in nature and function, is sought to be comprehended or apprehended in the language medium. Indeed all speech media of description, definition, comprehension, apprehension, celebration or adoration arise from Soma and merge into Soma.

ए॒वा नः॑ सोम॒ परि॑षि॒च्यमा॑न॒ आ प॑वस्व पू॒यमा॑नः स्व॒स्ति ।
इन्द्र॒मा वि॑श बृ॒हता॑ रवे॒ण वर्ध॑या वाचं ज॒नया॑ पु॒रं-
न्धिम् ॥ ३६ ॥

36. *Evā naḥ soma pariṣicyamāna ā pavasva pūya-mānaḥ svasti. Indramā viśa brahatā raveṇa vardhayā vācam janayā purandhim.*

Thus, O Soma, served, adored and celebrated with your power and purity, let your presence radiate and purify us for our good and all round well being. Come and settle in the soul with the mighty voice of divinity. Generate and exalt the awareness and speech of vision and celebration communicative of high divine realisation.

आ जा॒गृ॒र्वि॒प्र ऋ॒ता म॑ती॒नां सोमः॑ पु॒ना॒नो अ॑सद॒च्मूषु॑ ।
स॒प॒न्ति॑ यं मि॒थु॒नासो॑ नि॒कामा॑ अध्व॒र्यवो॑ रथि॒रासः॑
सु॒हस्ताः॑ ॥ ३७ ॥

37. *Ā jāgrvirvipra ṛtā matīnām somaḥ punāno asadaccamūṣu. Sapanti yaṁ mithunāso nikāmā adhvaryavo rathirāsaḥ suhastāḥ.*

Ever wakeful, all intelligent, ever true, pure, purifying and celebrated, Soma abides in the heart core of the visionary sages, and him, loving yajakas dedicated to yajna of love and non-violence, noble of action commanding their body chariot of personality, together serve, adore and worship with high love and devotion of their mind and soul.

स पु॒ना॒न उ॒प सू॒रे न॑ धा॒तोभे॑ अ॒प्रा रोद॑सी॒ वि ष॑ आ॒वः ।
प्रि॒या चि॒द्वस्य॑ प्रि॒यसा॑स॒ ऊ॒ती स॒ तू ध॑नं क॒रि॒णे न॑ प्र
यंसत् ॥ ३८ ॥

38. *Sa punāna upa sūre na dhātoḥ aprā rodasī vi
ṣa āvaḥ. Priyā cidyasya priyasāsa ūtī sa tū
dhanam kārīṇe na pra yaṁsat.*

That Soma, pure and purifying, creator and sustainer, pervades and fills the heaven and earth as it abides in the sun and destroys darkness and ignorance. Dearer than dear are its powers for our protection for sure. May Soma give us wealth, honour and excellence as one would give wealth to the artist.

स वर्धिता वर्धनः पूयमानः सोमो मीढ्वाँ अभि नो
ज्योतिषावीत् । येना नः पूर्वे पितरः पदज्ञाः स्वर्विदो अभि
गा अद्रिमुष्णन् ॥ ३९ ॥

39. *Sa vardhitā vardhanah pūyamānah somo mīḍhvāñ
abhi no jyotiṣāvīt. Yenā nah pūrve pitarah
padajñāḥ svarvido abhi gā adrimuṣṇan.*

Soma, exalted and exalting, pure and purifying, virile and generous, may, we pray, protect and promote us with the light of knowledge by which our forefathers, knowing the meaning and purpose of life step by step with a passionate desire for knowledge, rising to the sun, attained to the ultimate freedom and bliss of heaven.

अक्रान्त्समुद्रः प्रथमे विधर्मञ्जनयन्प्रजा भुवनस्य राजा ।
वृषा पवित्रे अधि सानो अव्ये बृहत्सोमो वावृधे सुवान
इन्दुः ॥ ४० ॥

40. *Akrāntsamudrah prathame vidharmañjanayan
prajā bhuvanasya rājā. Vṛṣā pavitre adhi sāno
avye br̥hat somo vāvṛdhe suvāna induḥ.*

Soma, prime cause of the world of existence,

unfathomable as ocean, taking on by itself countless causes of existence in the vast vault of space and time, roaring and generating the evolving stars, planets and forms of life, is the ruling power of the universe. Potent and generous, infinite, creative and generative, refulgent Soma pervades the immaculate, sacred and protective universe and on top of it expands it and transcends.

महत्तत्सोमो महिषश्चकाराऽपां यद्गर्भोऽवृणीत देवान् ।
अदधादिन्द्रे पवमान ओजोऽजनयत्सूर्ये ज्योतिरिन्दुः ॥ ४१ ॥

41. *Mahat tat somo mahiṣaścakārā'pām yadgar-
bho'vrñīta devān. Adadhādindre pavamāna
ojo'janayat sūrye jyotirinduh.*

Soma, potent absolute, generated the Mahat mode of Prakṛti, Mother Nature, which is the womb of all elements, energies and forms of existence and which comprehends all perceptive, intelligential and psychic powers as well. And then the creative-generative lord of evolutionary action, Soma, vested lustre and energy in Indra, the soul, and, lord of light as it is, Soma vested light in the sun.

मत्सि वायुमिष्टये राधसे च मत्सि मित्रावरुणा पूयमानः ।
मत्सि शर्धो मारुतं मत्सि देवान्मत्सि द्यावापृथिवी देव
सोम ॥ ४२ ॥

42. *Matsi vāyumiṣṭaye rādhase ca matsi mitrā-varuṇā
pūyamānaḥ. Matsi śardho mārutaṁ matsi devān
matsi dyāvāpṛthivī deva soma.*

O self-refulgent Soma, you energise the Vayu for its windy fulfilment and accomplishment of the purpose of creative evolution and, purifying and

sanctifying as you are, you energise and fulfil the centripetal and centrifugal modes of energy. You energise the sense of courage, boldness and even defiance of stormy energy, you energise the senses, mind and intelligence, and you energise and fulfil the heaven, earth and the skies of space.

ऋजुः पवस्व वृजिनस्य हन्ताऽपामीवां बाधमानो मृधश्च ।
अभिश्चीणन्पयः पयसाभि गोनामिन्द्रस्य त्वं तव वयं
सखायः ॥ ४३ ॥

43. *Rjuḥ pavasva vṛjinasya hantā'pāmīvāṃ bādhamāno mṛdhaśca. Abhiśrīṇan payaḥ payasābhi gonāmindrasya tvaṃ tava vayaṃ sakhāyaḥ.*

Flow on, creative power, pure and purifying, simple, straight and natural, destroyer of crookedness, driving away and warding off violence and negativities, extending and refining knowledge with knowledge of the dynamics of nature, mind and senses. You and we, then, are friends and cooperators in progress, O friend of the karma-yogi.

मध्वः सूदं पवस्व वस्व उत्सं वीरं च न आ पवस्वा भगं
च । स्वदस्वेन्द्राय पवमान इन्दो रयिं च न आ पवस्वा
समुद्रात् ॥ ४४ ॥

44. *Madhvaḥ sūdaṃ pavasva vasva utsaṃ vīraṃ ca na ā pavasvā bhagaṃ ca. Svadasvendrāya pavamāna indo rayiṃ ca na ā pavasvā samudrāt.*

Pacify and consecrate the springs of honey sweets and let these flow free, let abundance of wealth, honour and excellence, let power, prosperity and glory flow to us all. Spirit and power of peace and purity,

refulgent and beatific Indu, be sweet and kind for the soul. Let immense wealth flow from the bottomless sea.

सोमः सुतो धारयात्यो न हित्वा सिन्धुर्न निम्नमभि
वाज्यक्षाः । आ योनिं वन्यमसदत्पुनानः समिन्दुर्गोभिरस-
रत्समद्भिः ॥ ४५ ॥

45. *Somaḥ suto dhārayātyo na hitvā sindhurna nimnamabhi vājyākṣāḥ. Ā yoniṁ vanyamasadat punānaḥ samindur-gobhir-asarat samadbhiḥ.*

Soma, self-existent Spirit of creativity realised and exalted by humanity, inspiring and energising like radiations of light, rushing down in streams like a flood, pray come with the glory of victory. May the spirit of Soma, pure and purifying, flow and bless the loved heart core of the soul. May the spirit, bright and illuminating, flow with showers of knowledge and enlightenment and beatify us with the soothing waters of peace for the mind, senses and the soul.

एष स्य ते पवत इन्द्र सोमश्चमूषु धीर उशते तवस्वान् ।
स्वर्चक्षा रथिरः सत्यशुष्मः कामो न यो देवयताम-
सर्जि ॥ ४६ ॥

46. *Eṣa sya te pavata indra somaścamūṣu dhīra uśate tavaśvān. Svarcakṣā rathiraḥ satyaśuṣ-maḥ kāmo na yo devayatām-asarji.*

Hey Indra, dear soul, it is that Soma, Spirit of divinity which flows free and purifying for you, the human lover that cherish the Spirit. Pervasive in the holy hearts and indeed in all forms of existence, constant, almighty, watching, radiating and revealing, itself the light of heaven, master of the cosmic chariot,

inviolably true in its potential, it flows free like the love as well as the lover of the celebrants of divinity.

एष प्रत्नेन वयसा पुनानस्तिरो वर्षीसि दुहितुर्दधानः । वसानः
शर्मं त्रिवरूथमप्सु होतेव याति समनेषु रेभन् ॥ ४७ ॥

47. *Eṣa pratnena vayasā punānas-tiro varpāmsi duhitur-dadhānaḥ. Vasānaḥ śarma trivar-ūtham-apsu hoteva yāti samaneṣu rebhan.*

This Soma, for eternity, bearing eternal life energy for body, mind and soul, pure, purifying, sanctifying, sustaining and yet transcending all existential forms of its generated world, its darling daughter, pervading, loving and enlightening the holy peaceful three-level universe of heaven, earth and the middle regions sustained in the atomic dynamics of nature's laws, goes on and on resounding as the high-priest and chief yajaka through the creative-conflictive-evolving orders of yajnic mutability reaching the divine destination.

नू नस्त्वं रथिरो देव सोम परि स्रव चम्बोः पूयमानः । अप्सु
स्वादिष्ठो मधुमाँ ऋतावा देवो न यः सविता सत्य-
मन्मा ॥ ४८ ॥

48. *Nū nastvaṁ rathiro deva soma pari srava camvoḥ pūyamānaḥ. Apsu svādiṣṭho madhumāñ ṛtāvā devo na yaḥ savitā satyamanmā.*

Verily to us for our vision and experience, you, O master of the cosmic chariot, refulgent Soma, flow on in the mighty forms of existence both physical and psychic. Flow on, pure, purifying and sanctifying in the dynamics of nature, flow into our actions, thoughts and

words. Flow on, sweetest spirit, bearing honeyed joys of life, the very spirit of truth and eternal law, you who are self-refulgent and generous like the life-giving sun, sole lord of truth and laws of constant mutability at heart.

अ॒भि वा॒युं वी॒त्यर्षा॑ गृ॒णानो॑ऽभि मि॒त्रावरु॑णा पू॒यमा॑नः ।
अ॒भी नरं॑ धी॒जवनं॑ रथे॒ष्टाम॑भीन्द्रं वृ॒षणं॑ वज्र॒बाहु॑म् ॥ ४९ ॥

49. *Abhi vāyum vītyarṣā grṇāno'bhi mitrāvaruṇā pūyamānaḥ. Abhī naraṁ dhījavanam ratheṣ-thām-abhīndram vṛṣaṇam vajrabāhum.*

O Soma, pure and purifying, resounding across the spaces, flow, sung and celebrated, and bring peace, progress and fulfilment to humanity, to the man of vibrant enthusiasm, to the man of love and judgement. To humanity, bring readiness of intellect and understanding, firm and undisturbed yet dynamic like a master of the chariot sitting at peace, unmoving and undisturbed, while the chariot may be speeding at the velocity of light. So also flow to Indra, master ruler of the arms of thunder, virile and generous, mighty yet calm.

अ॒भि वस्त्रा॑ सुव॒सनान्य॑र्षाऽभि धे॒नूः सु॒दुघाः॑ पू॒यमा॑नः ।
अ॒भि च॒न्द्रा भर्त॑वे नो॒ हिर॑ण्याऽभ्य॒श्वात्र॑थिनो॒ देव॑
सोम॑ ॥ ५० ॥

50. *Abhi vastrā suvasanānyarṣā'bhi dhenūḥ sudug-hāḥ pūyamānaḥ. Abhi candrā bhartave no hiraṇyā'bhyaśvān rathino deva soma.*

O refulgent Soma, pure and purifying, sung and celebrated, bring us vestments of beauty and grace, cows, abundant and fertile, words of knowledge

brilliant, deep and creative, bring us golden graces of beauty and soothing vitality for sustenance and success, bring us the energy and motive powers for our chariot of corporate life.

अभी नो अर्ष दिव्या वसून्यभि विश्वा पार्थिवा पूयमानः ।
अभि येन द्रविणमश्नवामाऽभ्यार्षेयं जमदग्निवन्नः ॥ ५१ ॥

51. *Abhī no arṣa divyā vasūnyabhi viśvā pārthivā pūyamānaḥ. Abhi yena draviṇam-aśnavāmā' bhyārṣeyaṁ jamadagnivannaḥ.*

O Soma, pure and purifying spirit and power of divinity, bring us celestial honour and excellence and the peaceful shelter of divinity, all materials of the world's wealth and power by which, like people of divine vision, we may attain to the universal wealth and virtue of the universe worthy of the sages of divine imagination.

अया पवा पवस्वैना वसूनि माँश्चत्व इन्दो सरसि प्र धन्व ।
ब्रध्नश्चिदत्र वातो न जूतः पुरुमेधश्चित्तकवे नरं दातु ॥ ५२ ॥

52. *Ayā pavā pavasvainā vasūni māñścatva indo sarasi pra dhanva. Bradhnaścidatra vāto na jūtaḥ purumedhaścit takave naraṁ dāt.*

Generous, refulgent Soma spirit of beauty, peace and glory, sanctify us by these streams of grace. In the ocean depths of this honourable universe, energise and move all forms of wealth and peaceful settlements and consecrate us in the space of divine voice and wisdom. Spirit of the expansive universe, dynamic like the stormy winds, high-priest of cosmic yajna for all, bless us with a settled state of humanity in the vibrant system of a

volatile world.

उ॒त न॑ ए॒ना प॑व॒या प॑व॒स्वाऽधि॑ श्रु॒ते श्र॑वाय्य॒स्य ती॒र्थे ।

ष॒ष्टिं स॒हस्रा॑ नैगु॒तो व॑सू॒नि वृ॒क्षं न॑ प॒क्वं धू॑नव॒द्रणा॑य ॥ ५३ ॥

53. *Uta na enā pavayā pavasvā'dhi śrute śravā-yyasya tīrthe. Ṣaṣṭim sahasrā naiguto vasūni vṛkṣam na pakvaṁ dhūnavadraṇāya.*

And by this sacred stream of divinity, cleanse and sanctify us in this holy lake of the divine Word worth hearing over and above what has been heard. Master of infinite power and wealth, destroyer of hoards of negativities, give us boundless forms of wealth for our battle of life, shaking, as if, like a tree of ripe fruit this mighty tree of the world.

म॒हीमे॑ अ॒स्य॒ वृ॒ष॒नाम॑ शू॒षे माँ॑श्च॒त्वे वा॒ पृ॒श॒ने वा॒
व॒ध॒त्रे । अ॒स्वा॒प॒य॒न्नि॒गुतः॑ स्ने॒ह॒य॒च्चापा॑ऽमि॒त्राँ॒ अपा॑चि॒तो
अ॒चे॒तः ॥ ५४ ॥

54. *Mahīme asya vṛṣanāma śūṣe māñścatve vā pṛśane vā vadhatre. Asvāpayannigutaḥ snehayaccāpā'-mitrāṅ apācito acetah.*

These are the mighty great and constructive works of the virile and generous Soma in the battles of life either in social dynamics or close encounters or in fierce conflicts: sending the destroyers to sleep, separating off the unfriendly and removing the unawake and unaware from here where they are, (by constructive, waking up friendly exercise).

सं त्री॑ प॒वि॒त्रा॒ वि॒त॒तान्ये॒ष्यन्वे॒कं धा॑व॒सि पू॒य॒मानः॑ । अ॒सि
भ॒गो॒ अ॒सि द्वा॒त्र॒स्य द्वा॒ताऽसि॑ म॒घ॒वा म॒घ॒व॒द्भ्य॑ इ॒न्दो ॥ ५५ ॥

54. *Sam trī pavitrā vitātānyeṣyanvekaṁ dhāvasi pūyamānaḥ. Asi bhago asi dātrasya dātā 'si maghavā maghavadbhya indo.*

Hey Indu, spirit of beauty, power and glory of divinity, you move and bless three holy expansive loved favourites of your choice and, pure and purifying, you hasten to them one by one since you are the wealth and power for the mighty, you are the giver for the generous, and you are the glory for the glorious.

एष विश्ववित्पवते मनीषी सोमो विश्वस्य भुवनस्य राजा ।
द्रप्साँ ईरयन्विदथ्रेष्विन्दुर्वि वारम्ब्यं समयाति याति ॥ ५६ ॥

56. *Eṣa viśvavit pavate manīṣī somo viśvasya bhuvanasya rājā. drapsāñ īrayan vidatheṣvindu-rvi vāramavyaṁ samayāti yāti.*

This Soma knows, holds and consecrates the world as a holy place for life. Omniscient and all-sentient, it is the refulgent ruler of the entire universe. Spirit of light, beauty and grace of generosity, inspiring and energising perception and awareness of the holy performers in yajnas, it moves and enlightens the chosen protected soul, abides there and moves on.

इन्दुं रिहन्ति महिषा अदब्धाः पदे रैभन्ति कवयो न गृध्राः ।
हिन्वन्ति धीरा दशभिः क्षिपाभिः समञ्जते रूपमप्रां
रसेन ॥ ५७ ॥

57. *Induṁ rihanti mahiṣā adabdhāḥ pade rebhanti kavayo na gṛdhrāḥ. Hinvanti dhīrā daśabhiḥ kṣipābhiḥ samañjate rūpamapāṁ rasena.*

Great undaunted celebrants love and adore Soma on the yajna vedi. Passionate strivers as well as

poets sing and celebrate it in song. Constant devotees with all ten senses and pranic energies worship it in peace and quiet, and by the fluent pleasure and power of it they join the very presence of it.

त्वया वयं पवमानेन सोम भरे कृतं वि चिनुयाम् शश्वत् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत
द्यौः ॥ ५८ ॥

58. *Tvayā vyaṁ pavamānena soma bhare kṛtaṁ vi cinuyāma śaśvat. Tanno mitro varuṇo māma-hanta-maditiḥ sindhuḥ prthivī uta dyauh.*

O Soma, spirit of divine peace, power, beauty and glory, in our battle for self-control and divine realisation, let us always choose and abide by paths and performances shown and accomplished by you, pure and purifying power of divinity. And that resolve of ours, we pray, may Mitra, the sun, Varuna, the ocean, Aditi, mother Infinity, Sindhu, divine space and fluent vapour, earth and heaven, help us achieve with credit.

Mandala 9/Sukta 98

*Pavamana Soma Devata. Ambarisha Varshagira and
Rjishva Bharadvaja Rshis*

अभि नो वाजसातमं रयिमर्ष पुरुस्पृहम् ।
इन्द्रो सहस्रभर्णसं तुविद्युम्नं विभ्वासहम् ॥ १ ॥

1. *Abhi no vājasātamaṁ rayimarṣa puruspr̥ham. Indo sahasrabharṇasaṁ tuvidyumnāṁ vibhvaśaham.*

Indu, divine spirit of peace, power, beauty and grace, move and bless us to achieve wealth, honour and excellence of high order, universally loved and valued,

a thousandfold sustaining, mighty powerful, all challenging and finally victorious.

परि ष्य सुवानो अव्ययं रथे न वर्मव्यत ।

इन्दुरभि द्रुणा हितो हियानो धाराभिरक्षाः ॥ २ ॥

2. *Pari śya suvāno avyayaṁ rathe na varmāvyata.
Indurabhi druṇā hito hiyāno dhārābhirakṣāḥ.*

May that Soma, brilliant spirit of peace, power and purity of divinity, invoked and inspired to bless the pious heart, flow by streams and showers, inspiring and fertilizing, and reach the imperishable soul of the devotee and protect him like the armour protecting the warrior in the chariot.

परि ष्य सुवानो अक्षा इन्दुरव्ये मदच्युतः ।

धारा य ऊर्ध्वो अध्वरे भ्राजा नैति गव्ययुः ॥ ३ ॥

3. *Pari śya suvāno akṣā induravye madacyutaḥ.
Dhārā ya ūrdhvo adhware bhrājā naiti gavya-yuḥ.*

May that Indu, divine Spirit of peace, purity and beauty, inspiring and strengthening, overflowing with the power of ecstasy, flow and reach into the favoured heart of the devotee, that supreme shower of divinity which goes forward like radiations of light into the yajna of love and non-violence with love and desire to reveal the truth of life.

स हि त्वं देव शश्वते वसु मर्तीय दाशुषे ।

इन्दो सहस्रिणं रयिं शतात्मानं विवाससि ॥ ४ ॥

4. *Sa hi tvaṁ deva śaśvate vasu martāya dāśuṣe.
Indo sahasriṇaṁ rayiṁ śatātmānaṁ vivāsasi.*

O Soma, refulgent and generous spirit of peace, prosperity and beauty, you shine upon the charitable mortal of relentless discipline and bestow upon him wealth, honour and excellence of a hundredfold power and a thousandfold value.

वयं ते अस्य वृत्रहन्वसो वस्वः पुरुस्पृहः ।

नि नेदिष्ठतमा इषः स्याम सुम्नस्याधिगो ॥ ५ ॥

5. *Vayaṁ te asya vṛtrahan vaso vasvaḥ puruṣpṛhaḥ. Ni nediṣṭhatamā iṣaḥ syāma sumnasyā-dhrigo.*

O spirit of instant mantra movement, lord of world's wealth and shelter home of life, destroyer of evil, darkness and ignorance, let us be closest to you and the all desired world's wealth, let us be closest to your treasure of food, energy, and knowledge and to your divine peace and comfort.

द्विर्यं पञ्च स्वयंशसं स्वसारो अद्रिसंहतम् ।

प्रियमिन्द्रस्य काम्यं प्रस्नापयन्त्यूर्मिणम् ॥ ६ ॥

6. *Dviryam pañca svayaśasaṁ svasāro adrisamhatam. Priyamindrasya kāmyaṁ prasnāpayantyūrmīṇam.*

Soma, dearest love of the soul, innately glorious, the glory intensified by spiritual light, vibrant spirit rolling in the consciousness whom ten psychic powers of mind and sense perceive, conceive and exalt, that spirit we cherish and adore.

परि त्यं हर्यतं हरिं बभ्रुं पुनन्ति वारेण ।

यो देवान्विश्वाँ इत्परि मदेन सह गच्छति ॥ ७ ॥

7. *Pari tyaṁ haryataṁ hariṁ babhruṁ punanti vāreṇa. Yo devān viśvāṁ it pari madena saha gacchati.*

Ten psychic powers with the best of their potential adore and exalt that dear divinity, omniscience itself, who, omnipresent, pervades and rejoices with all divinities of the world with divine ecstasy.

अस्य वो ह्यवसा पान्तो दक्षसार्धनम् ।

यः सूरिषु श्रवो बृहद्ध्ये स्वर्णं हर्यतः ॥ ८ ॥

8. *Asya vo hyavasā pānto dakṣasārdhanam. Yaḥ sūriṣu śravo bṛhad-dadhe svarṇa haryataḥ.*

This spirit of beauty and perfection, sublime like the sun, by virtue of its own innate potential which vests all great ones with their mighty power and honour, that spirit you all adore for protection and perfection of your life.

स वां यज्ञेषु मानवी इन्दुर्जनिष्ठ रोदसी ।

देवो देवी गिरिष्ठा अस्त्रेधन्तं तुविष्वणि ॥ ९ ॥

9. *Sa vām yajñeṣu mānavī indurjaniṣṭha rodasī. Devo devī giriṣṭhā asredhan taṁ tuviṣvaṇi.*

That divine spirit of beauty and perfection, brilliant and generous, resounding over heaven and earth, vested in cloud showers and mountain tops, loving, gracious and deeply human at heart, O men and women of the earth, create in your yajnas and realise in life.

इन्द्राय सोमं पातवे वृत्रघ्ने परि षिच्यसे ।

नरे च दक्षिणावते देवाय सदनासदे ॥ १० ॥

10. *Indrāya soma pātave vṛtraghne pari śicyase.
Nare ca dakṣiṇāvate devāya sadanāsade.*

O Soma spirit of light and ecstasy of grace, you are adored and served for the soul's experience of divinity, for the man of charity and the brilliant sage on the vedi of yajnic service so that the demon of evil, darkness and ignorance may be expelled from the soul of humanity and destroyed.

ते प्रत्नासो व्युष्टिषु सोमाः पवित्रे अक्षरन् ।

अप्रप्रोथन्तः सनुतर्हृरश्चितः प्रातस्ताँ अप्रचेतसः ॥ ११ ॥

11. *Te pratnāso vyuṣṭiṣu somāḥ pavitre akṣaran.
Apaprothantaḥ sanutarhuraścitaḥ prātaṣtāñ
apracetasah.*

Those eternal, natural and universal vibrations of divine love and grace flow and beatify the human soul in the purity of heart core in the holy light of the dawn, subduing, expelling and destroying those crooked and clandestine forces of evil, darkness and ignorance of the human mind.

तं सखायः पुरोरुचं यूयं वयं च सूरयः ।

अश्याम वाजगन्ध्यं सनेम वाजपस्त्यम् ॥ १२ ॥

12. *Tam sakhāyaḥ purorucaṁ yūyaṁ vayaṁ ca
sūrayaḥ. Aśyāma vājagandhyaṁ sanema vājapa-
styam.*

Come friends, all of us and all the wise and brave, let us reach that Soma spirit of light and grace and achieve the spirit as a prize and treasure home of peace, fragrance and life's victory.

Mandala 9/Sukta 99

Pavamana Soma Devata, Rebhasunus Kashyapas Rshis

आ ह॒र्य॒ताय॑ धृ॒ष्णवे॑ धनु॒स्तन्व॑न्ति पौं॒स्यम् ।
शु॒क्रां व॑य॒न्त्यसु॑राय नि॒र्णिजं॑ वि॒पाम॑ग्रे म॒हीयु॑वः ॥ १ ॥

1. *Ā haryatāya dhr̥ṣṇave dhanustanvanti paurnsyam. Śukrām vayantyasurāya nirṇijam vipāmagre mahīyuvah.*

For the lovely bold Soma, devotees wield and stretch the manly bow, and joyous celebrants of heaven and earth before the vibrants create and sing exalting songs of power and purity in honour of the life giving spirit of divinity.

अ॒ध क्ष॑पा परि॒ष्कृतो॑ वा॒जाँ अ॒भि प्र॑ गा॒हते ।
यदी॑ वि॒वस्व॑तो धि॒यो हरि॑ं हि॒न्वन्ति॑ या॒तवे॑ ॥ २ ॥

2. *Adha kṣapā pariṣkr̥to vājāñ abhi pra gāhate. Yādī vivasvato dhiyo harim hinvanti yātave.*

When the thoughts and actions of bright celebrants invoke, invite and inspire Soma to move, initiate and bless, then the divine spirit, exalted by the songs, moves toward battles and inspires, energises and exalts their mind and courage for victory.

तम॑स्य म॒र्जयाम॑सि म॒दो य इन्द्र॑पा॒तमः॑ ।
यं गा॒व आ॒सभिर्द॑धुः पु॒रा नू॒नं च॑ सू॒रयः॑ ॥ ३ ॥

3. *Tamasya marjayāmasi mado ya indrapātamah. Yam gāva āsabhir-dadhuḥ purā nūnam ca sūrayah.*

That power and ecstasy of this Soma, worthiest

of the soul's delight, we adore and exalt, which the sense and mind with their perceptions and reflection receive and which, for sure, veteran sages too have experienced for times immemorial.

तं गाथया पुराण्या पुनानमभ्यनूषत ।

उतो कृपन्त धीतयो देवानां नाम बिभ्रतीः ॥ ४ ॥

4. *Taṁ gāthayā purāṇyā punānam-abhyanūṣata.*
Uto kṛpanta dhītayo devānāṁ nāma bibhratīḥ.

That spirit of Soma, pure and purifying, the celebrants adore and exalt by songs of old in Vedic voice and, the same, thoughts and actions of veteran sages with the divine name content of the lord supplicate and glorify.

तमुक्षमाणमव्यये वारे पुनन्ति धर्णसिम् ।

दूतं न पूर्वचित्तय आ शासते मनीषिणः ॥ ५ ॥

5. *Tam-ukṣamāṇam-avyaye vāre punanti dharṇa-sim.*
Dūtaṁ na pūrvacittaya ā śāsate manīṣiṇaḥ.

That omnipotent virile generative Soma creator, the very pillar and foundation of the universe, thinkers and meditative sages sanctify and hold in the pure heart core of their soul and celebrate as the prime divine voice of revelation of the eternal Vedic knowledge for enlightenment of the human soul.

स पुनानो मदिन्तम्ः सोमश्चमूषु सीदति ।

पशौ न रेत आदधत्पतिर्वचस्यते धियः ॥ ६ ॥

6. *Sa punāno madintamaḥ somaścamūṣu sīdati.*
Paśau na reta ādadhat patirvacasyate dhiyaḥ.

That Soma, pure and purifying, most ecstatic and exhilarating, abides in all forms of yajnic existence and, holding the cosmic seed and impregnating Nature as a living organism, is worshipped as the father and sustainer of all thoughts of living beings.

स मृज्यते सुकर्मभिर्देवो देवेभ्यः सुतः ।

विदे यदासु सन्ददिर्महीरपो वि गाहते ॥ ७ ॥

7. *Sa mrjyate sukarmabhir-devo devebhyah sutah.
Vide yadāsu sandadīr-māhīrapo vi gāhate.*

That divine, refulgent and generous Soma, realised by sages of holy action for noble humanity, is celebrated and glorified in the human world, and when it is known as the sole giver of every thing among these people, then it releases mighty floods of living waters for life sustenance.

सुत इन्दो पवित्र आ नृभिर्यतो वि नीयसे ।

इन्द्राय मत्सरिन्तमश्चमूष्वा नि षीदसि ॥ ८ ॥

8. *Suta indo pavitra ā nṛbhīryato vi nīyase.
Indrāya matsarintamaścamūṣvā ni ṣīdasi.*

O spirit of divinity, brilliant and blissful, perceived, reflected and meditated with constant exercise of spiritual discipline, you are distilled from experience and realised by devoted people in the purity of heart for the soul. It is thus that, most ecstatic and exhilarating, you abide in the heart and soul of humanity.

Mandala 9/Sukta 100*Pavamana Soma Devata, Rebhasunus Kashyapas Rshis*

अ॒भी न॑वन्ते अ॒द्रुहः प्रि॒यमिन्द्र॑स्य॒ काम्य॑म् ।

व॒त्सं न॑ पू॒र्व आ॒युनि॑ जा॒तं रि॑हन्ति मा॒तरः ॥ १ ॥

1. *Abhī navante adruhaḥ priyamindrasya kāmīyam.
Vatsam na pūrva āyuni jātaṁ rihanti mātaraḥ.*

Just as young mothers love and caress the first born baby in early age, so do people free from malice and jealousy take to Soma, meditative realisation of divinity, dear favourite love of Indra, the soul.

पुना॒न इ॒न्द्रवा॑ भ॒र् सोम॑ द्वि॒बर्ह॑सं र॒यिम् ।

त्वं व॑सू॒नि पु॒ष्यसि॑ वि॒श्वानि॑ दा॒शुषो॑ गृ॒हे ॥ २ ॥

2. *Punāna indavā bhara soma dvibarhasam rayim.
Tvaṁ vasūni puṣyasi viśvāni dāśuṣo grhe.*

O Soma spirit of divinity, bright and blissful, bring us twofold wealth and excellence, expansive for both life on earth and beyond, and give us complete fulfilment. Indeed, you create and augment the wealth, honour and excellence of the world in the house of the man of generosity and charity.

त्वं धि॒यं म॒नो॒युजं॑ सृ॒जा वृ॑ष्टिं न त॒न्य॒तुः ।

त्वं व॑सू॒नि पा॒र्थि॒वा दि॒व्या च॑ सोम पु॒ष्यसि॑ ॥ ३ ॥

3. *Tvaṁ dhiyaṁ manoyujam sṛjā vṛṣṭim na tan-yatuḥ. Tvaṁ vasūni pārthivā divyā ca soma puṣyasi.*

O Soma, like the rain showers of the clouds, pray create, inspire and augment the vision, intelligence,

understanding and will which may stabilise the mind in the state of peace and constancy. Indeed, you create and augment the wealth, honour and excellence of both earthly and heavenly order.

परि॑ ते जि॒ग्युषो॑ यथा॒ धारा॑ सु॒तस्य॑ धावति ।

रंह॑माणा व्य॒व्ययं॑ वारं वा॒जीव॑ सान॒सिः ॥ ४ ॥

4. *Pari te jigyuṣo yathā dhārā sutasya dhāvati.
Ramhamāṇā vyavyayaṁ vāraṁ vājīva sānasiḥ.*

When you are distilled from experience and meditation, then the stream of your bliss, fast and ceaseless, flows to the chosen and protected heart of the devotee like the prize winning spirit of a victorious warrior.

क्र॒त्वे दक्षाय॑ नः क॒वे पव॑स्व सोम॒ धार॑या ।

इन्द्रा॑य पा॒तवे सु॒तो मि॒त्राय॑ वरु॒णाय॑ च ॥ ५ ॥

5. *Kratve dakṣāya naḥ kave pavasva soma dhā-rayā.
Indrāya pātave suto mitrāya varuṇāya ca.*

Soma, spirit of poetic omniscience, flow and purify us by streams of bliss distilled from experience and meditation for our intelligence, expertise and enlightenment, for fulfilment of Indra, man of power, Mitra, man of love, and Varuna, man of judgement.

पव॑स्व वाज॒सात॑मः प॒वित्रे॑ धार॑या सु॒तः ।

इन्द्रा॑य सोम॒ विष्णा॑वे दे॒वेभ्यो॑ मधु॒मत्त॑मः ॥ ६ ॥

6. *Pavasva vājasātamah pavitre dhārayā sutaḥ.
Indrāya soma viṣṇave devebhyo madhumatta-
mah.*

Soma, all inspiring spirit of the universe, sweetest presence distilled and realised in the holy heart, flow on purifying by the stream of exhilaration, giving food, energy and fulfilment for the soul, for the universal vibrancy of nature and humanity, and for all the noble, generous and enlightened people.

त्वां रिहन्ति मातरो हरिं पवित्रे अद्रुहः ।
वत्सं जातं न धेनवः पवमान् विधर्मणि ॥ ७ ॥

7. *Tvām rihanti mātaro harim pavitre adruhaḥ.
Vatsam jātam na dhenavaḥ pavamāna vidhar-
maṇi.*

O Soma, pure and purifying saviour spirit of universal sanctity, just as mother cows love and caress a new born calf, so do the motherly forces of nature and humanity free from the negativities of malice and jealousy love and cherish you arising in the heart and inspiring the soul in various dharmic situations of life.

पवमान् महि श्रवश्चित्रेभिर्यासि रश्मिभिः ।
शर्धन्तमांसि जिघ्रसे विश्वानि दाशुषो गृहे ॥ ८ ॥

8. *Pavamāna mahi śravaś-citrebhiryāsi raśmibhiḥ.
Śardhan tamāṁsi jighnase viśvāni dāśuṣo grhe.*

Soma, pure, purifying vibrant spirit of life divine commanding great power, honour and glory, you go forward with wondrous manifestations of your power, bold and indomitable, destroying the darkness and evils of the world, and reach and bless the yajnic house of the man of charity and generosity.

त्वं द्यां च महिव्रत पृथिवीं चाति जभ्रिषे ।

प्रति द्रापिममुञ्चथाः पवमान महित्वना ॥ ९ ॥

9. *Tvaṁ dyāṁ ca mahivrata pṛthivīm cāti jabhriṣe.
Prati drāpim-amuñcathāḥ pavamāna mahit-vanā.*

O Soma, universal soul of high commitment of Dharma, pure and purifying energy of omnipresent divine flow, you wear the armour of omnipotence, bear, sustain and edify the heaven and earth by your majesty and transcend.

Mandala 9/Sukta 101

Pavamana Soma Devata, Andhigu Shyavashvi (1-3), Yayati Nahusha (4-6), Nahusha Manava (7-9), Manu Samvarana (10-12), Vaishvamitra or Vachya Prajapati (13-16) Rshis

पुरोजिती वो अन्धसः सुताय मादयित्वे ।

अप श्वानं श्नथिष्टन् सखायो दीर्घजिह्वयम् ॥ १ ॥

1. *Purojitī vo andhasaḥ sutāya mādayitnave.
Apa śvānaṁ śnathiṣṭana sakhāyo dīrghaji-hvyam.*

O friends, for your attainment of the purified and exhilarating Soma bliss of existence, eliminate vociferous disturbances of the mind and concentrate on the deep resounding voice of divinity.

यो धारया पावकया परिप्रस्यन्दते सुतः ।

इन्दुरश्वो न कृत्व्यः ॥ २ ॥

2. *Yo dhārayā pāvakayā pariprasyandate sutah.
Induraśvo na kṛtvyaḥ.*

Brilliant and blissful Soma, when, filtered and exhilarated, vibrates and flows in clear purifying streams

like waves of energy itself.

तं दुरोषमभी नरः सोमं विश्वाच्या धिया ।

यज्ञं हिन्वन्त्यद्रिभिः ॥ ३ ॥

3. *Taṁ duroṣamabhī naraḥ somaṁ viśvācyā dhiyā.
Yajñam hinvantydribhiḥ.*

That blazing unassailable Soma, adorable in yajna, leading lights invoke and impel with universal thought and speech, with controlled mental reflection for self-realisation.

सुतासो मधुमत्तमाः सोमा इन्द्राय मन्दिनः ।

पवित्रवन्तो अक्षरन्देवान्गच्छन्तु वो मदाः ॥ ४ ॥

4. *Sutāso madhumattamāḥ somā indrāya mandinaḥ. Pavitravanto akṣaran devān gacchantu vo madāḥ.*

Filtered, felt and cleansed, honey sweet soma streams, pure and exhilarating, flow for Indra, the soul, and may the exhilarations reach you, noble favourites of divinity.

इन्दुरिन्द्राय पवतु इति देवासो अब्रुवन् ।

वाचस्पतिर्मखस्यते विश्वस्येशान् ओजसा ॥ ५ ॥

5. *Indurindrāya pavata iti devāso abruvan.
Vācaspatir-makhasyate viśvasyeshāna ojasā.*

Soma, divine, brilliant and blissful, flows for Indra, the soul, say the noble sages, and thus Soma, divine source and master of speech and thought, ruler and sustainer of the entire world by his own lustre and power, is honoured at all yajnas of knowledge, yoga

and austerity, for advancement.

सहस्रधारः पवते समुद्रो वाचमीङ्क्षुयः ।

सोमः पती रयीणां सखेन्द्रस्य दिवेदिवे ॥ ६ ॥

6. *Sahasradhāraḥ pavate samudro vācamīṅkhyah.
Somah patī rayīṇāṁ sakhendrasya divedive.*

A thousand streams of Soma joy and enlightenment flow, inspiring and purifying. It is a bottomless ocean that rolls impelling the language and thought of new knowledge. It is the preserver, promoter and sustainer of all wealths and honours and a friend of the soul, inspiring and exalting us day by day.

अयं पूषा रयिर्भगः सोमः पुनानो अर्षति ।

पतिर्विश्वस्य भूमनो व्यख्यद्रोदसी उभे ॥ ७ ॥

7. *Ayam pūṣā rayirbhagaḥ somah punāno arṣati.
Patir-viśvasya bhūmano vyakhyad-rodasī ubhe.*

It is Pusha, life-sustaining and nourishing protector, wealth and honour of the world, power and the glory, Soma that is pure and purifying, ever going forward with the world. It is the master, sustainer and ruler of the vast expansive universe and illuminates both heaven and earth.

समु प्रिया अनूषत गावो मदीय घृष्वयः ।

सोमासः कृण्वते पथः पवमानास इन्दवः ॥ ८ ॥

8. *Samu priyā anūṣata gāvo madāya ghr̥ṣvayah.
Somāsaḥ kṛṇvate pathaḥ pavamānāsa indavaḥ.*

Dear daring voices exalt and extol Soma for the sheer joy of illumination. Indeed men of Soma vision

and courage, blazing brilliant, pure, purifying and pursuing, create and carve their own paths of progress.

य ओजिष्ठस्तमा भर पवमान श्रवाय्यम् ।

यः पञ्च चर्षणीरभि रयिं येन वनामहै ॥ ९ ॥

9. *Ya ojiṣṭhastamā bhara pavamāna śravāyyam.
Yaḥ pañca carṣaṇīrabhi rayiṁ yena vanāmahai.*

O pure and purifying Soma, bring us honour and excellence most lustrous and renowned, valued among all the five classes of people by which we may be able to win the real material and spiritual wealth of life.

सोमाः पवन्त इन्दवोऽस्मभ्यं गातुवित्तमाः ।

मित्राः सुवाना अरेपसः स्वाध्यः स्वर्विदः ॥ १० ॥

10. *Somāḥ pavanta indavo'smabhyam gātuvitta-māḥ.
Mitrāḥ suvānā arepasah svādhyah svar-vidah.*

Streams of Soma flow for us, brilliant, eloquent and expansive, friendly, inspiring, free from sin, intellectually creative and spiritually illuminative.

सुष्वाणासो व्यद्रिभिश्चिताना गोरधि त्वचि ।

इषमस्मभ्यमभितः समस्वरन्वसुविदः ॥ ११ ॥

11. *Suṣvāṇāso vyadribhiś-citānā goradhi tvaci.
Iṣasmabhyamabhitah samasvaran vasu-vidah.*

Reflective, inspiring and generative by controlled operations of higher mind in the purified heart core, let the Soma streams, vibrant and vocal, bring us spiritual energy, intelligential illumination and divine awareness all round in the world.

एते पूता विपश्चितः सोमासो दध्याशिरः ।

सूर्यासो न दर्शतासो जिगत्त्रवो ध्रुवा घृते ॥ १२ ॥

12. *Ete pūtā vipāścitaḥ somāso dadhyāśiraḥ.
Sūryāso na darṣatāso jigatnavo dhruvā ghr̥te.*

These Soma streams, nourishing, energising, illuminating, are bright and beatific as the dawn and, vibrant but unfluctuating, they abide constant in the heart.

प्र सुन्वानस्यान्धसो मर्तो न वृत तद्वचः ।

अप श्वानमराधसं हता मुखं न भृगवः ॥ १३ ॥

13. *Pra sunvānasyāndhaso marto na vṛta tadvacāḥ.
Apa śvānam-arādhasaṁ hatā mukhaṁ na bhṛgavaḥ.*

That silent voice of the generative illuminative Soma of divine food, energy and enlightenment, the ordinary mortal does not perceive. O yajakas, ward off the clamours and noises which disturb the meditative yajna as men of wisdom ward them off to save their yajna.

आ जामिरत्के अव्यत भुजे न पुत्र ओण्योः ।

सरज्जारो न योषणां वरो न योनिमासदम् ॥ १४ ॥

14. *Ā jāmiratke avyata bhuje na putra oṇyoḥ.
Sarajjāro na yoṣaṇāṁ varo na yonim-āsadam.*

As a child feels secure with joy in the arms of its parents, as the lover goes to the beloved, as the groom sits on the wedding vedi, so does the Soma spirit pervade in the natural form of its choice love.

स वीरो दक्षसार्धनो वि यस्तस्तम्भ रोदसी ।

हरिः पवित्रे अव्यत वेधा न योनिमासदम् ॥ १५ ॥

15. *Sa vīro dakṣasādhano vi yastastambha rodasī.
Hariḥ pavitre avyata vedhā na yonim-āsadam.*

That potent Soma, master controller of all powers, means and materials of success in existence, who sustains both heaven and earth, is the saviour power of protection and pervades the universe presiding as omniscient high priest over the vedi of cosmic yajna.

अव्यो वारैभिः पवते सोमो गव्ये अधि त्वचि ।

कनिक्रददवृषा हरिरिन्द्रस्याभ्यैति निष्कृतम् ॥ १६ ॥

16. *Avyo vārebhiḥ pavate somo gavye adhi tvaci.
Kanikradadvṛṣā harir-indrasyābhyeti niṣkṛtam.*

Soma, omnipresent protector, abides with the souls of its choice discipline, vibrating in the heart core across the fluctuations of mind and senses. Loud and bold and voluble, thus, the generous potent saviour spirit blesses the original nature of the soul in its innate purity.

Mandala 9/Sukta 102

Pavamana Soma Devata, Trita Aptya Rshi

क्राणा शिशुर्महीनां हिन्वन्नृतस्य दीधितिम् ।

विश्वा परि प्रिया भुवदध द्विता ॥ १ ॥

1. *Krāṇā śiśur-mahīnām hinvannṛtasya dīdhitim.
Viśvā pari priyā bhuvadadha dvitā.*

Maker of stars and planets, inspiring the light and law of the dynamics of existence, dear adorable giver of fulfilment, Soma rules over both spirit and

nature, heaven and earth.

उप त्रितस्य पाष्योऽरभक्तु यद् गुहा पदम् ।

यज्ञस्य सप्त धामभिरध प्रियम् ॥ २ ॥

2. *Upa tritasya pāṣyoraḥbhakta yadguhā padam.
Yajñasya sapta dhāmabhir-adha priyam.*

Close to the adamantine integration of Purusha and Prakṛti in human form is the secret seat of heart and clairvoyant intelligence wherein the climactic presence of the master of three orders of Prakṛti and super presence of divinity, and there it is shared by seven prakṛtic, pranic and psychic orders of existence and adored by seven metres of Vedic hymns as the dearest supreme object of worship.

त्रीणि त्रितस्य धारया पृष्ठेष्वेवया रयिम् ।

मिमीते अस्य योजना वि सुक्रतुः ॥ ३ ॥

3. *Trīṇi tritasya dhārayā pṛṣṭheṣverayā rayim.
Mimīte asya yojanā vi sukratuh.*

By three streams of the moving particles of matter, energy and mind does the triple master, Soma, move the dynamics of existence, and thus does the supreme high priest order and accomplish his cosmic plan.

जज्ञानं सप्त मातरो वेधामशासत श्रिये ।

अयं ध्रुवो रयीणां चिकेत यत् ॥ ४ ॥

4. *Jajñānaṁ sapta mārato vedhām-aśāsata śriye.
Ayaṁ dhruvo ryīṇāṁ ciketa yat.*

Seven measured motherly orders of existence

at the material, pranic and psychic level join, reveal and celebrate Soma manifesting in beauty and glory, this constant unmoved mover who, being omnipresent and pervasive, knows of the wealth and sublimity of the universe.

अस्य व्रते सजोषसो विश्वे देवासो अद्रुहः ।

स्पार्हा भवन्ति रन्तयो जुषन्त यत् ॥ ५ ॥

5. *Asya vrata sajoṣaso viśve devāso adruhaḥ.
Spārḥā bhavanti rantayo juṣanta yat.*

Enjoined in the law and order of discipline of this Soma, all divinities of nature and nobilities of humanity, committed and free from malice and negativity, who join and rejoice in him command the enviable love and respect of the world.

यमी गर्भमृतावृधो दृशे चारुमजीजनन् ।

कविं मंहिष्ठमध्वरे पुरुस्पृहम् ॥ ६ ॥

6. *Yamī garbham-ṛtāvṛdho dr̥śe cārum-aījjanan.
Kaviṁ maṁhiṣṭham-adhvare puruspr̥ham.*

To realise and reveal that divine treasure origin of the world and its glory, sages and divines, celebrating his law, truth and yajnic evolution, love and join the presence of Soma, great and glorious, poetic creator, mighty generous, universally adored, and manifesting anew in the world of love and beauty.

समीचीने अभि त्मना यही ऋतस्य मातरा ।

तन्वाना यज्ञमानुषग्यदञ्जते ॥ ७ ॥

7. *Samīcīne abhi tmanā yahvī ṛtasya mātara.
Tanvānā yajñam-ānuṣag-yadañjate.*

The great joint spontaneous generators of the dynamic world in existence are Soma, supreme Purusha, and Prakṛti, which the sages, who enact and advance the meditative yajna of science and direct realisation, constantly adore and glorify.

क्रत्वा शुक्रेभिर्क्षभिर्ऋणोरप ब्रजं दिवः ।

हिन्वन्नृतस्य दीधितिं प्राध्वरे ॥ ८ ॥

8. *Kratvā śukrebhirakṣabhirṛṇorapa vrajaṁ divaḥ.
Hinvann-rtasya dīdhitim prādhvare.*

O Soma, creative spirit of the universe, by holy action, brilliant light of pure knowledge and the inner vision of the spirit, pray open wide the paths and doors of the light of divinity, thereby inspiring and advancing yajnic revelations of the divine law and its operation in this advancing world of love and non-violence.

Mandala 9/Sukta 103

Pavamana Soma Devata, Dvita Aptya Rshi

प्र पुनानाय वेधसे सोमाय वच उद्यतम् ।

भृतिं न भरा मतिभिर्जुजोषते ॥ १ ॥

1. *Pra punānāya vedhase somāya vaca udyatam.
Bhṛtim na bharā matibhir-jujoṣate.*

Sing rising songs of adoration in honour of Soma, pure and purifying, omniscient and inspiring ordainer of life, and offer the songs as homage of yajnic gratitude. Soma feels pleased with enlightened songs of love and faith.

परि वाराण्यव्यया गोभिरञ्जानो अर्षति ।

त्री षधस्था पुनानः कृणुते हरिः ॥ २ ॥

2. *Pari vārāṇyavyayā gobhir-añjāno arṣati.*
Trī śadhasthā punānaḥ kṛṇute hariḥ.

Pleased and exalted with songs of adoration, Soma, saviour spirit of bliss, radiates with its protective presence to the distinguished hearts and, purifying the body, mind and soul of the celebrants, blesses them in their physical, subtle and causal body states of existence.

परि कोशं मधुश्चुतमव्यये वारे अर्षति ।
 अभि वाणीर्ऋषीणां सप्त नूषत ॥ ३ ॥

3. *Pari kośam madhuścutam-avyaye vāre arṣati.*
Abhi vāṇīr-ṛṣīṇām sapta nūṣata.

In the protected heart core of the blessed soul overflowing with honey joy, the Soma presence vibrates, and hymnal voices of the seer sages in seven Vedic musical metres adore and glorify the divine presence in ecstatic response to the guiding spirit of divinity.

परि णेता मतीनां विश्वदेवो अदाभ्यः ।
 सोमः पुनानश्चम्वोर्विशद्धरिः ॥ ४ ॥

4. *Pari ṇetā matīnām viśvadevo adābhyaḥ.*
Somaḥ punānaś-camvor-viśaddhariḥ.

Soma, guiding spirit of the mind and soul, self-refulgent soul of the universe, undaunted and invincible, pure and purifying, pervading the heaven and earth, manifests inspiring in the mind and soul of meditative celebrants, eliminating their darkness and sufferance.

परि दैवीरनु स्वधा इन्द्रेण याहि स्रथम् ।
 पुनानो वाघद्वाघद्विर्मर्त्यः ॥ ५ ॥

5. *Pari daivīranu svadhā indreṇa yāhi saratham.
Punāno vāghadvāghadbhir-amartyaḥ.*

O Soma, immortal spirit of existence, pure, purifying and realised in the pure heart core of the soul, vibrant and voluble with the celebrants in response to their yajnic homage and divine attainments, radiate with the human soul as a chariot mate of its physical existence on the move.

परि सप्तिर्न वाजयुर्देवो देवेभ्यः सुतः ।

व्यानाशिः पवमानो वि धावति ॥ ६ ॥

6. *Pari saptirna vājayurdevo devebhyah sutah.
Vyānaśiḥ pavamāno vi dhāvati.*

Like universal energy, the glorious Soma, all victorious, brilliant, realised by sages in its original nature and character, pervades vibrant here, there, everywhere and beyond, transcending.

Mandala 9/Sukta 104

*Pavamana Soma Devata, Parvata and Narada Kanvas or
both Shikhandinyas or Kashyapyas or Apsarasas Rshis*

सखाय आ नि षीदत पुनानाय प्र गायत ।

शिशुं न यज्ञैः परि भूषत श्रिये ॥ १ ॥

1. *Sakhāya ā ni ṣīdata punānāya pra gāyata.
Śīsum na yajñaiḥ pari bhūṣata śriye.*

Come friends, sit on the yajna vedi, sing and celebrate Soma, pure and purifying spirit of life, and with yajna exalt him like an adorable power for the grace and glory of life.

समीं वत्सं न मातृभिः सृजता गयसाधनम् ।

देवाव्यं मदमभि द्विशवसम् ॥ २ ॥

2. *Samī vatsam na mātṛbhiḥ sṛjatā gayasāadhanam.*
Devāvayaṁ madamabhi dviśavasam.

As mothers love, adore and adorn a child with beauty and ornaments, so energise and exalt Soma as versatile beauty and grace of life, protector of divinities, source of ecstasy and doubly strong both physically and spiritually.

पुनाता दक्षसाधनं यथा शर्धीय वीतये ।

यथा मित्राय वरुणाय शन्तमः ॥ ३ ॥

3. *Punātā dakṣasāadhanam yathā śardhāya vītaye.*
Yathā mitrāya varuṇāya śantamaḥ.

Realise and exalt Soma in the essential purity of its nature, power and presence as the very foundation of perfection and achievement in life, so that it may be the surest and most peaceful base of strength, power and fulfilment for the spirit of love and friendship as well as for freedom and judgement.

अस्मभ्यं त्वा वसुविदमभि वाणीरनूषत ।

गोभिष्टे वर्णमभि वासयामसि ॥ ४ ॥

4. *Asmabhyaṁ tvā vasuvidamabhi vānīranūṣata.*
Gobhiṣṭe varṇamabhi vāsayāmasi.

Our songs of adoration celebrate and exalt you as creator, knower and giver of peace, power, wealth and honours of the world. Indeed, with thoughts, words and vision, we glorify your power and presence as it emerges in our experience.

स नो मदानां पतु इन्दो देवप्सरा असि ।

सखेव सख्ये गातुवित्तमो भव ॥ ५ ॥

5. *Sa no madānām pata indo devapsarā asi.
Sakheva sakhye gātuvittamo bhava.*

O spirit of beauty, brightness and bliss, controller, protector and promoter of life's joys, divine and heavenly indeed is your power and presence. We pray be the guide and pioneer as a friend and spirit of love for friends.

सनैमि कृध्यस्मदा रक्षसं कं चिदत्रिणम् ।

अपादैवं द्वयुमंहौ युयोधि नः ॥ ६ ॥

6. *Sanemi kṛdhyasmadā rakṣasam kaṁ cidatṛiṇam.
Apādevaṁ dvayumaṁho yuyodhi naḥ.*

O Soma, let us be together in peace and friendship, in arms and in the daily business rounds forward as ever before. Keep off the demonic destroyer, the ogre, the impious, the double dealer, and the sin and sinner.

Mandala 9/Sukta 105

*Pavamana Soma Devata, Parvata and
Narada Kanvas Rshis*

तं वः सखायो मदाय पुनानमभि गायत ।

शिशुं न यज्ञैः स्वदयन्त गूर्तिभिः ॥ १ ॥

1. *Taṁ vaḥ sakhāyo madāya punānamabhi gāyata.
Śīśuṁ na yajñaiḥ svadayanta gūrtibhiḥ.*

O friends, enjoying together with creative acts of yajna, sing and celebrate Soma, pure and purifying

presence of divinity, with songs of praise, and exalt and adorn him as a darling adorable power for winning the joy of life's fulfilment.

सं वत्सइव मातृभिरिन्दुर्हिन्वानो अज्यते ।

देवावीर्मदो मतिभिः परिष्कृतः ॥ २ ॥

2. *Sam vatsa iva mātṛbhirindurhinvāno ajyate.*
Devāvīrmado matibhiḥ pariṣkṛtaḥ.

Holily is Soma, brilliant presence of beauty, peace and power of divinity, protector of sages, ecstasy of life, realised in the essence, and, adorned by devotees as a darling presence, it is invoked and worshipped with creative acts of meditation by the celebrants.

अयं दक्षाय साधनोऽयं शर्धीय वीतये ।

अयं देवेभ्यो मधुमत्तमः सुतः ॥ ३ ॥

3. *Ayam dakṣāya sādhanō'yaṁ śardhāya vītaye.*
Ayam devebhyo madhumattamaḥ sutaḥ.

This is the means to efficiency for perfection, this is for strength and success for fulfilment, and when it is realised, it is the sweetest, most honeyed experience for the divines.

गोमन्न इन्दो अश्ववत्सुतः सुदक्ष धन्व ।

शुचिं ते वर्णमधि गोषु दीधरम् ॥ ४ ॥

4. *Gomanna indo aśvavat sutaḥ sudakṣa dhanva.*
Śuciṁ te varṇamadhi goṣu dīdharam.

O Soma, refulgent spirit of divine bliss and beauty, manifest every where and realised within, commanding universal power and perfection, pray set

in motion for us the flow of wealth full of lands, cows, knowledge and culture, and of horses, movement, progress and achievement. I pray bless me that I may honour and worship your pure divine presence above all, above mind and senses and above the things mind and senses are involved with.

स नो हरीणां पतु इन्दो देवप्सरस्तमः ।

सखेव सख्ये नर्यो रुचे भव ॥ ५ ॥

5. *Sa no harīṇāṃ pata indo devapsarastamah.
Sakheva sakhye naryo ruce bhava.*

O spirit of beauty and universal majesty, controller of all movements, beauties and perfections, divine presence that comprehend all forms of refulgence and generosity, like a friend for friends, be good for our pioneer leadership and brilliance on the vedi.

सनैमि त्वमस्मदाँ अदेवं कं चिदत्रिणम् ।

साह्वाँ इन्दो परि बाधो अप द्वयुम् ॥ ६ ॥

6. *Sanemi tvamasmadāñ adevaṃ kaṃ cidatriṇam.
Sāhvāñ indo pari bādho apa dvayum.*

O spirit of divine beauty, bliss and brilliance, one with us in all acts and movements, courageous, bold and forbearing, ward off from us all impieties and keep away the impious and ungenerous people wherever they be, whoever is a devouring destroyer, and a double dealer.

Mandala 9/Sukta 106

*Pavamana Soma Devata, Agni Chakshusha (1-3, 10-14),
Chakshu Manava (4-6), Manu Apsava (7-9) Rshis*

इन्द्रमच्छ सुता इमे वृषणं यन्तु हरयः ।

श्रुष्टी जातास इन्दवः स्वर्विदः ॥ १ ॥

1. *Indramaccha sutā ime vṛṣaṇaṁ yantu harayaḥ.
Śruṣṭī jātāsa indavaḥ svarvidah.*

May these realised, cleansed and confirmed, blessed, beautiful and brilliant virtues and sanskars touching the bounds of divine bliss, emerging and risen in the mind, well reach and seep into the heart core of the soul completely and permanently.

अयं भरीय सान्सिरिन्द्राय पवते सुतः ।

सोमो जैत्रस्य चेतति यथा विदे ॥ २ ॥

2. *Ayaṁ bharāya sānasir-indrāya pavate sutah.
Somo jaitrasya cetati yathā vide.*

This Soma, competent and victorious for the battle of life, when realised, flows for Indra, the winning soul, and enlightens it about the world's reality as it is and as it knows.

अस्येदिन्द्रो मदेष्वा ग्राभं गृभ्णीत सान्सिम ।

वज्रं च वृषणं भरत्समप्सुजित् ॥ ३ ॥

3. *Asyedindro madeṣvā grābhaṁ gr̥bhṇīta sāna-sim.
Vajraṁ ca vṛṣaṇaṁ bharat samapsujit.*

Under the inspiration and ecstasy of this soma of divine love, let the soul seize the victorious bow, take on the generous virile and mighty bolt of will and

power of faith and win the target of the battle of Karma to the attainment of Divinity.

प्र धन्वा सोम जागृविरिन्द्रायेन्दो परि स्रव ।

द्युमन्तं शुष्ममा भरा स्वर्विदम् ॥ ४ ॥

4. *Pra dhanvā soma jāgrvirindrāyendo pari srava.
Dyumntam śuśmamā bhara svarvidam.*

Flow on, O Soma, spirit of divine bliss, ever awake, brilliant and enlightening, streaming on and on for Indra, the soul, bear and bring the light and fire of the sun and vision of heaven.

इन्द्राय वृषणं मदं पवस्व विश्वदर्शतः ।

सहस्रयामा पथिकृद्विचक्षणः ॥ ५ ॥

5. *Indrāya vṛṣaṇam madam pavasva viśvadar-śataḥ.
Sahasrayāmā pathikṛdvicakṣaṇaḥ.*

Let divine showers and streams of visionary ecstasy rain and flow for Indra, the soul, O Soma, charming cosmic power, moving a thousand ways, maker of a thousand paths, shining, all watching and revealing.

अस्मभ्यं गातुवित्तमो देवेभ्यो मधुमत्तमः ।

सहस्रं याहि पथिभिः कनिक्रदत् ॥ ६ ॥

6. *Asmabhyam gātuvittamo devebhyo madhu-mattamaḥ.
Sahasram yāhi pathibhiḥ kani-kradat.*

Best pioneer, path finder and highest honeyed joy for us, for the divines, come roaring by a thousand paths of light and holiness.

पवस्व देववीतय इन्दो धाराभिरोजसा ।

आ कलशं मधुमान्तसोम नः सदः ॥ ७ ॥

7. *Pavasva devavītaya indo dhārābhirojasā.
Ā kalaśaṁ madhumāntsoma naḥ sadah.*

O Soma of divine light and peace, harbinger of honeyed joy, flow in streams with power and lustre for our attainment of the path of divinity and abide in our heart core of the soul.

तव द्रप्सा उदप्रुत इन्द्रं मदाय वावृधुः ।

त्वां देवासौ अमृताय कं पपुः ॥ ८ ॥

8. *Tava drapsā udapruta indraṁ madāya vāvṛ-dhuh.
Tvām devāso amṛtāya kaṁ papuḥ.*

The streams of your peace, beauty and bliss swell like streams of water in flood, and the divines drink of the ecstasy for the attainment of immortality.

आ नः सुतास इन्दवः पुनाना धावता रयिम् ।

वृष्टिद्यावो रीत्यापः स्वर्विदः ॥ ९ ॥

9. *Ā naḥ sutāsa indavaḥ punānā dhāvatā rayim.
Vṛṣṭidyāvo rītyāpaḥ svarvidah.*

O streams of the beauty and bliss of peace and joy filtered from experience, heavenly showers, liquid floods, paradisaal bliss pure and purifying, bring us the wealth, honour and excellence of the highest order.

सोमः पुनान ऊर्मिणाऽव्यो वारं वि धावति ।

अग्रे वाचः पवमानः कनिक्रदत् ॥ १० ॥

10. *Somaḥ punāna ūrmiṇā'vya vāraṁ vi dhāvati.
Agre vācaḥ pavamānaḥ kanikradat.*

Soma, pure and purifying, protective and blissful, flowing by streams and sanctifying, roaring with ancient and original hymns of divine adoration, rushes to the heart core of the distinguished soul.

धीभिर्हि॑न्वन्ति वा॒जिनं॑ वने॒ क्रीळ॑न्त॒मत्य॑विम् ।

अ॒भि त्रि॑पृ॒ष्ठं म॒तयः॑ सम॒स्वरन् ॥ ११ ॥

11. *Dhībhirhinvarianti vājinam vane krīḷantamatya-vim.*
Abhi triṣṭhaṁ matayaḥ samasvaran.

Men of distinguished mind, adoring Soma with holy thoughts, words and action, invoke and celebrate all protective Soma, victorious spirit and cosmic energy, playing in the beautiful world over three regions of heaven, earth and the skies.

अ॒स॒र्जि क॒ल॒शाँ अ॒भि मी॒ळ॒हे स॒प्ति॒र्न वा॒ज॒युः ।

पु॒ना॒नो वा॒चं ज॒नय॑न्न॒सिष्य॑दत् ॥ १२ ॥

12. *Asarji kalaśāṅ abhi mīḷhe saptirna vājayuḥ.*
Punāno vācam janayannasiṣyadat.

Soma, vibrant spirit of divinity, rushes to the heart core of realised souls like instant energy radiating to the centre of its target in the human battle of survival and distinguished search for immortality, there stimulating, creating and sanctifying hymns of adoration, and there in the soul it abides.

पव॑ते ह॒र्य॒तो ह॒रि॒रति॑ ह॒रांसि॑ र॒न्हा ।

अ॒भ्य॒र्ष॑न्त॒स्तो॒तृ॒भ्यो वी॒रव॒द्य॒शः ॥ १३ ॥

13. *Pavate haryato harirati hvarāṁsi ranhya.*
Abhyarṣantstotr̥bhyo vīravadyaśaḥ.

The beauteous and beatific divine saviour spirit

of Soma vibrates, purifies and flows with tremendous force, casting off all crookedness and contradictions, and overflowing with valour, honour and excellence for the celebrants and their heroic progeny for generations.

अ॒या प॑वस्व दे॒वयु॑र्मधो॒र्धरा॑ अ॒सृक्ष॑त ।

रे॒भन्प॒वित्रं॑ प॒र्येषि॑ वि॒श्वतः॑ ॥ १४ ॥

14. *Ayā pavasva devayur-madhordhārā asṛkṣata. Rebhan pavitraṁ paryeṣi viśvataḥ.*

Thus vibrate, purify and flow, friend of sages and divines, releasing these honey streams of joy, and go on eloquent to bless the pure heart all round all ways in the world.

Mandala 9/Sukta 107

Pavamana Soma Devata, Saptarshis Rshis

(Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

प॒री॒तो षिञ्च॑ता सु॒तं सो॒मो य उ॑त्त॒मं ह॒विः ।

द॒ध॒न्वाँ यो न॑र्यो॑ अ॒प्स्व॑न्त॒रा सु॒षाव॑ सोम॒मद्रि॑भिः ॥ १ ॥

1. *Parīto ṣiñcatā sutam somo ya uttamam haviḥ. Dadhanvāṁ yo naryo apsvantarā suṣāva somamadrībhiḥ.*

From here onward sprinkle Soma with love and service, Soma, the spirit of beauty, peace and joy of life, Soma, realised with best of thoughts, effort and determined discipline of meditation, Soma which bears the best materials for creative yajna of personal and

social development, Soma which is the leading light of life, realised within in the heart and our Karmas performed in life.

नूनं पुनानोऽ विभिः परि स्रवाऽदब्धः सुरभिन्तरः ।

सुते चित्त्वाप्सु मदामो अन्धसा श्रीणन्तो गोभिरुत्तरम् ॥ २ ॥

2. *Nūnam punano'vibhiḥ pari sravā'dabdhah surabhintaraḥ. Sute cit tvāpsu madāmo andha-sā śrīṇanto gobhiruttaram.*

For sure, pure and purifying, flow on with protective and promotive forces, gracious, undaunted, more and more charming and blissful. When you are realised in our actions, mixed as one with our energies, will and senses, then we rejoice and celebrate you in our perceptions with hymns of praise, and later in silent communion.

परि सुवानश्चक्षसे देवमादनः क्रतुरिन्दुर्विचक्षणः ॥ ३ ॥

3. *Pari suvānaś-cakṣase devamādanaḥ kraturin-durvicakṣaṇaḥ.*

Celebrated in our thoughts and perceptions, joy of the sages, power of holy yajnic action, brilliant and blissful, all intelligent and omniscient, we adore you for the augmentation of our intelligence and enlightenment.

पुनानः सोम धारयाऽपो वसानो अर्षसि ।

आ रत्नधा योनिमृतस्य सीदस्युत्सो देव हिरण्ययः ॥ ४ ॥

4. *Punanaḥ soma dhārayā'po vasāno arṣasi. Ā ratnadhā yonimṛtasya sīdasyutso deva hiraṇya-yah.*

O Soma, pure and purifying our thought, will and actions, abiding in the heart, you move and flow on in our consciousness. Bearing treasures of jewels, pray come and sit on the seat of yajna vedi and our sense of truth and eternal law. Indeed, O lord refulgent, you are the fountain head of life's golden treasures.

दुहान ऊर्धर्दिव्यं मधु प्रियं प्रतनं सधस्थमासदत् ।
आपृच्छ्यं धरुणं वाज्यर्षति नृभिर्धृतो विचक्षणः ॥ ५ ॥

5. *Duhāna ūdhardivyaṁ madhu priyaṁ pratnaṁ sadhasthamāśadat. Aprcchyaṁ dharuṇaṁ vājyarṣati nṛbhirdhūto vicakṣaṇaḥ.*

Giver of fulfilment, treasure trove of life's sustaining milk, yielding celestial dear honey sweets of living strength and joy, pervasive in its eternal universal loved seat, all conqueror all watching and knowing, when moved by meditative celebrants, Soma radiates and vibrates in the faithful heart of earnest seekers.

पुनानः सोम जागृविरव्यो वारे परि प्रियः ।
त्वं विप्रो अभवोऽङ्गिरस्तमो मध्वा यज्ञं मिमिक्ष नः ॥ ६ ॥

6. *Punānaḥ soma jāgrviravyo vāre pari priyaḥ. Tvaṁ vipro abhavo'ṅgirastamo madhvā yajñaṁ mimikṣa naḥ.*

Pure and all purifying, O Soma, spirit of peace and bliss, ever awake and awakening with your eternal consciousness, all protective and promotive, dearest in the heart of the cherished loving soul, you are the vibrant awareness of omniscience and the very life energy of life. O Spirit of peace, joy and divine bliss, pray bless our yajna of life with the honey sweets of existence.

सोमो मीढ्वान्पवते गातुवित्तम् ऋषिर्विप्रो विचक्षणः ।

त्वं कविरभवो देववीतम् आ सूर्य रोहयो दिवि ॥ ७ ॥

7. *Somo mīḍhvān pavate gātuvittama ṛṣirvipro vicakṣaṇaḥ. Tvaṁ kavirabhavo devavītama a sūryaṁ rohayo divi.*

Soma, virile and generous giver of fulfilment, omniscient master of the ways of existence, supreme creative seer, vibrant super-soul, all watching and knowing, flows and purifies all. O Soma, you are the poetic creator, dearest friend of the divines, and it is you who generate and raise the sun over to the heaven of light.

सोम उ षुवाणः सोतृभिरधि ष्णुभिरवीनाम् ।

अश्वयेव हरिता याति धारया मन्द्रया याति धारया ॥ ८ ॥

8. *Soma u ṣuvāṇaḥ sotṛbhiradhi ṣṇubhiravīnām. Aśvayeva haritā yāti dhārayā mandrayā yāti dhārayā.*

Soma, invoked by celebrants, manifests with blissful inspiring powers of protection and promotion and, saving, watching, fascinating, goes forward, rushing, compelling, in an impetuous stream like waves of energy, and it also goes forward by a stream of mild motion, soothing and refreshing.

अनूपे गोमान्गोभिरक्षाः सोमो दुग्धाभिरक्षाः ।

समुद्रं न संवरणान्यगमन्मन्दी मदीय तोशते ॥ ९ ॥

9. *Anūpe gomān gobhirakṣāḥ somo dugdhābhirakṣāḥ. Samudraṁ na saṁvaraṇānyagman mandī madāya tośate.*

Soma, divine master of holy speech, emerges in the depth of the heart with the voice of divinity and blesses the devotee with the revelation of the milk of spiritual sustenance. Just as streams of water flow and reach the sea, so is the divine stream and spirit of joy invoked and celebrated for the central bliss of the soul.

आ सोम सुवानो अद्रिभिस्तिरो वाराण्यव्यया ।

जनो न पुरि चम्वोर्विशद्भरिः सदो वनेषु दधिषे ॥ १० ॥

10. *Ā soma suvāno adribhistiro vārānyavyayā. Jano na puri camvorviśaddhariḥ sado vaneṣu dadhiṣe.*

O Soma, spirit of universal bliss and protection, invoked and stirred by acts of meditation, radiating across the covers of darkness, enter the heart core of the soul as citizens enter their home in town, arise in the depth of heart and intelligence and abide there in the love and faith of the soul, your own cherished seat of existence among the wise.

स मामृजे त्तिरो अण्वानि मेष्यो मीळहे सप्तिर्न वाजयुः ।

अनुमाद्यः पवमानो मनीषिभिः सोमो विप्रेभिर्ह-
व्वभिः ॥ ११ ॥

11. *Sa māmṛje tiro aṇvāni meṣyo mīlḥe saptirna vājayuh. Anumādyah pavamāno manīṣibhiḥ somo viprebhir-ṛkvabhiḥ.*

Like a war horse in victorious battle, Soma radiates across the fine fluctuations of senses, ecstatic, flowing in exuberant streams, when it is impelled and realised by the wise, vibrant Vedic sages in meditation.

प्र सोम देववीतये सिन्धुर्न पिष्ये अणीसा । अंशोः पर्यसा
मद्तिरो न जागृविरच्छा कोशं मधुश्चुतम् ॥ १२ ॥

*Pra soma devavītaye sindhurna pipye arṇasā.
Amśoḥ payasā madiro na jāgrviracchā kośam
madhuścutam.*

O Soma, be full with the liquid spirit of joy like the sea which is full with the flood of streams and rivers, and, like the very spirit of ecstasy overflowing with delicious exuberance of light divine, ever awake, flow into the devotee's heart blest with the honeyed joy of divinity.

आ ह॒र्य॒तो अ॒र्जु॒ने अ॒त्के॒ अव्य॒त प्रि॒यः सू॒नु॒र्न म॒र्ज्यः ।
तमी॑ ह॒न्वन्त्य॒पसो॑ यथा॒ रथं॒ न॒दीष्वा॒ गभ॑स्त्योः ॥ १३ ॥

13. *Ā haryato arjune atke avyata priyaḥ sūnurna marjyaḥ. Tamīm hinvantyapaso yathā ratham nadiṣvā gabhastyoḥ.*

Dear, loved and fascinating, Soma emerges in transparent unsullied form, winsome worth refinement like a child's and inspiring as a sanative. Devotees stimulate it with holy karma, a thing beautiful and inspiring, and let it join and flow in the streams of thought and action between their intellect and emotion and their prana and apana energies.

अ॒भि सोमा॑स आ॒यवः॑ पव॒न्ते म॒द्यं म॒दम् ।
स॒मु॒द्रस्य॑ाधि॒ वि॒ष्टपि॑ मनी॒षिणो॑ मत्स॒रासः॑ स्व॒र्विदः॑ ॥ १४ ॥

14. *Abhi somāsa āyavaḥ pavante madyaṁ madam. Samudrasyādhi viṣṭapi manīṣiṇo matsarāsaḥ svarvidah.*

Intelligent and dedicated lovers of Soma refine and sublimate their pleasurable joy of the heart and

emotion, direct it to divinity on top of the existential ocean of daily business and, thoughtful, ecstatic and divinely oriented, experience the heavenly ecstasy of Soma as in samadhi.

तरत्समुद्रं पवमान ऊर्मिणा राजा देव ऋतं बृहत् ।

अर्षन्मित्रस्य वरुणस्य धर्मणा प्र हिनवान ऋतं बृहत् ॥ १५ ॥

15. *Tarat samudraṁ pavamāna ūrmiṇā rājā deva ṛtaṁ bṛhat. Aṛṣan-mitrasya varuṇasya dharmaṇā pra hinvāna ṛtaṁ bṛhat.*

Across the ocean of existence, pure, purifying and flowing by waves of ecstasy, refulgent generous divine ruler of life, itself the law of expansive universe, radiating by and with the Dharma of Mitra, spirit of love, and Varuna, spirit of justice, inspiring and stimulating the universal law of truth and advancement, rolls Soma.

नृभिर्येमानो हयतो विचक्षणो राजा देवः समुद्रियः ॥ १६ ॥

16. *Nṛbhir-yemānpo haryato vicakṣaṇo rājā devaḥ samudriyaḥ.*

Invoked and impelled by leading lights of intelligent humanity, graciously charming, all watching, self-refulgent divine light of life, omnipresent in the universe, it rolls for Indra, the soul.

इन्द्राय पवते मदः सोमो मरुत्वते सुतः ।

सहस्रधारो अत्यव्यमर्षति तमी मृजन्त्यायवः ॥ १७ ॥

17. *Indrāya pavate madaḥ somo marutvate sutah. Sahasradhāro atyavyamarṣati tamī mṛjantyāyavaḥ.*

Soma, joy of existence, invoked and realised, flows purifying and consecrating for Indra, the vibrant soul, in a thousand streams of ecstasy and overflows the heart and soul of the devotee. That Spirit of the universe, intelligent dedicated yogis realise, exalt and glorify.

पुनानश्चमू जनयन्मतिं कविः सोमो देवेषु रण्यति ।

अपो वसानः परि गोभिरुत्तरः सीदन्वनैष्वव्यत ॥ १८ ॥

18. *Punānaścamū janayan matim kaviḥ somo deveṣu ran̥yati. Apo vasānaḥ pari gobhiruttaraḥ sīdan vaneṣvavyata.*

Pervading and energising heaven and earth, indeed the entire world of Prakṛti and Jiva, stimulating intelligence, the poetic creator rejoices among the divinities, stars and planets and the senses and mind of humanity. Wearing the cosmic waters as a cloak, inspiring and sanctifying our thoughts and actions, manifesting in all beautiful things, and thus perceived by our senses and apprehended by intelligence, it abides higher and somewhere beyond our apprehension.

तवाहं सोम रारण सुख्य इन्दो दिवेदिवे ।

पुरुणि बभ्रो नि चरन्ति मामव परिधीरन्ति तां इहि ॥ १९ ॥

19. *Tavāham soma rāraṇa sakhya indo divedive. Purūṇi babhro ni caranti māmava paridhīr̥nti tāṁ ihi.*

O Soma, light of life and universal joy of existence, I rejoice in your friendly company day in and day out. O mighty bearer sustainer of the universe, a host of negativities surround me, pray break through

their bounds and come and save me.

उताहं नक्तमुत सोम ते दिवा सख्याय बभ्र ऊधनि ।
घृणा तपन्तमति सूर्य परः शकुनाइव पसिम ॥ २० ॥

20. *Utāham naktamuta soma te divā sakhyāya babhra ūdhani . Ghrṇā tapantamati sūryam paraḥ śakunā iva paptima.*

And I, O Soma, bearer and sustainer, yearn day and night to abide in your presence for the sake of your love and friendship, and pray that we may rise, flying like birds beyond the sun blazing with its refulgence, and reach you, the Ultimate.

मृज्यमानः सुहस्त्य समुद्रे वाचमिन्वसि ।
रयिं पिशङ्गं बहुलं पुरुस्पृहं पवमानाभ्यर्षसि ॥ २१ ॥

21. *Mrjyamānaḥ suhastya samudre vācaminvasi . Rayiṁ piśaṅgaṁ bahulaṁ puruspr̥haṁ pavamānābhyarṣasi.*

O Spirit omnipotent with the world in your generous hands, celebrated and exalted, you stimulate and inspire the song of adoration in the depths of the heart and, pure, purifying, radiating and exalting, set in motion immense wealth of golden graces of universal love and desire for us.

मृजानो वारे पवमानो अव्यये वृषाव चक्रदो वने ।
देवानां सोम पवमान निष्कृतं गोभिरञ्जानो अर्षसि ॥ २२ ॥

22. *Mrjāno vāre pavamāno avyaye vṛṣāva cakrado vane . Devānām soma pavamāna niṣkṛtaṁ gobhirañjāno arṣasi.*

O Soma, universal spirit of generosity, cleansing, purifying and radiating in the protected heart of the cherished celebrant, you manifest loud and bold in the deep and beautiful world of existence and, sung and celebrated with songs of adoration, you move and manifest in the holy heart of divinities, pure, purifying, vibrating.

पवस्व वाजसातयेऽभि विश्वानि काव्या ।

त्वं समुद्रं प्रथमो वि धारयो देवेभ्यः सोम मत्सरः ॥ २३ ॥

23. *Pavasva vājasātaye'bhi viśvāni kāvyā. Tvam samudraṁ prathamō vi dhārayo devebhyaḥ soma matsarah.*

O Soma, spirit of universal light and joy, radiate and move, purifying and inspiring, toward the spirit of universal vision and creativity for the achievement of knowledge and enlightenment. You are the first highest and original master poet creator who bore the mighty treasure trove of infinite light and joy and let it open to flow for the divine sages.

स तू पवस्व परि पार्थिवं रजो दिव्या च सोम धर्मभिः ।

त्वां विप्रसो मतिभिर्विचक्षण शुभ्रं हिन्वन्ति
धीतिभिः ॥ २४ ॥

24. *Sa tū pavasva pari pāthivam rajo divyā ca soma dharmabhiḥ. Tvām viprāso matibhirvicakṣaṇa śubhram hinvanti dhītibhiḥ.*

O Soma, with all your power, laws and virtues, flow purifying and inspiring all that is earthly, heavenly and in the middle regions of the universe. O Spirit all knowing and watching, bright and pure, the sages with

their thoughts and actions invoke and exalt you for inspiration and enlightenment.

पवमाना असृक्षत पवित्रमति धारया ।

मरुत्वन्तो मत्सरा इन्द्रिया हया मेधामभि प्रयांसि च ॥ २५ ॥

25. *Pavamānā asṛkṣata pavitramati dhārayā.
Marutvanto matsarā indriyā hayā medhāmabhi
prayāmsi ca.*

Purifying, energising and inspiring currents of ecstasy and nourishment for the senses, will, intellect and imagination flow by stream and shower at the speed of winds to the holy heart of the sagely celebrant.

अपो वसानः परि कोशमर्षतीन्दुर्हियानः स्रोतृभिः ।
जनयज्ज्योतिर्मन्दना अवीवशद्गाः कृण्वानो न निर्णि-
जम् ॥ २६ ॥

26. *Apo vasānaḥ pari kośam-arṣatīndur-hiyānaḥ
sotr̥bhiḥ. Janayañ-jyotir-mandanā avīvaśad-
gāḥ kṛṇvāno na nirṇijam.*

Invoked and exalted by celebrants, the Soma spirit of light and joy radiates to the heart and soul of the devotee, there inspiring and enlightening the thoughts, will and imagination to action, creating the light of joyous vision and energising the mind and senses, as if shaping the original spirit of purity and divinity of the soul anew.

Mandala 9/Sukta 108

Pavamana Soma Devata, Gauriviti Shaktya (1-2), Shakti Vasishtha (3, 14-16), Uru Angirasa (4-5), Rjishva Bharadvaja (6-7), Urdhvasadma Angirasa (8-9), Krtayasha Angirasa (10-11), and Rnanchaya Rajarshi (12-13) Rshis

पवस्व मधुमत्तम इन्द्राय सोम क्रतुवित्तमो मदः ।
महि द्युक्षतमो मदः ॥ १ ॥

1. *Pavasva madhumattama indrāya soma kratuvittamo madaḥ. Mahi dyukṣatamo madaḥ.*

O Soma, sweetest honey spirit of light, action and joy, radiate purifying for Indra, the soul. You are the wisest spirit of the knowledge of holy action, greatest and most enlightened spirit of joy.

यस्य ते पीत्वा वृषभो वृषायतेऽस्य पीता स्वर्विदः ।
स सुप्रकैतो अभ्यक्रमिदिषोऽच्छा वाजं नैतशः ॥ २ ॥

2. *Yasya te pītva vṛṣabho vṛṣāyate'sya pītā svarvidah. Sa supraketo abhyakramīdiṣo'cchā vājaṁ naitaśaḥ.*

Having drunk of the Soma spirit of light, action and joy, Indra, the soul, overflows with strength and virile generosity. Having drunk of it, the soul receives the light of heavenly knowledge. And the soul, also, blest with inner light of spiritual awareness, rushes to achieve food, energy and enlightenment as a warrior wins the battle of his challenges.

त्वं ह्यङ्ग दैव्या पवमान् जनिमानि द्युमत्तमः ।
अमृतत्वाय घोषयः ॥ ३ ॥

3. *Tvaṁ hyaṅga daivyā pavamāna janimāni dyu-mattamaḥ. Amṛtatvāya ghoṣayaḥ.*

O Soma, dear as life, pure and purifying, most refulgent enlightened spirit, only you can call up born humanity to holy life and proclaim the path to immortality.

येना॒ नव॑ग्वो द॒ध्यङ्ङ॑पो॒र्णुते॒ येन॒ वि॒प्रा॒स आ॒पिरे॑ ।

दे॒वानां॑ सु॒म्ने अ॒मृत॑स्य॒ चारु॑णो॒ येन॒ श्रवां॑स्यान॒शुः ॥ ४ ॥

4. *Yenā navagvo dadhyaṅṅaporṇute yena viprāsa āpire. Devānāṁ sumne amṛtasya cāruṇo yena śravāṁsyānaśuḥ.*

Soma is that spirit of enlightenment by which the meditative sages on way to divinity open up the path to immortality, by which the saints attain to the peace and well being worthy of divinities, and by which the lovers of immortality obtain their desired ambition and fulfilment.

ए॒ष स्य॑ धा॒रया॑ सु॒तोऽव्यो॑ वा॒रै॒भिः प॑वते म॒दिन्त॑मः ।

क्री॒ळन्नू॑र्मि॒रपामि॑व ॥ ५ ॥

5. *Eṣa sya dhārayā suto'vya vārebhiḥ pavate madintamaḥ. krīḷann-ūrmir-apāmiva.*

It is that Soma, most joyous spirit of life's beauty, which, when realised by controlled minds of choice meditative order, flows pure and purifying by the stream of ecstasy, playful and exalting like waves of the sea.

य उ॒स्त्रिया॒ अप्या॑ अ॒न्तर॑श्म॒नो नि॒र्गा अ॒कृ॒न्त॒दोज॑सा ।

अ॒भि व्र॒जं त॒न्निषे॑ गव्य॒मश्व्यं॑ व॒र्मीव॑ धृ॒ष्णा॒वा रु॒ज ॥ ६ ॥

6. *Ya usriyā apyā antaraśmano nirgā akṛntadojasā. Abhi vrajaṁ tatniṣe gavyamaśvyam varmīva ghr̥ṣṇavā ruja.*

You who with your might and lustre break open the cloud and release the streams of water from the womb of the cloud, who pervade and extend your power over the vault of the universe, pray come like a warrior in arms and break open the paths of progress in knowledge and advancement.

आ सोता परि षिञ्चताऽश्वं न स्तोममसुरं रजस्तुरम् ।
वनक्रक्षमुदप्रुतम् ॥ ७ ॥

7. *Ā sotā pari śiñcatā'svaṁ na stomamapturaṁ rajasturam. Vanakraksamudaprutam.*

O celebrants, come, realise and all-ways serve Soma like sacred adorable energy impelling as particles of water and rays of light, the spirit pervasive in the universe and deep as the bottomless ocean.

सहस्रधारं वृषभं पयोवृधं प्रियं देवाय जन्मने ।
ऋतेन य ऋतजातो विवावृधे राजा देव ऋतं बृहत् ॥ ८ ॥

8. *Sahasradhāraṁ vṛṣabhaṁ payovṛdhaṁ priyaṁ devāya janmane. Ṛtena ya ṛtajāto vivāvṛdhe rājā deva ṛtaṁ bṛhat.*

For the rise of the self to the state of divine refulgence, let us serve and adore Soma, divine spirit of a thousand streams and showers, potent and generous, augments of the milk of life, dear as father and friend, who, manifestive in the laws of universal existence, pervades the expansive creativity of divine power and is the self-refulgent ruler, generous divinity and the

infinite law, truth and ultimate reality itself.

अ॒भि द्यु॒म्नं बृ॒हद्य॑श् इ॒षस्प॑ते दि॒दीहि॑ दे॒व दे॒व॒युः ।
वि को॑शं म॒ध्य॒मं यु॒व ॥ ९ ॥

9. *Abhi dyumnāṁ brhadyaśa iṣaspate didīhi deva devayuh. Vi kośaṁ madhyamaṁ yuva.*

O refulgent generous Soma spirit of life, lover of divinities, master of food and energy for body, mind and soul, give us the light to rise to the honour and excellence of higher life towards divinity, and for that pray open the middle cover of the soul and let us rise to the state of divine bliss.

आ व॑च्यस्व सु॒दक्ष॑ च॒म्बोः सु॒तो वि॒शां व॒ह्निर्न॑ वि॒श॒पतिः॑ ।
वृ॒ष्टिं दि॒वः प॑वस्व री॒तिम॑पां जिन्वा॒ गवि॑ष्ठये॒ धियः॑ ॥ १० ॥

10. *Ā vacyasva sudakṣa camvoḥ suto viśāṁ vahnirna viśpatiḥ. Vṛṣṭim divaḥ pavasva rītimapāṁ jinvā gaviṣṭaye dhiyaḥ.*

O Spirit omnipotent of divine action, invoked, adored and vibrant in the internal world of mind and soul and in the external world of nature, sustainer and ruler as burden bearer of humanity, stimulate the radiation of light from heaven, sanctify the shower of bliss, and inspire and illuminate the mind and intelligence for the seeker of enlightenment.

ए॒तमु॒ त्वं म॑द॒च्युतं॑ स॒हस्र॑धा॒रं वृ॑ष॒भं दि॒वो दु॒हुः ।
वि॒श्वा व॑सू॒नि बि॒भ्रत॑म् ॥ ११ ॥

11. *Etamu tvaṁ madacyutaṁ sahasradhāraṁ vṛṣabhaṁ divo duhuḥ. Viśvā vasūni bibhratam.*

This treasure trove of the wealth, honour and

excellence of existence, overflowing with honey sweets of ecstasy in a thousand streams, virile, brilliant and generous, the sages worship and they receive the milky grace of divinity for life and joy.

वृषा वि जज्ञे जनयन्नमर्त्यः प्रतपञ्ज्योतिषा तमः ।

स सुष्टुतः कविभिर्निर्णिजं दधे त्रिधात्वस्य दंससा ॥ १२ ॥

12. *Vṛṣā vi jajñe janayannamartyaḥ pratapañjyotiṣā tamah. Sa suṣṭutaḥ kavibhir-nirṇijaṁ dadhe tri-dhātvasya daṁsasā.*

Generous immortal Soma, supreme spirit of eternal light, manifests, generating life and removing darkness with light. Celebrated and worshipped by visionary sages, it manifests in their consciousness wearing its immaculate garb of threefold Prakṛti of matter, mind and motion by virtue of its omnipotence.

स सुन्वे यो वसूनां यो रायामानेता य इलानाम् ।

सोमो यः सुक्षितीनाम् ॥ १३ ॥

13. *Sa sunve yo vasūnāṁ yo rāyāmānetā ya ilānām. Somo yaḥ suksītīnām.*

That Soma which is the generator, harbinger and ruler guide of all forms of wealth, honour and excellence, lands, knowledge and awareness, and of happy homes is thus realised in its divine manifestation.

यस्य न इन्द्रः पिबाद्यस्य मरुतो यस्य वार्यमणा भगः ।

आ येन मित्रावरुणा करामह एन्द्रमवसे महे ॥ १४ ॥

114. *Yasya na indrah pibādyasya maruto yasya vāryamaṇā bhagaḥ. Ā yena mitrāvaruṇā karā-maha endramavase mahe.*

Soma is the omniscient and omnipotent divine spirit, whose ecstatic presence, our soul experiences, whose powers, our vibrant forces experience and adore, by whose path and guidance our power and honour moves and moves forward, by whose grace we develop our pranic energies and our sense of love and judgement, and by whose word and grace we anoint and consecrate our ruler for our high level of defence and security.

इन्द्राय सोमं पातवे नृभिर्यतः स्वायुधो मदिन्तमः ।

पवस्व मधुमत्तमः ॥ १५ ॥

15. *Indrāya soma pātave nṛbhiryataḥ svāyudho madintamaḥ. Pavasva madhumattamaḥ.*

O Soma, life divine, realised by leading lights, wielding noble arms of defence, being most exciting and bearing sweetest honey gifts, flow forth in consciousness for the soul's fulfilment and for glory of the social order.

इन्द्रस्य हार्दिं सोमधान्मा विश समुद्रमिव सिन्धवः ।

जुष्टो मित्राय वरुणाय वायवे दिवो विष्टम्भ उत्तमः ॥ १६ ॥

16. *Indrasya hārdi somadhānamā viśa samudra-miva sindhavaḥ. Juṣṭo mitrāya varuṇāya vāyave divo viṣṭambha uttamaḥ.*

O Soma spirit of life divine dear to humanity, come, enter the heart core of the soul of humanity's social order full of love and reverence for the joy and glory of life. Come, enter as rivers flow to the sea. Loved and worshipped for Mitra, spirit of friendship, for Varuna, spirit of freedom and choice with justice and vision, and for Vayu, vibrant power and dignity of the

human nation, come and bless, supreme sustainer of heaven and earth.

Mandala 9/Sukta 109

*Pavamana Soma Devata, Agnis Dhishnyas
Aishvaris Rshis*

परि प्र धन्वेन्द्राय सोम स्वादुर्मित्राय पूष्णे भगाय ॥ १ ॥

1. *Pari pra dhanvendrāya soma svādurmitrāya
pūṣṇe bhagāya.*

O Soma, come and inspire as the most delicious psychic and spiritual experience for the soul and the nation, for friends, for the sustaining guardians and for the spirit of honour and glory of humanity.

इन्द्रस्ते सोम सुतस्य पेयाः क्रत्वे दक्षाय विश्वे च देवाः ॥ २ ॥

2. *Indraste soma sutasya peyāḥ kratve dakṣāya viśve
ca devāḥ.*

Soma, spirit of glory and grandeur, loved, realised and revered, let Indra, the ruling soul, experience the ecstasy for noble action and efficiency. Let all divinities of the world enjoy the divine presence.

एवामृताय महे क्षयाय स शुक्रो अर्ष दिव्यः पीयूषः ॥ ३ ॥

3. *Evāmṛtāya mahe kṣayāya sa śukro arṣa divyaḥ
pīyūṣaḥ.*

Thus for immortality, for great dominion and for highest ascension, may that pure, potent and celestial Soma presence flow and radiate as the sweetest taste of life.

पवस्व सोम महान्तस्मुद्रः पिता देवानां विश्वाभि धाम ॥ ४ ॥

4. *Pavasva soma mahāntsamudraḥ pitā devānāṁ viśvābhi dhāma.*

Flow forth and consecrate, O Soma presence of divinity, as great ocean of life, father, generator and sustainer of divinities and ultimate haven and home of all the worlds of existence.

शुक्रः पवस्व देवेभ्यः सोम दिवे पृथिव्यै शं च प्रजायै ॥ ५ ॥

5. *Śukraḥ pavasva devebhyaḥ soma dive prthivyai śaṁ ca prajāyai.*

O pure and potent Soma spirit of divinity, consecrate and radiate for the generous brilliant nobilities and divinities and bring showers of peace and joy for heaven and earth and for the human people and all other forms of life.

दिवो धर्तासि शुक्रः पीयूषः सत्ये विधर्मन्वाजी पवस्व ॥ ६ ॥

6. *Divo dhartāsi śukraḥ pīyūṣaḥ satye vidharman vājī pavasva.*

You are the sustainer of the heavenly regions of light, most blissful presence for experience in the yajna of truth and divine law, and the ultimate winner of the victory. Flow forth, divine Soma, purify and consecrate us in the presence.

पवस्व सोम द्युम्नी सुधारो महामवीनामनु पूर्व्यः ॥ ७ ॥

7. *Pavasva soma dyumnī sudhāro mahāmavīn-āmanu pūrvyaḥ.*

O Soma, you are the glory and the grandeur,

holy stream and shower, the first and eternal of the greatest of the great, pray flow forth in presence, radiate and purify as ever before.

नृभिर्येमानो जज्ञानः पूतः क्षरद्विश्वा नि मन्द्रः स्वरिवित् ॥ ८ ॥

8. *Nṛbhiryemāno jajñānaḥ pūtaḥ kṣaradviśvāni mandraḥ svarvit.*

Realised by leading lights, manifestive in the world and consciousness, presence consecrated in the heart core, blessing the world with divinity, ecstatic, the presence of heaven itself, that's what you are, Soma.

इन्दुः पुनानः प्रजामुराणः करद्विश्वा नि द्रविणानि नः ॥ ९ ॥

9. *Induḥ punānaḥ prajāmurāṇaḥ karadviśvāni draviṇāni naḥ.*

Soma, generous, brilliant and blissful spirit of divinity, pure and purifying, inspirer and energiser of people, may, we pray, generate all wealth and honours of the world for us.

पवस्व सोम क्रत्वे दक्षायाऽश्वो न निक्तो वाजी धनाय ॥ १० ॥

10. *Pavasva soma kratve dakṣāyā'svo na nikto vājī dhanāya.*

O Soma, as victor of life and divine glory, flow, radiate and inspire us like energy itself controlled and consecrated for creative and productive holy work, expert technique and the production and achievement of wealth.

तं ते सोतारो रसं मदाय पुनन्ति सोमं महे द्युम्नाय ॥ ११ ॥

11. *Tam te sotāro rasaṁ madāya punanti somaṁ mahe dyumnāya.*

O Soma, spirit of divine energy and peace, your yajnic celebrants create and consecrate that very blissful liquid flow of your ecstatic energy for joy and for the great honour and glory of life.

शिशुं जज्ञानं हरिं मृजन्ति पवित्रे सोमं देवेभ्य इन्दुम् ॥ १२ ॥

12. *Śiśuṁ jajñānaṁ hariṁ mṛjanti pavitre somaṁ devebhya indum.*

They adore and exalt that Soma spirit of divine beauty, peace and glory in their pure heart core, the spirit that is creative and lovable, manifestive, saviour and inspirer, for the achievement of noble virtues worthy of the noble and generous people.

इन्दुः पविष्ट चारुर्मदायाऽपामुपस्थे कविर्भगाय ॥ १३ ॥

13. *Induḥ paviṣṭa cārurmadāyā'pāmupasthe kavir-bhagāya.*

Indu, Soma spirit of refulgent divinity, blissful and poetically creative is the omniscient highest purifying and saving spirit and power for the sake of honour and joy on the basis of one's own Karmic performance.

बिभर्ति चार्विन्द्रस्य नाम येन विश्वानि वृत्रा जघान ॥ १४ ॥

14. *Bibharti cārvindrasya nāma yena viśvāni vṛtrā jaghāna.*

That Soma spirit of beauteous and blissful divinity bears the name of Indra, power of omnipotence, by virtue of which it overcomes and destroys all the

darkness and evil of the world.

पिबन्त्यस्य विश्वे देवासो गोभिः श्रीतस्य नृभिः सुतस्य ॥ १५ ॥

15. *Pibantyasya viśve devāso gobhiḥ śrītasya nṛbhiḥ sutasya.*

All the divine nobilities and brilliancies of the world drink of this soma sweetness of divine joy realised by leading lights of humanity and exalted with the beauty and grace of art and imagination.

प्र सुवानो अक्षाः सहस्रधारस्तिरः पवित्रं वि वारमव्यम् ॥ १६ ॥

16. *Pra suvāno akṣāḥ sahasradhārastiraḥ pavitraṁ vi vāramavyam.*

The Soma spirit of divinity realised and exalted by the celebrant, streaming in a thousand showers, reaches and sanctifies the pure, protected and sanctified heart of its cherished devotee.

स वाज्यक्षाः सहस्ररेता अद्भिर्मृजानो गोभिः श्रीणानः ॥ १७ ॥

17. *Sa vājyakṣāḥ sahasraretā adbhirmṛjāno gobhiḥ śrīṇānaḥ.*

May that victor spirit of Soma divinity of infinite power, realised with meditative Karma and crystallized by perception and awareness, manifest in the heart and bless us.

प्र सोम याहीन्द्रस्य कुक्षा नृभिर्येमāनो अद्रिभिः सुतः ॥ १८ ॥

18. *Pra soma yāhīndrasya kukṣā nṛbhiryemāno adribhiḥ sutaḥ.*

O Soma spirit of divinity, pursued in practice by men and realised in name and presence through

senses, mind and intelligence of the yogis, come and abide in the heart core of the soul.

असर्जि वाजी तिरः पवित्रमिन्द्राय सोमः सहस्रधारः ॥ १९ ॥

19. *Asarji vājī tiraḥ pavitram-indrāya somah sahasradhārah.*

Soma, the vibrant victor spirit of divinity of infinite streams of joy, manifests through the purity of heart for the soul's experience.

अञ्जन्त्येनं मध्वो रसेनेन्द्राय वृष्ण इन्दुं मदाय ॥ २० ॥

20. *Añjantyenam madhvo rasenendrāya vṛṣṇa indum madāya.*

Celebrants exalt this Soma spirit of beauty and bliss with honey sweets of poetic flavour for the joy of generous and virile human soul.

देवेभ्यस्त्वा वृथा पाजसेऽपो वसानं हरिं मृजन्ति ॥ २१ ॥

21. *Devebhyastvā vrthā pājase 'po vasānam harim mṛjanti.*

They spontaneously exalt you, Soma, vibrant in Prakṛti and in Karma, the saviour spirit, for the sages and for achievement of strength.

इन्दुरिन्द्राय तोशते नि तोशते श्रीणन्नृगो रिणन्नपः ॥ २२ ॥

22. *Indurindrāya tośate ni tośate śrīṇannugro riṇannapaḥ.*

The mighty self-refulgent Soma spirit of beauty and bliss is realised for the soul and, mingling and moving with the flow of karma, it is attained for the salvation of the soul in ultimate freedom from karma

and sufferance.

Mandala 9/Sukta 110

*Pavamana Soma Devata, Tryaruna Traivrshna,
Trasadasyu Paurukutsya Rshis*

पर्यु षु प्र धन्व वाजसातये परि वृत्राणि सक्षणिः ।
द्विषस्तरध्या ऋणया न ईयसे ॥ १ ॥

1. *Puryū ṣu pra dhanva vājasātaye pari vṛtrāṇi sakṣaṇiḥ. Dviṣastaradhyā ṛṇayā na īyase.*

O Soma, vibrant Spirit of life, victor over evils and darkness, move on with us, inspiring and energising us for the achievement of food, energy and enlightenment, for elimination of malignity, negativities and contradictions, with the obligation that we pay the debts and never overdraw on our karmic account.

अनु हि त्वा सुतं सोम मदामसि महे समर्यराज्ये ।
वाजाँ अभि पवमान् प्र गाहसे ॥ २ ॥

2. *Anu hi tvā sutam soma madāmasi mahe samar-yarājye. Vājāñ abhi pavamāna pra gāhase.*

While you are with us at heart, O Soma, spirit of constant peaceful life, we rejoice with you in the great common-wealth order of governance where, dynamic, pure and purifying, you ever advance to victories in honour, excellence and glory.

अजीजनो हि पवमान् सूर्यं विधारे शक्मना पयः ।
गोजीरया रंहमाणः पुरन्ध्या ॥ ३ ॥

3. *Ajījano hi pavamāna sūryam vidhāre śakmanā payaḥ. Gojīrayā raṁhamāṇaḥ purandhyā.*

Soma, pure, purifying and dynamic by your essential omnipotence, mighty moving with cosmic intelligence and ignition of oceanic particles of Prakṛti, you create the sun, generate bio-energy in all containing space and set in motion the stars and planets of the universe.

अजीजनो अमृतं मर्त्येष्वँ ऋतस्य धर्मं नृमृतस्य चारुणः ।
सदासरो वाजमच्छा सनिष्यदत् ॥ ४ ॥

4. *Ajījano amṛta martyeṣvāñ ṛtasya dharmannamṛtasya cāruṇaḥ. Sadāsaro vājamacchā saniṣyadat.*

Immortal Soma, manifesting in mortal forms, radiating in the operative laws of eternal and immortal blissful dynamics of existence, vesting in mortals the energy and ambition to live, you move on ever in union with mortals and immortals.

अभ्यभि हि श्रवसा ततर्दिथोत्सं न कं चिज्जन्पानमक्षितम् ।
शर्याभिर्न भर्माणो गर्भस्त्योः ॥ ५ ॥

5. *Abhyabhi hi śravasā tatardithotsaṁ na kaṁ cijjjanapānamakṣitam. Śaryābhirna bhāramāṇo gabhastyoḥ.*

Bearing in hands as if, and maintaining in balance by evolutionary powers, you hold and control the means of life sustenance, and release them in constant flow of food and energy like an inexhaustible stream of water for the maintenance and fulfilment of common humanity.

आदीं के चित्पश्यमानासु आप्यं वसुरुचौ दिव्या अभ्यनूषत ।
वारं न देवः सविता व्यूण्ति ॥ ६ ॥

6. *Ādīm ke cit paśyamānāsa āpyam vasuruco divyā abhyanūṣata. Vāram na devaḥ savitā vyūrṇute.*

And some men of vision who can perceive the adorable presence worthy of attainment, and some divinely blest lovers of the life sustainer Soma who adore and exalt him, these reveal the mystery and majesty of the supreme Soma spirit as the sun reveals the world of physical reality.

त्वे सौम प्रथमा वृक्तबर्हिषो महे वाजाय श्रवसे धियं दधुः ।
स त्वं नो वीर वीर्यीय चोदय ॥ ७ ॥

7. *Tve soma prathamā vṛktabarhiṣo mahe vājāya śravase dhiyam dadhuḥ. Sa tvaṁ no vīra vīryāya codaya.*

Into you, O Soma, did ancient sages of uninvolved mind with yajnic dedication concentrate and focus their mind and senses for the attainment of a high order of spiritual enlightenment. O Soma spirit of divinity that enlightened the sages, pray inspire and enlighten us too with that same divine manliness of vision and action.

दिवः पीयूषं पूर्व्यं यदुक्थ्यं महो गाहादिव आ निरधुक्षत ।
इन्द्रमभि जायमानं समस्वरन् ॥ ८ ॥

8. *Devaḥ pīyūṣam pūrvyam yadukthyaṁ maho gāhādiva ā niradhukṣata. Indramabhi jāya-mānam samasvaran.*

That nectar of divinity, eternal and adorable, which the ancient sages distilled from the mighty great and infinite heaven of light, and which they perceived rising for the soul while they sang in adoration, that

same nectar, O Soma, may shower on us too, we pray.

अध॒ यद्वि॒मे प॑वमान् रोद॑सी इ॒मा च॒ विश्वा॒ भुव॑ना॒भि
म॒ज्मना॑ । यू॒थे न निः॑ष्ठा वृष॑भो वि तिष्ठ॑से ॥ ९ ॥

9. *Adha yadime pavamāna rodasī imā ca viśvā bhuvanābhi majmanā. Yūthe na niḥṣṭhā vṛṣabho vi tiṣṭhase.*

And then, O pure and purifying Soma, as long as these heaven and earth and all these regions of the world you wield with your might abide, you abide as the master in the centre of the multitude,

सोमः॑ पु॒नानो॑ अ॒व्यये॑ वा॒रे शि॒शुर्न॑ क्रीळ॒न्पव॑मानो अक्षाः ।
स॒हस्र॑ध॒रः श॒तवा॑ज॒ इन्दुः॑ ॥ १० ॥

10. *Somaḥ punāno avyaye vāre śiśurna krīḷan pavamāno akṣāḥ. Sahasradhāraḥ śatavāja induh.*

And that long may Soma bless us, pure and purifying, vibrant as wind and joyously manifesting playfully as a darling spirit in the protective world of choice beauty, flowing with a thousand streams and commanding a hundred forces of existence, blissful, brilliant and gracious as it is.

ए॒ष पु॒नानो॑ मधु॒माँ ऋ॒तावेन्द्रा॑येन्दुः पव॑ते स्वा॒दुरूर्मिः॑ ।
वा॒ज॒सनि॑र्व॒रिवो॒विद्व॑यो॒धाः ॥ ११ ॥

11. *Eṣa punāno madhumāñ ṛtāvendrāyenduh pavate svādurūrmih. Vājasanir-varivovid vayodhāḥ.*

This Soma, pure and purifying, honeyed presence, ruling lord of truth and eternal law, bright and beautiful, treasurehold of power and sustenance, master of wealth and honour, mighty warrior and victor,

pervades and vibrates as the sweetest presence in waves of ecstasy.

स पवस्व सहमानः पृतन्यूनत्सेधत्रक्षांस्यप दुर्गहाणि ।

स्वायुधः सासह्वान्तसोम शत्रून् ॥ १२ ॥

12. *Sa pavasva sahamānaḥ pṛtanyunūt-sedhan rakṣāmsyapa durgahāṇi. Svāyudhaḥ sāsahvānt-soma śatrūn.*

O Soma, spirit of power, patience and fortitude, wielder of mighty arms, flow pure, protect and purify us, warding off fighting forces of evil, eliminating difficulties, and challenging and defeating enemies.

Mandala 9/Sukta 111

Pavamana Soma Devata, Ananata Paruchhepi Rshi

अया रुचा हरिण्या पुनानो विश्वा द्वेषांसि तरति स्वयुग्वभिः
सूरो न स्वयुग्वभिः । धारा सुतस्य रोचते पुनानो अरुषो
हरिः । विश्वा यद्रूपा परियात्यृक्वभिः सप्तास्येभिर्ऋ-
क्वभिः ॥ १ ॥

1. *Ayā rucā harīṇyā punāno viśvā dveṣāṁsi tarati svayugvabhiḥ sūro na svayugvabhiḥ. Dhārā sutasya rocate punāno aruṣo hariḥ. Viśvā yadrūpā pariyātyṛkvabhiḥ saptāsyebhir-ṛkvabhiḥ.*

This Soma spirit of the fighting force of divinity, protecting and purifying by its own victorious lustre of innate powers, overcomes all forces of jealousy and enmity as the sun dispels all darkness with its own rays of light. The stream of its radiance, realised and purifying, shines beautiful and blissful. The lustrous saviour spirit which pervades all existent forms of the

world, goes forward pure and purifying with seven notes of its exalting voice and seven rays of light and seven pranic energies expressive of its mighty force.

त्वं त्यत्पणीनां विदो वसु सं मातृभिर्मर्जयसि स्व आ दमं
ऋतस्य धीतिभिर्दमे । परावतो न साम तद्यत्रा रणन्ति
धीतर्यः । त्रिधातुभिररुषीभिर्वयो दधे रोचमानो वयो
दधे ॥ २ ॥

2. *Tvaṁ tyat paṇīnām vido vasu saṁ mātṛbhir-*
marjayasi sva ā dama ṛtasya dhītibhirdame.
Parāvato na sāma tadyatrā raṇanti dhītarayah.
Tridhātubhir-aruṣībhir-vayo dadhe rocamāno
vayo dadhe.

You win the wealth of advantage over hard bargainers in exchange and, in trade and commerce, turn deficit into surplus and make it shine with native resources in your own home, yes with open, honest, yajnic transactions of law and truth as on the vedi of yajna. Songs of praise and appreciation from afar are heard where expert organisers and workers rejoice in action. Bright and brilliant Soma spirit of peace holds life and sustenance in hand by shining wealth of matter, mind and motion in open peaceable circulation, yes Soma holds life and sustenance in hand, under control, and provides it freely.

पूर्वामनु प्रदिशं याति चेकित्सं रश्मिभिर्यतते दर्शतो रथो
दैव्यो दर्शतो रथः । अग्नन्नुक्थानि पौंस्येन्द्रं जैत्राय हर्षयन् ।
वज्रश्च यद्भवथो अनपच्युता समत्स्वनपच्युता ॥ ३ ॥

3. *Pūrvāmanu pradiśaṁ yāti cekitat saṁ raṣmi-bhir-yatate darśato ratho daivyo darśato rathaḥ. Agmannukthāni pauṁsyendraṁ jaitrāya harṣayan. Vajraśca yadbhavatho anapacyutā sama-tsvanapacyutā.*

Intelligent and well aware, Soma warrior goes forward in the line and to the destination in consonance and continuation of living tradition of law and custom, his glorious divine chariot is directed by rays of light and vibrant enthusiasm, thus the glorious chariot goes on. Songs of praise in honour of the brave resound, exalting Indra, the ruling soul of the order, for the victory, when the ruling soul and the fighting force both become the one thunderbolt infallible in battles, verily one invincible power in battle.

Mandala 9/Sukta 112

Pavamana Soma Devata, Shishu Angirasa Rshi

नानानं वा उ नो धियो वि व्रतानि जानानाम् । तक्षा रिष्टं रुतं
भिषग्ब्रह्मा सुन्वन्तमिच्छतीन्द्रायेन्द्रो परि स्रव ॥ १ ॥

1. *Nānānaṁ vā u no dhiyo vi vrtāni janānām. Takṣā riṣṭaṁ rutaṁ bhiṣag brahmā sunvantami-cchatīndrāyendo pari srava.*

Different are our thoughts and ways of thinking, different are people's acts, plans and commitments. The maker wants to repair the broken, the physician looks for the sick, the Vedic scholar loves the maker of soma and soma yajna, and you, O Soma, spirit of life's joy, flow for Indra, soul of the system.

जरतीभिरोषधीभिः पूर्णेभिः शकुनानाम् । कामारो अश्मभि-
र्द्युभिर्हिरण्यवन्तमिच्छतीन्द्रायेन्द्रो परि स्रव ॥ २ ॥

2. *Jaratībhir-oṣadhībhiḥ parṇebhiḥ śakunānām.
Kārmāro aśmabhir-dyubhir-hiraṇyavantam-
icchatīn-drāyendo pari srava.*

With ripe herbs, bird's feathers and with stones and flames, the smith makes the arrows and seeks the man of gold who can buy. O bright and sparkling Soma, you go forward with Indra, ruler of the social order.

का॒रु॒र॒हं॒ त॒तो॒ भि॒षगु॑प॒लप्र॑क्षिणीं न॒ना । नाना॑धियो वसू॒यवो॑ऽ
नु गा॒ईव॑ तस्त्रि॒मेन्द्रा॑येन्द्रो परि॑ स्रव ॥ ३ ॥

3. *Kārurahaṁ tato bhiṣagupalaprakṣiṇī nanā.
Nānādhiyo vasūyavo'nu gā iva tasthimendrā-
yendo pari srava.*

I am an artist, maker, craftsman, father, a physician, mother, a miller. We are of different mind, competence and interests and in search of wealth and sustenance we go in different directions like the senses and yet stay together. You, O Soma, flow for Indra, centre and soul of the system.

अ॒श्वो॒ वोळ्हा॑ सु॒खं रथं॑ ह॒स॒नामु॑प॒मन्त्रि॑णः । शे॒पो रोम॑ण्वन्तौ
भे॒दौ वा॑रिन्म॒ण्डूकं॑ इच्छ॒तीन्द्रा॑येन्द्रो परि॑ स्रव ॥ ४ ॥

4. *Aśvo volhā sukhaṁ rathaṁ hasanāmupamantri-
ṇaḥ. Śepo romanvantau bhedau vārinmaṇḍūka
icchatīndrāyendo pari srava.*

The motive power needs a smooth carrier, close friends in concert love fun, the beautician wants the cosmetics of her choice, and the vibrant sensitive loves to appreciate and value the subtlest distinctions between the seductive sweets and elevating beauties of life in

experience. O Soma, spirit of peace and joy of life, you flow for the soul's bliss. (That's what I am. I am the soul. I love Soma.)

Mandala 9/Sukta 113

Pavamana Soma Devata, Kashyapa Maricha Rshi

श॒र्य॒णाव॑ति॒ सोम॑मिन्द्रः पिबतु वृ॒त्रहा । बलं॑ दधान आ॒त्मनि॑
करि॒ष्यन्वी॒र्यं॑ म॒हदिन्द्रा॑येन्द्रो परि॒ स्रव॑ ॥ १ ॥

1. *Śaryanāvati somamidrah pibatu vrtrahā. Balam dadhāna ātmani kariṣyan vīryam mahad indrā-yendo pari srava.*

In the order of power and prosperity, let Indra, ruler soul of the order, dispelling darkness and destroying evil, wielding the power and creating super-strength and lustre in the self, enjoy, protect and promote the honour and glory of the order to the heights of excellence. O Spirit of cosmic beauty, glory and grace, flow and radiate in the service of the glory of divinity higher and higher.

आ प॑वस्व दि॒शां प॑त आ॒र्जीका॑त्सोम मी॒ध्वः । ऋ॒त॒वा॒केन॑
स॒त्येन॑ श्र॒द्धया॑ तप॑सा सु॒त इन्द्रा॑येन्द्रो परि॒ स्रव॑ ॥ २ ॥

2. *Ā pavasva diśāṃ pata ārjīkāt soma mīdhvaḥ. Ṛtavākena satyena śraddhayā tapasā suta indrā-yendo pari srava.*

O Indu, Soma, spirit of power and glory, master ruler and protector of the quarters of space, virile and generous, realised with faith and relentless austere discipline in pursuance of the Vedic voice, come from the depths of nature and simplicity of eternal law, and

flow, pure and purifying, for Indra, the ruling soul, in the service of divinity.

प॒र्जन्यवृ॒द्धं॑ म॒हिषं॑ तं सूर्य॑स्य दुहि॒ताभ॑रत् । तं ग॑न्ध॒र्वाः
प्र॒त्य॒गृ॒भ्णन्॑ तं सोमे॒ रस॒माद॑धु॒रिन्द्रा॑येन्द्रो॒ परि॑ स्रव ॥ ३ ॥

3. *Parjanyaavrddham mahiṣam taṁ sūryasya duhitābharat. Taṁ gandharvāḥ pratyagr̥bhṇan taṁ some rasamādadhurindrāyendo pari srava.*

That Soma, glory of life, growing great as the cloud by the cloud, daughter of the sun, the dawn and divine faith, brings to the earth. The forces that sustain the earth take and fill that glory of soma with beauty and joy of life. O Indu, spirit of power and grace of glory, flow for the power and majesty of Indra in the service of divinity.

ऋ॒तं वद॑न्नृ॒तद्यु॑म्न स॒त्यं वद॑न्त्सत्यक॑र्मन् । श्र॒द्धां वद॑न्त्सोम
राज॑न्धा॒त्रा सोम॑ परि॒ष्कृत॑ इन्द्रा॑येन्द्रो॒ परि॑ स्रव ॥ ४ ॥

4. *Rtaṁ vadann-ṛtadyumna satyaṁ vadant-satyakarman. Śraddhāṁ vadant-soma rājan dhātrā soma pariṣkṛta indrāyendo pari srava.*

O Soma, spirit of glory and majesty of the order, great with the light and lustre of truth, reflecting the truth and rectitude of the order, speaking the truth, doing things aright, reflecting divine faith in action and policy, shining bright and ruling, purified and consecrated by the universal divine ordainer, O Soma, flow for Indra, soul of the system in the service of divinity.

स॒त्यमु॑ग्रस्य बृ॒हतः॑ सं स्र॑वन्ति सं॒स्रवाः॑ । सं य॑न्ति र॒सिनो॑
रसाः॑ पु॒नानो॑ ब्र॒ह्म॑णा ह॒र इन्द्रा॑येन्द्रो॒ परि॑ स्रव ॥ ५ ॥

5. *Satyamugrasya brhataḥ saṁ sravanti saṁsra-vāḥ. saṁ yanti rasino rasāḥ punāno brahmaṇā hara indrāyendo pari srava.*

Together and in truth flow the laws of infinite potent majesty. Beauties and graces of gracious blissful divinity flow together delicious sweet. O Indu, saviour spirit of beauty and joy, purified and energised by the spirit of Infinity, flow for the sake of Indra, ruling soul of the system in the service of divinity.

यत्र ब्रह्मा पवमान च्छन्दस्यां३ वाचं वदन् । ग्राव्णा सोमे
महीयते सोमेनानन्दं जनयन्निन्द्रायेन्दो परि स्रव ॥ ६ ॥

6. *Yatra brahmā pavamāna chandasyām vācam vadan. Grāvṇā some mahīyate somenānandaṁ janayannindrāyendo pari srava.*

Where the sage, pure at heart and purifying, chanting the sacred word of the Veda grows to spiritual dignity by the control of mind and senses, there, creating the joy of life by the experience of divine ecstasy, O Spirit of glory and majesty, flow for Indra, the ruling soul in the service of divinity.

यत्र ज्योतिरजस्रं यस्मिँल्लोके स्वरहितम् । तस्मिन्मां धेहि
पवमानाऽमृते लोके अक्षित इन्द्रायेन्दो परि स्रव ॥ ७ ॥

7. *Yatra jyotir-ajasraṁ yasmin loke svarhitam. Tasmin mām dhehi pavamānā'mṛte loke akṣita indrāyendo pari srava.*

Where light is eternal, where divine bliss is vested in life itself, in that immortal imperishable haven of freedom and bliss place me, O Spirit of beauty, majesty and grace, and flow for the sake of Indu, soul

of the system I love and admire.

यत्र राजा वैवस्वतो यत्रावरोधनं दिवः ।

यत्रामूर्यहतीरापस्तत्र माममृतं कृधीन्द्रायेन्द्रो परि स्रव ॥ ८ ॥

8. *Yatra rājā vaivasvato yatrāvarodhanam divaḥ.
Yatrāmuryahvatīrāpastatra māmamṛtaṁ kṛdhī-
ndrāyendo pari srava.*

Where eternal Time is the ruler supreme, where light and bliss is self- contained eternally without obstruction of mutability, where those mighty streams of bliss flow within constant Infinity, there, O Soma, place me immortal. Indu, O spirit of joy, generosity and grace, flow for Indra, soul of the system of existence in the service of divinity.

यत्रानुकामं चरणं त्रिनाके त्रिदिवे दिवः । लोका यत्र
ज्योतिष्मन्तस्तत्र माममृतं कृधीन्द्रायेन्द्रो परि स्रव ॥ ९ ॥

9. *Yatrānukāmaṁ caraṇaṁ trināke tridive divaḥ.
Lokā yatra jyotiṣmantas-tatra māmamṛtaṁ
kṛdhīndrāyendo pari srava.*

Where you move free as you wish, in the highest paradisaal bliss, in the highest heavenly light, yourself the light of Being itself, where all worlds and all people are vested in light divine, there in that heaven of bliss, O Soma, place me immortal. O Indu, spirit of light and bliss, flow for Indra, the soul that I am, for the soul that is supreme.

यत्र कामा निकामाश्च यत्र ब्रध्नस्य विष्टपम् । स्वधा च
यत्र तृप्तिश्च तत्र माममृतं कृधीन्द्रायेन्द्रो परि स्रव ॥ १० ॥

10. *Yatra kāmā nikāmāśca yatra bradhnasya viṣṭa-pam. Svadhā ca yatra tṛptiśca tatra māmamṛtaṁ kṛdhīndrāyendo pari srava.*

Where all desire is beyond desire, where knowledge is climactic supreme, where faith, self-sacrifice, surrender and the self itself is fulfilment, there in that heaven of peace, place me immortal. O Indu, spirit of universal eternal peace, flow for Indra, the soul of existence.

यत्रानन्दाश्च मोदाश्च मुदः प्रमुद आसते । कामस्य यत्राप्ताः
कामास्तत्र माममृतं कृधीन्द्रायेन्दो परि स्रव ॥ ११ ॥

11. *Yatrānandāśca modāśca mudaḥ pramuda āsate. Kāmasya yatrāptāḥ kāmāstatra māmam-ṛtaṁ kṛdhīndrāyendo pari srava.*

Where all orders of bliss, all forms of pleasure, all delights and ecstasies abide subsistent in bliss divine, where all desires and ambitions are subsumed in fulfilment, there in that heaven of eternal joy and fulfilment, place me immortal. O Indu, flow for Indra, ultimate soul of existence.

Mandala 9/Sukta 114

Pavamana Soma Devata, Kashyapa Maricha Rshi

य इन्दोः पवमानस्याऽनु धामान्यक्रमीत् । तमाहुः सुप्रजा
इति यस्ते सोमाविधन्मन इन्द्रायेन्दो परि स्रव ॥ १ ॥

1. *Ya Indoḥ pavamānasyā'nu dhāmānyakramīt. Tamāhuḥ suprajā iti yaste somāvidhanmana indrāyendo pari srava.*

One who rises and lives upto the presence, rules

and laws of vibrant omnipresent Soma, light of the world, they say, he is the man, fulfilled in the self and family. O Soma, spirit of light and joy divine, vibrate and bless the man who dedicates his mind and sense, will and action to your presence and law.

ऋषे मन्त्रकृतां स्तोमैः कश्यपोद्वर्धयन्निरः । सोमं नमस्य
राजानं यो जुज्ञे वीरुधां पतिरिन्द्रायेन्दो परि स्रव ॥ २ ॥

2. *R̥ṣe mantrakṛtām stomaiḥ kaśyapodvardhayan girah. Somaṁ namasya rājānaṁ yo jajñe vīru-dhām patir-indrāyendo pari srava.*

O lord omniscient, cosmic seer, sustainer of life, the sage who sublimates and raises his songs of praise with hymns realised in the essence by the Vedic seers, and, having paid homage to self-refulgent ruling Soma, rises in the self-awareness of divinity is divine. O Indu, lord of light, sustainer of nature, vibrate and flow in your presence for such a soul and bless him.

सप्त दिशो नानासूर्याः सप्त होतार ऋत्विजः । देवा आदित्या
ये सप्त तेभिः सोमाभि रक्ष न इन्द्रायेन्दो परि स्रव ॥ ३ ॥

3. *Sapta diśo nānāsūryāḥ sapta hotāra ṛtvijah. Devā ādityā ye sapta tebhiḥ somābhi rakṣa na indrā-yendo pari srava.*

Seven are the directions, regions of the universe, many many suns, seven priests and seasonal yajakas of nature, bright divinities, suns and stars, all the seven orders of existence that there are, with all these, pray protect and promote us. O Soma, let the divine power and presence vibrate and flow for Indra, the soul of humanity.

यत्ते॑ राज॒ञ्छृ॒तं ह॒विस्तेन॑ सोमा॒भि रक्ष॑ नः । अ॒रा॒ती॒वा मा
न॒स्तारी॒न्मो च॒ नः किं॑ च॒नाम॑म॒दिन्द्रा॑येन्द्रो परि॑ स्रव ॥ ४ ॥

4. *Yat te rājañchṛtaṁ havistena somābhi rakṣa naḥ.
Arātīvā mā nastārīnmo ca naḥ kiṁ canāmamad-
indrāyendo pari srava.*

O Soma, spirit of light and life of the universe, whatever your ripest gifts of knowledge and power, with those, pray, bless and promote us. Let no enemy oppress us. Let none hurt anything of ours. O Indu, spirit of light and bliss, may your presence flow for the soul and promote the life and spirit of humanity.

॥ इति नवमं मण्डलम् ॥

MANDALA 10

Mandala 10/Sukta 1

Agni Devata, Trita Aptya Rshi

अग्ने बृहन्नुषसामूर्ध्वो अस्थान्निर्जगन्वान्तमसो ज्योतिषागात् ।
अग्निर्भानुना रुशता स्वङ् आ जातो विश्वा सदान्यप्राः ॥ १ ॥

1. *Agre brhannuṣasāmūrdhvo asthānnirjaganvān tamaso jyotiṣāgāt. Agnirbhānunā ruśatā svaṅga ā jāto viśvā sadmānyaprāḥ.*

There on the eastern horizon, with the first lights of the dawn emerging out of darkness, rises up the sun, mighty Agni, great and glorious with radiant light, and as it rises it covers and lights up all regions of the world.

स जातो गर्भो असि रोदस्योरग्ने चारुर्विभृत् ओषधीषु ।
चित्रः शिशुः परि तमांस्यक्तून् मातृभ्यो अधि कनि-
क्रदद्गाः ॥ २ ॥

2. *Sa jāto garbho asi rodasyoragne cārurvibhṛta oṣadhīṣu. Citraḥ śiśuḥ pari tamāṁsyaktūn pra mātṛbhyo adhi kanikradadgāḥ.*

Agni, born of the womb of earth and heaven covered in darkness over night, you are beautiful, lovely as a child and wonderful, and as you rise over night and darkness, you radiate your rays over mother heaven and earth proclaiming them bright, and immediately you are received and held over them in the herbs and trees for life.

विष्णु॒रि॒त्था पर॑म॒मस्य॑ वि॒द्वाञ्जा॒तो बृ॒हन्न॒भि पा॑ति तृती॒यम् ।
आ॒सा यद॑स्य॒ पयो॑ अक्र॒त स्व॑ सचै॒तसो॑ अ॒भ्यर्च॑न्त्यत्र ॥ ३ ॥

3. *Viṣṇuritthā paramamasya vidvāñjāto bṛhannabhi pāti tṛtīyam. Āsā yadasya payo akrata svam sacetaso abhyarcantyatra.*

Omnipresent Agni, Vishnu, thus risen as the sun, attains to its third and supreme state of the expansive light of infinite divinity which it radiates, protects and promotes. Those wide-awake sages who receive this divine light energy through direct presence and internalise it celebrate it in song and worship it as the nectar gift of divinity here on earth.

अत॑ उ त्वा पि॒तुभृ॑तो जनि॒त्रीर॒न्नावृ॑धं प्रति॑ चर॒न्त्यत्रैः॑ । ता ई॒
प्रत्ये॑षि पुन॒र्न्यरू॑पा असि॒ त्वं वि॒क्षु मानु॑षीषु होता ॥ ४ ॥

4. *Ata u tvā pitubhṛto janitrīrannāvṛdham prati carantyanaiḥ. Tā im pratyeṣi punaranyarūpā asi tvam vikṣu mānuṣīṣu hotā.*

And you, Agni, who bear and augment the food for life, life creative and food productive agents of nature and humanity, bearing food for you, serve you in response to you, and as they feed you, you reach them again while they are in different form, and thus you are the leading power in the yajnic cycle of life among nature and the human people and communities.

होता॑रं चि॒त्रर॑थम॒ध्वर॑स्य॒ यज्ञ॑स्य॒यज्ञ॑स्य केतुं रु॒शन्त॑म् । प्रत्य॑र्धि
दे॒वस्य॑ दे॒वस्य॑ म॒ह्ना श्रि॒या त्व॑ग्रि॒मति॑थिं जना॒नाम् ॥ ५ ॥

5. *Hotāraṁ citraratham-adhvarasya yajñasya-yajñasya ketuṁ ruśantam. Pratyardhim devasya devasya mahnā śriyā tvagnim-atithim janānām.*

Agni, high priest of all non-violent and inviolable yajna, all creative and productive activity in nature and humanity, moving forward by wondrous beautiful chariot, blazing banner-bearer and pioneer of progress, cyclic augments and promoter of every brilliant and generous divinity in nature and humanity, is loved, cherished and revered of humanity by virtue of its divine grandeur, generosity and grace: this Agni we worship and serve by yajna.

स तु वस्त्राण्यध पेशनानि वसानो अग्निर्नाभा पृथिव्याः ।
अरुषो जातः पद इळायाः पुरोहितो राजन्यक्षीह देवान् ॥ ६ ॥

6. *Sa tu vastrāṇyadha peśanāni vasāno agnirnābhā pṛthivyāḥ. Aruṣo jātaḥ pada iḷāyāḥ purohito rājan yaksīha devān.*

Agni, wearing different manifestations, assuming different modes of form and function, holding on at the centre hold of the earth, burning in the vedi, arising on top of the world, bright and beautiful, at the heart of clouds flashing with lights of thunder, present in advance of evolution, present all time upfront, high priest of cosmic yajna, ruling supreme, pray join all divinities of nature and humanity, bring them here and bless us.

आ हि द्यावापृथिवी अग्र उभे सदा पुत्रो न मातरा ततन्थ ।
प्र याह्यच्छोशतो यविष्ठाऽथा वह सहस्येह देवान् ॥ ७ ॥

7. *Ā hi dyāvāpṛthivī agna ubhe sadā putro na mātara tatantha. Pra yāhyacchosāto yaviṣṭhā'thā vaha sahasyeha devān.*

Agni, you always pervade and illuminate both

mother earth and heaven as a saviour child illuminates both parents at heart with elation. Go forth ever strong, ever youthful climactic power and presence bright and beautiful, mighty forbearing, come to the loving celebrants and bring in all that is divine, here and now.

Mandala 10/Sukta 2

Agni Devata, Trita Aptya Rshi

पिप्रीहि देवाँ उ॒शतो यविष्ठ वि॒द्वान् ऋतूँ॑ ऋतुपते यजे॒ह ।

ये दै॒व्या ऋ॒त्विज॒स्तेभि॒रग्रे त्वं होत॑णाम॒स्याय॑जिष्ठः ॥ १ ॥

1. *Piprīhi devāñ uśato yaviṣṭha vidvāñ ṛtūñṛ-tupate yajeha. Ye daivyā ṛtvijastebhiragne tvam hotṛṇā-masāyajiṣṭhaḥ.*

Ever youthful Agni, cosmic sun, omnipresent all-reaching all pervasive power and presence, ordainer and maintainer of the seasons of time and nature, fulfil the loving and aspiring seekers, dedicated scholars and divine powers, and be with energy they should have. O self-refulgent divine energy, light and intelligence, of all the divine powers and presences, stars and planets, which together carry on the dynamics of cosmic yajna, you are the closest, highest and most adorable power worthy of attainment.

वे॒षि हो॒त्रमु॒त पो॒त्रं ज॒नानां॑ म॒न्धा॒तासि॑ द्रवि॒णो॒दा ऋ॒तावा॑ ।

स्वाहा॑ व॒यं कृ॒णवा॑मा ह॒वींषि॑ दे॒वो दे॒वान्य॑ज॒त्वग्नि॒रह॑न् ॥ २ ॥

2. *Veṣi hotramuta potraṁ janānām mandhātāsi draviṇodā ṛtāvā. Svāhā vayaṁ kṛṇavāmā havīṃṣi devo devān yajatvagnir-arhan.*

Agni, you produce, procure, energise and

provide all yajnic inputs, refinements and purifying agents of life for humanity at the individual and social level for life's maintenance and promotion. You are the harbinger of intelligence and knowledge and giver of wealth and honour, and you are the observer and presiding power of holy rites, laws and seasons of time and nature. We enact the yajna with holy inputs and with truth and honey of thought, word and deed, and pray may divine and adorable fire carry the fragrance to the divinities for human fulfilment.

आ देवानामपि पन्थामगन्म यच्छक्नवाम तदनु प्रवोळहुम् ।
अग्निर्विद्वान्त्स यजात्सेदु होता सो अध्वरान्त्स ऋतून्कल्प-
याति ॥ ३ ॥

3. *Ā devānāmapi panthām-aganma yacchaknavāma tadanu pravol̥hum. Agnirvidvāntsa yajāt sedu hotā so adhvarāntsa ṛtūn kalpayāti.*

Let us follow the path of the divinities, sagely scholars, stars and planets as far as we can and do that in proper order so that we may be able to continue: Agni knows, the scholar knows, the sun is the base of knowledge in relation to its systemic position, that is the high priest of the solar system, that controls the harmonious movements of the planets, that ordains the pattern of the seasons.

(Let the sun be the base of our knowledge of the stars and planets in our pursuit of yajnic astronomy. Similarly let the sagely scholar who knows the science of yajna be our guide in our studies and our actions.)

यद्वो वयं प्रमिनाम व्रतानि विदुषां देवा अविदुष्टरासः ।
अग्निष्टद्विश्वमा पृणाति विद्वान्येभिर्देवाँ ऋतुभिः कल्प-
यति ॥ ४ ॥

4. *Yadvo vyaṁ pramināma vratāni viduṣāṁ devā aviduṣṭarāsaḥ. Agniṣṭad-vīśvamā pṛṇāti vidvān yebhirdevāṅ ṛtubhiḥ kalpayāti.*

And if we, being ignorant and deficient, neglect or transgress or overstep the laws and disciplines of those who know, then, O divinities, Agni, the sun, the sage, being abundant and graciously fulfilling, makes all that up and saves us by those very powers and actions in time and seasons by which it keeps the sages and divinities in the systemic order.

यत्पाक्त्रा मनसा दीनदक्षा न यज्ञस्य मन्वते मर्त्यीसः ।
अग्निष्टद्धोता क्रतुविद्विजानन्यजिष्ठो देवाँ ऋतुशो यजाति ॥ ५ ॥

5. *Yat pākatrā manasā dīnadakṣā na yajñasya manvate martyāsaḥ. Agniṣṭaddhotā kratuvid-vijānan yajiṣṭho devāṅ ṛtuśo yajāti.*

And if we mortals, either because of immature mind or poor faith and want of expertise, do not know and do not understand and appreciate the way the divine solar yajna is going on, even so Agni, the high priest of that yajna, knowing, ordering and conducting that yajna, the most adorable pervasive all reaching partner, carries on the yajna of heavenly bodies in order according to the time and seasons.

विश्वेषां ह्यध्वराणामनीकं चित्रं केतुं जनिता त्वा जजान ।
स आ यजस्व नृवतीरनु क्षाः स्पार्हा इषः क्षुमतीर्विश्व-
जन्याः ॥ ६ ॥

6. *Viśveṣāṁ hyadhvarāṇāmanīkaṁ citraṁ ketuṁ janitā tvā jajāna. Sa ā yajasva nṛvatīranu kṣāḥ spārḥā iṣaḥ kṣumatīr-viśvajanyāḥ.*

The creator of all the stars and planets of the universe moving in their orbits created you too, O Agni, O sun, wonderful pioneer and commander of the solar system. Pray come, join us and give us lands and earths blest with noble people, and bring us cherished foods, energies and knowledges, and let there be showers of rain giving us abundance of food and fertility for the life species of the world.

यं त्वा द्यावापृथिवी यं त्वापस्त्वष्टा यं त्वा सुजनिमा जजान ।
पन्थामनु प्रविद्वान्पितृयाणं द्युमदग्ने समिधानो वि भ्राहि ॥ ७ ॥

7. *Yam tvā dyāvāprthivī yaṁ tvāpas-tvaṣṭā yaṁ tvā sujanimā jajāna. Panthāmanu pravidvān pitṛyā-ṇaṁ dyumadagne samidhāno vi bhāhi.*

O Agni, you whom the heavens bear as sun and light, the middle regions bear as wind and electricity, and the earth bears as fire and magnetic energy, whom Tvashta, cosmic maker of all forms of existence, fashioned forth and brought into existence, you, O Agni, O Sun, knower of the paths of father Time and mother Niyati, cosmic intelligence, and of the Karma and fate of ancestors, children of time, you, lighted in the vedi and blazing in the heavens, pray shine on us and illuminate the paths of life for us.

Mandala 10/Sukta 3

Agni Devata, Trita Aptya Rshi

इ॒नो रा॑जन्न॒रतिः॑ समि॒द्धो रौ॒द्रो दक्ष॑ाय सु॒षुमाँ अ॑दर्शि ।
चि॒कि॒द्वि भा॑ति भा॒सा बृ॒हताऽसि॑क्नीमेति॒ रुश॑तीम॒पा-
ज॑न् ॥ १ ॥

1. *Ino rājannaratih samiddho raudro dakṣāya susu-
māñ adarṣi. Cikidvi bhāti bhāsā brhataḥ siknīmeti
ruśatīmapājan.*

Mighty self-refulgent sun, Agni, constant master illuminator of heaven and earth, blazing and commanding terrible power, abundant with life giving energy, is seen on high, energising life for intelligent and industrious work on earth and shining with boundless light, and then relinquishing the day light and projecting the light far away ahead, passes on to the area of erstwhile darkness of the night. (Then night follows the day here and the day follows night there.)

कृ॒ष्णां यदे॒नीम॑भि॒वर्ष॑सा॒ भूज॑नय॒न्योषां॑ बृ॒हतः॑ पि॒तुर्जाम् ।
ऊ॒र्ध्वं भा॑नुं सू॒र्यस्य॑ स्तभा॒यन्दि॒वो वसु॑भिर॒रति॑र्वि भा॑ति ॥ २ ॥

2. *Kṛṣṇām yadenīmabhi varpasā bhūjjanayan yoṣām
brhataḥ piturjām. Ūrdhvaṁ bhānuṁ sūryasya sta-
bhāyan divo vasubhir-aratirvi bhāti.*

Then again, overcoming the dark passage of the night with its illumination of light and manifesting the youthful daughter of great and vast heaven bearing the light of the sun up above, the same Agni shines with heavenly light constantly for the day.

भ॒द्रो भ॒द्रया॑ सच॒मान् आ॒गात्स्वसा॑रं जा॒रो अ॒भ्येति॑ प॒श्चात् ।
सु॒प्र॒क॒तेर्द्यु॑भि॒र्गिर्वि॑तिष्ठ॒नुश॑द्भिर्वर्णै॒र्भि रा॒मम॑स्थात् ॥ ३ ॥

3. *Bhadro bhadrayā sacamāna āgāt svasāram jāro abhyeti paścāt. Supraketair-dyubhir-agnir-vitiṣṭhan ruśabhir-varṇair-abhi rāmamasthāt.*

The sun of auspicious light, dispeller of darkness of the night, has come up close at the heels of its love, the beauteous holy dawn now on the run on its own and thus Agni, prevailing with beautiful sun shine of the morning holds off the darkness for the day.

अस्य यामासो बृहतो न वगूनिन्धाना अग्नेः सख्युः शिवस्य ।
ईड्यस्य वृष्णो बृहतः स्वासो भामासो यामन्नक्तवश्चि-
कित्रे ॥ ४ ॥

4. *Asya yāmāso bṛhato na vagnūn-indhānā agneḥ sakhyuḥ śivasya. Īdyasya vṛṣṇo bṛhataḥ svāso bhāmāso yāmann-aktavaś-cikitre.*

The mighty floods of the solar light version of this Agni, bursting forth like thunderous explosions of the voice of kindly, friendly, adorable, potent and sublime power, are fair and blissful reflections of the eternal Spirit, the Purusha, for the man of vision and knowledge on way to divinity.

स्वना न यस्य भामासुः पवन्ते रोचमानस्य बृहतः सुदिवः ।
ज्येष्ठेभिर्यस्तेजिष्ठैः क्रीळुमद्भिर्वर्षिष्ठेभिर्भानुभिर्नक्षति
द्याम् ॥ ५ ॥

5. *Svanā na yasya bhāmāsaḥ pavante rocamānasya bṛhataḥ sudivaḥ. Jyeṣṭhebhīr-yastejīṣṭhaiḥ kṛīḷu-madbhir-varṣiṣṭhebhīr-bhānubhir-nakṣati dyām.*

Agni, beauteous and blissful, mighty and sublime presence whose brilliant rays and reflections

radiate, resound and flow like roaring winds and thunderous lightning illumines the heavens with its highest lustre and with its sportive and most potent splendours reaches the summit of refulgent space.

अस्य शुष्मासो ददृशानपवेर्जेहमानस्य स्वनयन्नियुद्धिः ।
प्रत्नेभिर्यो रुशद्भिर्देवतमो वि रेभद्भिररतिर्भाति विभ्वा ॥ ६ ॥

6. *Asya śuṣmāso dadṛśānapaver-jehamānasya svanayan niyudbhiḥ. Pratnebhiryo ruśadbhir-devatamo vi rebhadbhir-aratir-bhāti vibhvā.*

The mighty radiations of this solar Agni, universally vibrant and armed with thunder, roar with the winds while this divinest and most refulgent universal presence pervades and relentlessly energises the universe with its eternal, brilliant and resounding reflections and vibrations.

स आ वक्षि महि न आ च सत्सि दिवस्पृथिव्योररतिर्यु-
वत्योः । अग्निः सुतुकः सुतुकेभिरश्वै रभस्वद्भिरभस्वाँ
एह गम्याः ॥ ७ ॥

7. *Sa ā vakṣi mahi na ā ca satsi divasprthivyor-aratiryuvatyoh. Agniḥ sutukaḥ sutukebhiraśvai rabhasvadbhī rabhasvāñ eha gamyāḥ.*

Agni, bring us great wealth, honour and light of the world. Be with us on the yajna vedi, being radiant, vibrant and ever on the move between the joint world of heaven and earth. Agni, commanding light, illumination and instant motion, eloquent by expression, come by the waves of energy with the voice of thunder, come and bless us here on the vedi.

Mandala 10/Sukta 4*Agni Devata, Trita Aptya Rshi*

प्र ते॑ यक्षि॒ प्र त॑ इय॒र्मि॒ मन्म॑ भुवो॒ यथा॑ व॒न्द्यो॑ नो॒ हवेषु॑ ।

धन्व॑न्नि॒व प्र॒पा अ॑सि॒ त्वम॑ग्न इय॒क्षवे॑ पू॒रवे॑ प्र॒त्न राजन्॑ ॥ १ ॥

1. *Pra te yakṣi pra ta iyarmi manma bhuvo yathā vandyo no haveṣu. Dhanvanniva prapā asi tvamagnan iyakṣave pūrave pratna rājan.*

Agni, eternal, self-refulgent and universal spirit of light, I join you in yajnic self surrender, I send up my thoughts and prayers to you so that you may be always with us, adorable and present, in our yajnas and joint battles of life. Just as rain is the shower of bliss in the desert, so you are the giver of fulfilment to the yajnic celebrant and the needy supplicant.

यं त्वा॑ जना॒सो अ॒भि स॑ंचर॒न्ति गा॒व उ॒ष्णमि॒व व्र॒जं य॒विष्ठ॑ ।

दू॒तो दे॒वाना॑म॒सि म॒र्त्याना॑म॒न्तर्म॒ह्यँश्च॑र॒सि रो॒चने॑न ॥ २ ॥

2. *Yam tvā janāso abhi sañcaranti gāva uṣṇamiva vrajaṁ yaviṣṭha. Dūto devānāmasi martyānām-antarmahāñścarasi rocanena.*

To you, most youthful Agni, people move and they join you for bliss as cows move to the warm stall to escape the cold outside. You are the saviour and vibrant presence at the heart of divinities and mortal humanity, and by your radiant presence and grandeur you exist and vibrate in every thing.

शि॒शुं न त्वा॑ जे॒न्यं व॒र्धय॑न्ती मा॒ता बि॒भर्ति॑ स॒चन॑स्यमा॒ना ।

ध॒नो॒रधि॑ प्र॒वता॑ या॒सि ह॒र्य॒ज्जिगी॑ष॒से प॒शु॒रिवा॑वसृष्टः ॥ ३ ॥

3. *Śiśuṃ na tvā janyaṃ vardhayantī mātā bibharti sacanasyamānā. Dhanoradhi pravatā yāsi harya-ñjigīṣase paśurivāvasṛṣṭaḥ.*

Just as a mother nurtures a promising child, loving it and raising it, so does mother earth hold and bear you, victorious, as fire and magnetic energy, augmenting you and loving to be with you, and you, radiating through the middle space, rush down, loving and ambitious to win and excel, like a captive animal set free.

मूरा अमूर न वयं चिकित्वो महित्वमग्ने त्वमङ्ग वित्से ।
शये वव्रिश्चरति जिह्वयादत्रेरिह्यते युवतिं विश्पतिः
सन् ॥ ४ ॥

4. *Mūrā amūra na vayaṃ cikitvo mahitvamagne tvamaṅga vitse. Śaye vavriścarati jihvayādan rerihiyate yuvatiṃ viśapatiḥ san.*

O wise one, enlightened presence, light and fire of knowledge and energy, we are ignorant, but you know and bear your grandeur, dear loving Agni. You pervade, vibrate and radiate, lying immanent in various forms, touch, lick and consume with your flames and rays various assimilative forms of existence, being master of the world.

कूचिज्जायते सनयासु नव्यो वने तस्थौ पलितो धूमकेतुः ।
अस्त्रातापो वृषभो न प्र वेति सचेतसो यं प्रणयन्त
मर्तः ॥ ५ ॥

5. *Kūcijjāyate sanayāsu navyo vane tasthau palito dhūmaketuḥ. Asnātāpo vṛṣabho na pra veti sacetaso yaṃ praṇayanta martāḥ.*

Somewhere it arises and manifests in old and dried woods with the banner of smoke or streak of a falling star in dead worlds. New, adorable as well as ancient bright, it abides unattached in floods of water and vibrates and radiates in vapours and clouds like a mighty force of energy which intelligent knowledgeable people visualise, realise and generate in various ways for various uses and purposes.

तनूत्यजेव तस्करा वनर्गू रशनाभिर्दशभिरभ्यधीताम् ।

इयं ते अग्ने नव्यसी मनीषा युक्ष्वा रथं न शुचयद्भिरङ्गैः ॥ ६ ॥

6. *Tanūtyajeva taskarā vanargū raśanābhirdaśa-bhir-abhyadhītām. Iyaṁ te agne navyasī manīṣā yukṣvā ratham na śucayadbhir-aṅgaiḥ.*

Like dedicated self-insulated researchers in pursuit of light and energy scholars study Agni with the application of light rays and ten senses and pranas and then say: this is the latest new knowledge about you, Agni, pray come and join us as a new chariot of achievement with brilliant rays of power for energy.

ब्रह्म च ते जातवेदो नमश्चेयं च गीः सदमिद्धर्धनी भूत् ।

रक्ष्णा णो अग्ने तनयानि तोका रक्षोत नस्तन्वोऽप्रयु-
च्छन् ॥ ७ ॥

7. *Brahma ca te jātavedo namaśceyaṁ ca gīḥ sadamidvardhanī bhūt. Rakṣā ṇo agne tanayāni tokā rakṣota nastanvo aprayucchan.*

O Agni, all pervasive, all knowing and born anew, this voice of knowledge, this offering is homage and this song of adoration may ever be progressive and rising for us. Pray protect and promote our children,

protect our grand children, and protect and watchfully guard our body and mind without relent.

Mandala 10/Sukta 5

Agni Devata, Trita Aptya Rshi

एकः समुद्रो धरुणो रयीणामस्मद्भूदो भूरिजन्मा वि चष्टे ।
सिषक्त्यूधर्निण्योरुपस्थ उत्सस्य मध्ये निहितं पदं वेः ॥ १ ॥

1. *Ekaḥ samudro dharuṇo rayīṇāmasm-addhṛdo bhūrijamnā vi caṣṭe. Siṣaktyūdharniṇyorupastha utsasya madhye nihitaṁ padaṁ veh.*

The one deep oceanic treasure hold of all world's wealth, manifestive in many ways, Agni inspires and expands our hearts with light and generosity, fills the middle space between heaven and earth with vapours of the cloud, and abides at the hidden centre of the mystery deep in the cloud.

समानं नीलं वृषणो वसानाः सं जग्मिरे महिषा अर्वीतीभिः ।
ऋतस्य पदं कवयो नि पान्ति गुहा नामानि दधिरे पराणि ॥ २ ॥

2. *Samānaṁ nīlaṁ vṛṣaṇo vasānāḥ saṁ jagmire mahiṣā arvatībhiḥ. Ṛtasya padaṁ kavayo ni pānti guhā nāmāni dadhire parāṇi.*

Great, generous, animated and impregnated forces such as clouds, bearing the same one inner law and spirit of Agni, join with impetuously fast moving forces and, open ended, vibrant, expressive and expansive, observe the universal dynamics of the law, and at their centre continue to bear many other forms and forces of water and energy yet to develop and act further in evolution.

ऋतायिनीं मायिनीं सं दधाते मित्वा शिशुं जज्ञतुर्वर्धयन्ती ।
विश्वस्य नाभिं चरतो ध्रुवस्य क्वेश्चिच्चतन्तुं मनसा
वियन्तः ॥ ३ ॥

3. *Ṛtāyinī māyinī saṁ dadhāte mitvā śiśuṁ jajñatur-
vardhayanṭī. Viśvasya nābhiṁ carato dhruvasya
kaveścīt tantuṁ manasā viyantaḥ.*

The forces of law and change and the forces of form and intelligence evolving things together in measure of form and time create every new form as a lovely baby and thus, with the mind of the cosmic seer, designer and maker, extend the genetic thread of Agni, the centre seed and centre hold of the entire world of moving and non-moving versions of cosmic reality.

ऋतस्य हि वर्तनयः सुजातमिषो वाजाय प्रदिवः सचन्ते ।
अधीवासं रोदसी वावसाने घृतैरन्नैर्वावृधाते मधूनाम् ॥ ४ ॥

4. *Ṛtasya hi vartanayaḥ sujātamiṣo vājāya pradivaḥ
sacante. Adhīvāsaṁ rodasī vāvasāne ghṛtair-
annair-vāvṛdhāte madhūnām.*

Visionary scholars who know the paths of law and change in evolution study and apply the versions of Agni evolved and developed in latest form for the achievement of new and extended food, energy and knowledge of reality which heaven and earth both sustaining all forms of life feed for extension with inputs and refinements of the honey sweets of water and energy.

सप्त स्वसुररुषीर्वावशानो विद्वान्मध्व उज्जभारा दृशे कम् ।
अन्तर्येमे अन्तरिक्षे पुराजा इच्छन्वत्रिमविदत्पूषणस्य ॥ ५ ॥

5. *Sapta svasṛraruṣīrvāvaśāno vidvān madhva
ujjabhārā drśe kam. Antaryeme antarikṣe purājā
icchan vavrimavidat pūṣaṇasya.*

The sun rising and illuminating the world radiates seven rays of bright light and raises them from the honey sweets of mists of the morning in order to illuminate the world for all to see. The sun, of ancient and eternal birth, radiates them across the middle regions and, with love for the earth, shines over, meets and energises the nutritious forms of things on earth.

सप्त मर्यादाः कवयस्ततक्षुस्तासामेकामिदभ्यंहुरो गात् ।
आयोर्ह स्क्वम्भ उपमस्य नीळे पथां विसर्गे धरुणेषु
तस्थौ ॥ ६ ॥

6. *Sapta maryādāḥ kavayas-tataḥśus-tāsāme-kāmidabhyamhuro gāt. Āyorha skambha upamasya nīle pathām visarge dharuṇeṣu tasthau.*

Seven are the bounds between good behaviour and evil set up by the wise. If one violates even one of them, he is a sinner. Agni is the pillar and centre hold of humanity. At the end of the journey, one, who in life has observed these bounds, reaches and rests in the shelter of the highest and closest, Agni, and abides in the highest states of being.

असच्च सच्च परमे व्योमन्दक्षस्य जन्मन्नदितेरुपस्थे ।
अग्रिर्ह नः प्रथमजा ऋतस्य पूर्व आयुनि वृषभश्च
धेनुः ॥ ७ ॥

7. *Asaccha sacca parame vyoman dakṣasya janmann-aditerupasthe. Agnirha naḥ pratham-ajārtasya pūrva āyuni vṛṣabhaśca dhenuḥ.*

Being and Becoming, constant and mutable, both in the Supreme Absolute mystery, then the seed of perfect existence in the womb of Mother Nature, and

then Agni, self-manifested at the earliest stage of creative evolution, all this, our father and mother as one, was in the ultimate infinite mystery of Brahma, -the Supreme Reality, the Absolute Soul, One with its own potential Prakrti.

Mandala 10/Sukta 6

Agni Devata, Trita Aptya Rshi

अयं स यस्य शर्मन्नवोभिरग्नेरेधते जरिताभिष्टौ ।

ज्येष्ठेभिर्यो भानुभिर्ऋषूणां पर्येति परिवीतो विभावा ॥ १ ॥

1. *Ayaṁ sa yasya śarmann-avobhir-agneredhate jaritābhiṣṭau. Jyeṣṭhebhiryō bhānubhir-ṛṣūṇāṁ paryeti parivīto vibhāvā.*

This is that Agni under whose shelter with all protection the celebrant rises towards the attainment of total fulfilment and who, self-refulgent and gracious, infinitely abundant, transcends all with the highest and most blazing lights of divinity.

यो भानुभिर्विभावा विभात्यग्निर्देवेभिर्ऋतावाजस्रः । आ यो विवार्य सख्या सखिभ्योऽ परिहृतो अत्यो न सप्तिः ॥ २ ॥

2. *Yo bhānubhir-vibhāvā vibhātyagnir-devebhir-ṛtāvājasraḥ. Ā yo vivāya sakhyā sakhibhyo'parihvrto atyo na saptiḥ.*

Agni who, self-refulgent and gracious, shines along with the light of divinities and light of cosmic stars, keeps the eternal laws and values of life and nature, and who, ever true, inviolable and unviolated, goes on with love and friendship with the friends and celebrants of divinity like energy itself, constantly.

ई॒शे॒ यो॒ वि॒श्व॒स्या॒ दे॒ववी॒तेरी॒शे॒ वि॒श्वायु॑रु॒षसो॒ व्यु॒ष्टौ ।

आ॒ यस्मिन्म॒ना ह॒वींष्य॒ग्राव॑रि॒ष्टरथः॑ स्कु॒भ्नाति॑ शू॒षैः ॥ ३ ॥

3. *Īśe yo viśvasyā devaviterīśe viśvāyuruṣaso vyu-
ṣṭau. Ā yasmin manā havīmṣyagnāvariṣṭarathaḥ
skabhnāti śūṣaiḥ.*

Agni who rules over all the divine bliss and yajnic gifts of the world, who, life of the world, is the life giver and rules over lights of the dawn and maturation of wisdom, for whom oblations of yajna are offered into the fire with heart and soul, that Agni of the unviolated cosmic chariot sustains the universe by his omnipotent powers.

शू॒षेभि॑र्वृ॒धो जु॒षा॒णो अ॒र्केर्दे॒वाँ अ॒च्छा॑ रघु॒पत्वा॑ जिगाति ।
म॒न्द्रो हो॒ता स जु॒ह्वा॒य॒ यजि॑ष्टः॒ संमि॑श्लो अ॒ग्निरा॑ जिघ॒ति
दे॒वान् ॥ ४ ॥

4. *Śūṣebhirvṛdho juṣāṇo arkairdevāñ acchā raghu-
patvā jigāti. Mandro hotā sa juhvā yajīṣṭhaḥ
saṁmiślo agnirā jigharti devān.*

Agni, self-exalted by its own powers and majesty, loved and adored with Vedic hymns, awakens and inspires the divinities at the earliest and fastest. Charming and adorable, holy receiver and liberal giver, most highly worshipped with heart and soul, universally immanent and pervasive, Agni blesses the sages with divine gifts of holiness and grace.

तमु॒स्त्रामि॒न्द्रं न॒ रेज॑मानम॒ग्निं गी॒र्भिर्नमो॑भि॒रा कृ॑णुध्वम् ।

आ॒ यं वि॒प्रा॒सो म॒तिभि॑र्गु॒णन्ति॑ जा॒तवै॑दसं जु॒ह्वं स॒हाना॑म् ॥ ५ ॥

5. *Tamusrām-indram na rejamānam-agnim gīrbhir-namobhirā kṛṇudhvam. Ā yaṁ viprāso matibhir-grṇanti jātavedasaṁ juhvaṁ sahānām.*

That Agni, giver of prosperity, shining and radiating like light energy, you should study, realise and exalt with words of adoration and oblations of holy offerings. Agni, universally immanent and wakeful giver of strength and power, sages and scholars study and exalt with high words and application of mind and thought.

सं यस्मिन्विश्वा वसूनि जग्मुर्वाजे नाश्वाः समीवन्त एवैः ।
अस्मे ऊतीरिन्द्रवाततमा अर्वाचीना अग्न आ कृणुष्व ॥ ६ ॥

6. *Sam yasmin viśvā vasūni jagmurvāje nāśvāḥ sapṭīvanta evaiḥ. Asme ūtīrindravātataṁ arvā-cīnā agna ā kṛṇuṣva.*

Agni, brilliant divinity and power, into which all wealth, honours and excellences of the world concentrate like stormy war horses in close formation by swift movements and converge in battle victory, pray create and bring us the latest, fastest and most powerful means of defence, protection and advancement.

अथा ह्यग्ने मह्ना निषद्या सद्यो जज्ञानो हव्यो बभूथ ।
तं ते देवासो अनु केतमायन्नधावर्धन्त प्रथमास ऊमाः ॥ ७ ॥

7. *Adhā hyagne mahnā niṣadyā sadyo jajñāno havyo babhūtha. Taṁ te devāso anu ketamāyannadhā-vardhanta prathamāsa ūmāḥ.*

Agni, leading light and power, instantly ignited, enflamed, rising and growing to admirable stature, come and abide in our heart and home with grandeur, grace

and power. That bright, potent and awful form and nature of yours, the first and highest sages, protected and protective, take up, develop and exalt.

Mandala 10/Sukta 7

Agni Devata, Trita Aptya Rshi

स्वस्ति नो दिवो अग्ने पृथिव्या विश्वायुर्धेहि यजथाय देव ।
सचेमहि तव दस्म प्रकेतैरुरुष्या ण उरुभिर्देव शंसैः ॥ १ ॥

1. *Svasti no divo agne prthivyā viśvāyurdhehi yajathāya deva. Sacemahi tava dasma praketairuruṣyā ṇa urubhirdeva śamsaiḥ.*

Agni, divine power and presence, life of the world, bless us with life, health and food of universal order and quality, and bring us all round happiness and well being for yajnic fulfilment of our life. Protect and promote us, Spirit of wondrous powers and performance, by your wide, comprehensive and far reaching intelligence and open declarations of laws and values, and finally let us join you.

इमा अग्ने मयस्तुभ्यं जाता गोभिरश्वैरभि गृणन्ति राधः ।
यदा ते मर्तो अनु भोगमान्द्वसो दधानो मतिभिः
सुजात ॥ २ ॥

2. *Imā agne matayas-tubhyaṁ jātā gobhiraśvairabhi gṛṇanti rādhaḥ. Yadā te marto anu bhogamāna-dvaso dadhāno matibhiḥ sujāta.*

Agni, Spirit of life and giver of light, these hymns of adoration spontaneously arisen in praise of your glory, with all our mind and senses, celebrate your gifts of success and achievement when, O shelter home

of life and giver of wealth, the mortal receives his reward according to your law, bears and manages it with his mind and senses in order and feels the divine awareness vibrating in the soul.

अग्निं मन्ये पितरमग्निमापिमग्निं भ्रातरं सदमित्सखायम् ।

अग्नेरनीकं बृहतः संपर्यं दिवि शुक्रं यजतं सूर्यस्य ॥ ३ ॥

3. *Agniṁ manye pitaram-agnimāpim-agniṁ bhrātaram sadamit sakhāyam. Agneranīkaṁ brhataḥ saparyam divi śukraṁ yajataṁ sūryasya.*

I always accept and adore Agni as father, Agni as my own closest relative, Agni as brother and as unfailing friend. I worship the great Agni's solar presence in the heaven of light, adorable, refulgent, worthy of love and service.

सिद्धा अग्ने धियो अस्मे सनुत्रीर्यं त्रायसे दम आ नित्यहोता ।

ऋतावा स रोहिदश्वः पुरुक्षुर्द्युभिरस्मा अहंभिर्वाममस्तु ॥ ४ ॥

4. *Sidhrā agne dhiyo asme sanutrīryaṁ trāyase dama ā nityahotā. R̥tāvā sa rohidaśvaḥ purukṣur-dyubhir-asmā ahabhir-vāmamastu.*

Agni, may our thoughts, prayers and adorations be effectual and give us fulfilment. O constant giver of light and life, home mate in yajna, whoever you protect and promote, grows higher in dedication to truth, divine law and yajnic living, blest with holy and bright sense and mind, abundance of food, energy and life's joy. We pray may our life be good and prosperous with brightness day by day.

द्युभिर्हितं मित्रमिव प्रयोगं प्रत्नमृत्विजमध्वरस्य जारम् ।

बाहुभ्यामग्निमायवोऽ जनन्त विश्वु होतारं न्यसादयन्त ॥ ५ ॥

5. *Dyubhirhitam mitramiva prayogam pratna-mṛtvijamadhvarasya jāram. Bāhubhyā-magnimā-yavo'jananta vikṣu hotāram nyasādayanta.*

Refulgent with lights of life and knowledge, helpful and cooperative as a friend, ancient and eternal, constant yajaka by seasons, lover and accomplisher of yajna, such is Agni. People generate it with dexterity of hands, awaken it in the soul with constant practice and renunciation, and establish it among people as giver of life and sustenance.

स्वयं यजस्व दिवि देव देवान् किं ते पाकः कृण्वदप्रचेताः ।
यथायज ऋतुभिर्देव देवानेवा यजस्व तन्वं सुजात ॥ ६ ॥

6. *Svayam yajasva divi deva devān kiṁ te pākaḥ kṛṇavadapracetāḥ. Yathāyaja ṛtubhirdeva devānevā yajasva tanvaṁ sujāta.*

O self-refulgent spirit of the universe, by yourself you energise the divine forces of nature in the higher regions of life and conduct the yajna of evolution. What can man, limited in knowledge, accomplish for you in this cosmic yajna? O lord omnipotent, as you have eternally carried the yajna according to time and seasons, similarly, O lord, carry on the yajna of the cosmic body.

भवा नो अग्नेऽ वितोत गोपा भवा वयस्कृदुत नो वयोधाः ।
रास्वा च नः सुमहो हव्यदातिं त्रास्वोत नस्तन्वोऽ
अप्रयुच्छन् ॥ ७ ॥

7. *Bhavā no agne'vitota gopā bhavā vayaskṛduta no vayodhāḥ. Rāsvā ca naḥ sumaho havyadātiṁ trāsvota nasthanvo aprayucchan.*

Agni, pray be our protector and be our preserver against external fears and internal weaknesses. Be our protector of health and good age and bring us greater and higher strength and vigour. O lord of grandeur, give us the wealth and competence to carry on our yajnic homage to the divinities and humanity in the yajnic evolution of the divine cosmos. Save us, protect and promote us, without neglecting the well being of our physical existence.

Mandala 10/Sukta 8

Agni (1-6), Indra (7-9) Devata, Trishira Tvashta Rshi

प्र केतुना बृहता यात्यग्निरा रोदसी वृषभो रौरवीति ।

दिवश्चिदन्ताँ उपमाँ उदानळपामुपस्थे महिषो ववर्ध ॥ १ ॥

1. *Pra ketunā br̥hatā yātyagnirā rodasī vṛṣabho roravīti. Divaścidantāñ upamāñ udānaḥpāmu-pasthe mahiṣo vavardha.*

Agni, mighty abundant power and presence, goes forward with lofty lightning force and banner roaring over heaven and earth. It goes to the very heights and bounds of heaven in all directions and sub-directions and pervades in the middle regions in the depth of vapours and the mighty one grows mightier there at the heart of clouds.

मुमोद गर्भो वृषभः ककुद्मानस्त्रेमा वत्सः शिमीवाँ अरावीत् ।

स देवतात्युद्यतानि कृण्वन्त्स्वेषु क्षयेषु प्रथमो जिगाति ॥ २ ॥

2. *Mumoda garbho vṛṣabhaḥ kakudmānasremā vatsaḥ śīmīvāñ arāvīt. Sa devatātyudyatāni kṛṇvantsveṣu kṣayeṣu prathamo jigāti.*

Agni waxes with joyous energy, all pervasive and comprehending, mighty abundant, virile and invigorating, lovely as a child yet perfect and powerful as accomplisher, and expresses itself loud and bold from silence of the night to roar of the winds and thunder of the clouds. Thus does Agni go on, the quintessence of divine powers, raising and energising all presences, as the prime power and presence in its own universal dwellings over and across spaces (as agni, fire and magnetic force on earth, as vayu, electric energy in the middle regions, and as aditya, light in the high heavenly regions).

आ यो मूर्धानं पित्रोररब्ध न्यध्वरे दधिरे सूरौ अर्णः ।

अस्य पत्मन्नरुषीरश्वबुध्ना ऋतस्य योनौ तन्वो जुषन्त ॥ ३ ॥

3. *Ā yo mūrdhānaṁ pitrorarabdhā nyadhvare dadhire sūro arṇaḥ. Asya patmannaruṣīraśva-budhnā ṛtasya yonau tanvo juṣanta.*

In the cosmic yajna of motherly earth and paternal heaven, Agni, the sun, enlightens the top regions, in the middle regions the oceanic vapours and vibrant winds hold it as electric energy, and in its lower paths of radiation on earth on the yajna vedi all physical forms of existence join its bright flames and radiations and benefit from it.

उषड्षो हि वसो अग्रमेषि त्वं यमयोर्भवो विभावा ।

ऋताय सप्त दधिषे पदानि जनयन्मित्रं तन्वेऽ स्वायै ॥ ४ ॥

4. *Uṣauṣo hi vaso agrameṣi tvaṁ yamayorabhavo vibhāvā. Ṛtāya sapta dadhiṣe padāni janayan mitraṁ tanve svāyai.*

Agni, Vasu, sustainer of life, generating the sun for the manifestation of your self, you rise first with every dawn, illuminate the day and distinguish both day and night, and for conduct of the yajna of existence you bear the seven flames of fire and seven rays of light.

भुवश्चक्षुर्मह ऋतस्य गोपा भुवो वरुणो यदृताय वेषि ।

भुवो अपां नपाज्जातवेदो भुवो दूतो यस्य हव्यं जुजोषः ॥ ५ ॥

5. *Bhuvaścakṣurmaha ṛtasya gopā bhuvo varuṇo yadṛtāya veṣi. Bhuvo apāṁ napājātavedo bhuvo dūto yasya havyaṁ jujoṣaḥ.*

You are the eye and guardian of the mighty yajnic order of the cosmos, and when you proceed for the dynamics of the order you become the great evolutionary force of the process of formative evolution. You are the omnipresent power that sustain the waters and energies of the cosmic evolution against devolution, and you are the inspirer and promoter of the yajamana who offers you the holy inputs of the evolutionary yajaka.

भुवो यज्ञस्य रजसश्च नेता यत्रा नियुद्धिः सचसे शिवाभिः ।

दिवि मूर्धानं दधिषे स्वर्षा जिह्वामग्ने चकृषे हव्यवाहम् ॥ ६ ॥

6. *Bhuvo yajñasya rajasaśca netā yatrā niyudbhiḥ sacase śivābhiḥ. Divi mūrdhānaṁ dadhiṣe svarṣāṁ jihvāmagne cakṛṣe havyavāham.*

Agni, you are the leader and carrier of yajnic energies and energiser of the regions through which the energies rise and radiate, where you join and conduct the holy waves of energy onward. In the regions of light you sustain the blissful sun high and on the earth you

enjoin your flames of fire to carry the fragrance up and around for the world.

अस्य त्रितः क्रतुना वव्रे अन्तरिच्छन्धीति पितुरेवैः परस्य ।
सुचस्यमानः पित्रोरुपस्थे' जामि ब्रुवाण आयुधानि
वेति ॥ ७ ॥

7. *Asya tritaḥ kratunā vavre antaricchan dhītiṃ piturvevaiḥ parasya. Sacasyamānaḥ pitroru-pasthe jāmi bruvāṇa āyudhāni veti.*

Trita, the human soul, wearing three body covers of gross, subtle and causal forms in earthly existence, with the desire to win the love of this supreme paternal divinity by concentrative meditation, chooses to meditate on divinity within the self and, thus nestled in the parental presence praying as a child for protection, obtains the arms for defence against internal and external onslaughts of material involvement.

स पित्र्याण्यायुधानि विद्वानिन्द्रेषित आप्त्यो अभ्ययुध्यत् ।
त्रिशीर्षाणं समरश्मिं जघन्वान्त्वाष्ट्रस्य चिन्निः संसृजे त्रितो
गाः ॥ ८ ॥

8. *Sa pitryāṇyāyudhāni vidvānindreṣita āptyo abhyayudhyat. Triṣīrṣāṇaṃ saptaraśmim jaghavanān tvāṣṭrasya cinnih sasrje trito gāḥ.*

That divinely self-realised soul, having got the paternal arms of defence and inspired by Indra, omnipotent supreme divinity, fights against the material adversaries and, having controlled and subdued the three headed seven bridled bondage of sense and mind, gets free of the bonds.

भूरीदिन्द्र उदिनक्षन्तमोजोऽवाभिनत्सत्पतिर्मन्यमानम् ।
त्वाष्ट्रस्य चिद्विश्वरूपस्य गोनामाचक्राणस्त्रीणि शीर्षा परा
वर्क ॥ ९ ॥

9. *Bhūrīdindra udinakṣantamojo'vābhinat satpa-tir-manyamānam. Tvāṣṭrasya cidviśvarūpasya gonām-ācakrāṇa-strīṇi śīrṣā parā vark.*

Indra, protector and saviour of the pious and true devotees, destroying the mighty lustrous, rising and proud adversaries of the child of cosmic materiality, breaks the bonds of seven fold sense-mind complex, destroys the three headed cover of physicality and sets the soul free.

Mandala 10/Sukta 9

*Apah Devata, Trishira Tvashta or Sindhudveepa
Ambarisha Rshi*

आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातन ।
महे रणाय चक्षसे ॥ १ ॥

1. *Āpo hi ṣṭhā mayobhuvastā na ūrje dadhātana.
Mahe raṇāya cakṣase.*

Apah, liquid energies of cosmic space, surely you are creators and givers of peace and joy. Pray inspire and energise us for the achievement of food and energy for body, mind and soul so that we may see and enjoy the mighty splendour of divinity.

यो वः शिवतमो रसस्तस्य भाजयतेह नः ।
उशतीरिव मातरः ॥ २ ॥

2. *Yo vaḥ śivatamo rasastasya bhājayateha naḥ.
Uśatīriva mātaraḥ.*

Let us share here in body that nectar sweet taste of yours which is most blissful, be like loving mothers for their children.

तस्मा॒ अरं॑ ग॒माम॑ वो॒ यस्य॑ क्षया॒य॒ जिन्व॑थ ।
आपो॑ ज॒नय॑था च नः ॥ ३ ॥

3. *Tasmā araṁ gamāma vo yasya kṣayāya jinvatha.*
Āpo janayathā ca naḥ.

O holy waters, lovers of peace and pleasure of bliss, we come to you without delay for that pleasure, peace and enlightenment for the promotion and stability of which you move and impel people and powers and invigorate us too. Pray bless us with vigour and vitality.

शं नो॑ दे॒वीर॒भिष्ट॑य॒ आपो॑ भवन्तु पी॒तये॑ ।
शं योर्॒भि स्र॑वन्तु नः ॥ ४ ॥

4. *Śaṁ no devīrabhiṣṭaya āpo bhavantu pītaye.*
Śaṁ yorabhi sravantu naḥ.

May the divine waters be for our peace and bliss for body, mind and soul and bring us showers of peace, protection and blessedness.

ईशा॑ना॒ वार्यी॑णां॒ क्षय॑न्तीश्च॒र्षणी॑नाम् ।
अ॒पो या॑चामि भे॒षज॑म् ॥ ५ ॥

5. *Īśānā vāryāṇāṁ kṣayantīś-carṣaṇīnām.*
Apo yācāmi bheṣajam.

Sovereign givers of the cherished gifts of our choice, harbingers of peace and settlement to people, I pray may waters of peace bring me health, sanatives and blessedness.

अप्सु मे सोमो॑ अब्रवीदन्तर्विश्वानि भेषजा ।

अग्निं च विश्वशंभुवम् ॥ ६ ॥

6. *Apsu me somo abravīd-antarviśvāni bheṣajā.*
Agniṁ ca viśvaśambhuvam.

Soma in the waters touches and speaks to me:
All sanatives reside in the waters which also contain
the vital warmth and fire of Agni for peace and
blessedness of all.

आपः पृणीत भेषजं वरूथं तन्वे॑ मम ।

ज्योक्च सूर्यं दृशे ॥ ७ ॥

7. *Āpaḥ pṛṇīta bheṣajāṁ varūthaṁ tanve mama.*
Jyok ca sūryaṁ dṛśe.

O waters, give me peace, stability and sanative
vitality for my body so that I may see the sun for a long
long time in life.

इदमापः प्र वहत यत्किं च दुरितं मयि ।

यद्वाहमभिदुद्रोह यद्वा शेप उतानृतम् ॥ ८ ॥

8. *Idamāpaḥ pra vahata yat kiṁ ca duritaṁ mayi.*
Yadvāham-abhidudroha yadvā śepa utānṛtam.

Holy waters, wash off all this negativity and
whatever is ill or deficient in me, or whatever I
disapprove and hate, or whatever wrong, false or
indecent I may speak or do.

आपो अद्यान्वचारिषं रसेन समगस्महि ।

पयस्वानग्र आ गहि तं मा सं सृज वर्यसा ॥ ९ ॥

9. *Āpo adyānvacāriṣaṁ rasena samagasmahi.*
Payasvānagra ā gahi taṁ mā saṁ sṛja varcasā.

Today I have enjoyed the touch, taste and sanctity of waters in the right spirit. We are all one with the spirit of waters. O fire, divine Agni, master of the nectar spirit of waters, come, take me on to bless me. Consecrate me with valour and lustre into a new life.

Mandala 10/Sukta 10

Devata: Yama Vaivasvata (1, 3, 5-7, 11, 13) and Yami Vaivasvati (2, 4, 8-10, 12, 14) Rshi: Yami Vaivasvati (1, 3, 5-7, 11, 13) and Yama Vaivasvata (2, 4, 8-10, 12, 14)

This sukta is a beautiful poem in the form of a dialogue between Yama, the bright day, and Yami, the dark night. They are children of Vivasvan, the sun. The theme is desire of the night to commingle with the day, which is not possible as long as the earth rotates and revolves round the sun and the world continues to exist as it is. Yama and Yami can commingle only when all this variety of existence goes back into the unity of absolute essence beyond physicality. The dialogue thus is a nature myth which borders on the mysterious sublime.

Yama and Yami are treated as human characters. For this reason certain commentators as Sayana and others who follow Sayana and popular mythology interpret Yama and Yami as twin brother and sister. The theme then is reduced to a story of incestuous love unfulfilled. This interpretation is not correct because if Yama and Yami were brother and sister, the name of the sister would be Yama ending with long a, and not Yami. Yami can be the name of the female partner of a wedded couple (Panini, 1, 4, 48) and not of a twin sister. They are interpreted here as complementarities.

It may be further suggested here that Yama and Yami on the human plane need not necessarily be interpreted as a wedded couple either. They may better be interpreted as two close friends in love, Yami proposing and soliciting the love of Yama and Yama replying that the love possibly cannot be consummated because the day and night can never meet except at that point of time where meeting and parting are identical and simultaneous. And whenever the meeting would be possible in remote future, at pralaya, the time of dissolution then meeting, parting or separation all would have lost their meaning.

(However, if one insists on interpreting Yama and Yami as twins they should be interpreted as the male and the female complementary forms of the same one human species, children of the same one creator, Vivasvana, in which case the question of incest between brother and sister does not arise.)

ओ चित्सखायं सख्या ववृत्यां तिरः पुरु चिदर्णवं जगन्वान् ।
पितुर्नपातमा दधीत वेधा अधि क्षमि प्रतरं दीध्यानः ॥ १ ॥

1. *O cit sakhāyaṁ sakhyā vavrtyāṁ tirah purū cidar-
ṇavaṁ jagānvān. Piturnapātamā dadhīta vedhā
adhi kṣami prataraṁ dīdhyānaḥ.*

Yami: With love and desire I come to my friend of my own choice, a friend who has crossed the vast ocean of life a long long way, and I solicit and pray that knowing and thinking of your fulfilment of familial obligation on earth, you beget a successor saviour of your father's familial line and (in marriage) bless me with a child.

न ते सखा सख्यं वष्टयेत्सलक्ष्मा यद्विषुरूपा भवति ।
महस्पुत्रासो असुरस्य वीरा दिवो धर्तारं उर्विया परि
ख्यन् ॥ २ ॥

2. *Na te sakhā sakhyam vaṣṭyetat salakṣmā yadviṣu-
rūpā bhavāti. Mahasputrāso asurasya vīrā divo
dhartāra urviyā pari khyan.*

Yama: Your friend accepts not your proposal of love, friendship and union since you are not homogeneous with him in character and versatility of merit and maturity, in fact you are the contrary. Indeed the brave progeny of the great lord of life and energy of nature, refulgent with light and wisdom, who maintain the light of heaven along with the earth take exception to such a proposal of union, in fact they watch, wonder and rule out such a proposal for union.

उशन्ति घा ते अमृतास एतदेकस्य चित्त्यजसं मर्त्यस्य ।
नि ते मनो मनसि धाय्यस्मे जन्युः पतिस्तन्वमा
विविष्याः ॥ ३ ॥

3. *Uśanti ghā te amṛtāsa etadekasya cit tyajasam
martyasya. Ni te mano manasi dhāyyasme janyuh
patistanvamā viviśyāḥ.*

Yami: The immortal sustainers of earth and heaven do wish that every mortal should leave at least one descendant child. I have accepted your mind and soul as one with me, so pray come and join me in body as life giver husband of your child.

न यत्पुरा चकृमा कब्धं नूनमृता वदन्तो अनृतं रपेम । गन्धर्वो
अप्स्वप्या च योषा सा नो नाभिः परमं जामि तन्नौ ॥ ४ ॥

4. *Na yat purā cakṛmā kaddha nūnamṛtā vadanto anṛtaṁ rapema. Gandharvo apsvapyā ca yoṣā sā no nābhiḥ paramaṁ jāmi tannau.*

Yama: Having observed the laws of divine nature and observing them now, what we have never done before how can we do now in violation of the truth and law? Gandharva, the sun, sustainer of the earth, is there in the middle region, the moon too is there, so are you, youthful night, as I am. But the earth is the common axis between you and me both, and that is the extreme opposition between you and me. (We cannot possibly meet while the earth is in orbit.)

गर्भे नु नौ जनिता दम्पती कर्देवस्त्वष्टा सविता विश्वरूपः ।
नकिरस्य प्र मिनन्ति व्रतानि वेद नावस्य पृथिवी उत
द्यौः ॥ ५ ॥

5. *Garbhe nu nau janitā dampaṭī kardevastvaṣṭā savitā viśvarūpaḥ. Nakirasya pra minanti vratāni veda nāvasya pṛthivī uta dyauḥ.*

Yami: Our generator Savita, creator of the universe, Tvashta, maker of forms and Kah, sustainer of created forms, made us a couple in nature's womb of generation itself as keepers of this earthly home. None can now violate the rules of the lord's discipline, they don't. Mother earth and father heavenly sun know of this complementarity of ours.

को अस्य वेद प्रथमस्याहः क ईददर्श क इह प्र वोचत् ।
बृहन्मित्रस्य वरुणस्य धाम कदु ब्रव आहनो वीच्या
नृन् ॥ ६ ॥

6. *Ko asya veda prathamasyāhnaḥ ka īm dadarṣa ka iha pra vocat. Bṛhanmitrasya varuṇasya dhāma kadu brava āhano vīcyā nṛn.*

Who knows of this complementarity created at the dawn of creation? He alone knows. As of now, who witnessed it? Who can vouchsafe it now? Vast is the distance between east, the house of Mitra, sun and the day, and west, house of Varuna, presiding deity of the night. O wanton dear, having seen the people now, who can say anything about that?

यमस्य॑ मा यम्यं॑ काम॒ आगन्त्समा॑ने योनौ॑ सह॒शेय्या॑य ।
जा॒येव॒ पत्ये॑ तन्वं॒ रिरि॑च्यां॒ वि चि॑द् वृ॒हेव॒ रथ्ये॑व च॒क्रा ॥ ७ ॥

7. *Yamasya mā yamyam kāma āgantsamāne yonau sahaśeyyāya. Jāyeva patye tanvaṁ riricyām vi cidvṛheva rathyeva cakrā.*

I, the night, feel stricken with desire to share life with you, Yama, in one house and one bed and wish I should surrender my body as a wife does to the husband so that we may carry on the business of life like the two wheels of a chariot.

न तिष्ठ॑न्ति न नि मि॑षन्त्येते दे॒वानां॑ स्प॒श इ॒ह ये च॑रन्ति ।
अ॒न्येन॒ मदा॑हनो याहि॒ तूयं॑ तेन॒ वि वृ॒ह रथ्ये॑व च॒क्रा ॥ ८ ॥

8. *Na tiṣṭhanti na ni miṣantye te devānām spaśa iha ye caranti. Anyena madāhano yāhi tūyam tena vi vṛha rathyeva cakrā.*

Yama: These watchful lights of divinities which sojourn here around in space neither stop nor deviate from their path, nor do they wink their eye. O love-lorn maiden, go soon to one of these, other than me and with

him carry on the business of life like a chariot wheel.

रात्रीभिरस्मा अहभिर्दशस्येत्सूर्यस्य चक्षुर्मुहुरुन्मिमीयात् ।
दिवा पृथिव्या मिथुना सबन्धू यमीर्यमस्य बिभृयाद-
जामि ॥ ९ ॥

9. *Rātrībhirasmā ahabhirdaśasyet sūryasya cakṣur-
muhurunmimīyāt. Divā prthivyā mithunā saba-
ndhū yamīryamasya bibhryādajāmi.*

If for a moment the lord of existence were to reduce the earth to the axis and its centre point and the light of the sun were exhausted along with days and nights, then like heaven and earth together we too may be together and the night may enjoy conjugal union with the day without any obstruction.

आ घा ता गच्छनुत्तरा युगानि यत्र जामयः कृणवन्नजामि ।
उप बर्बहि वृषभाय बाहुमन्यमिच्छस्व सुभगे पतिं मत् ॥ १० ॥

10. *Ā ghā tā gacchānuttarā yugāni yatra jāmayah
kṛṇavannajāmi. Upa barbrhi vṛṣabhāya bāhum-
anyamicchasva subhage patiṁ mat.*

But O night, those times would follow long long ages hence when contraries would lie together and coexist without contradictions. Therefore for the time, O sweet and debonair, extend your hand of love to someone other than me, a real virile husband.

किं भ्रातासद्यदनाथं भवति किमु स्वसा यन्निरृतिर्नि-
गच्छात् । काममूता बह्वेतेद्रपामि तन्वा मे तन्वं । सं
पिपृग्धि ॥ ११ ॥

11. *Kim bhrātāsadyadanāthaṁ bhavāti kimu svasā
yannirṛtirnigacchāt. Kāmamūtā bahvetadrapāmi
tanvā me tanvaṁ saṁ pipṛgdhi.*

Yami: What? then have you become as a brother to me? And I, deprived of love and care, become a sister, bereft, going away elsewhere in search of another? Lovelorn, I am babbling so much, pray join me, body with body. (Are you just a complementary support and I just a complementary way farer, nothing more?)

न वा उ ते तन्वा तन्वां सं पृच्छ्यां पापमाहुयः स्वसारं
निगच्छात् । अन्येन मत्प्रमुदः कल्पयस्व न ते भ्राता सुभगे
वष्टयेतत् ॥ १२ ॥

12. *Na vā u te tanvā tanvaṁ saṁ papṛcyaṁ pāpa-māhuryaḥ svasāraṁ nigacchāt. Anyena mat pramudaḥ kalpayasva na te bhrātā subhage vaṣṭyetat.*

Yama: No, I would never touch your body with my body. The wise say that to go and meet a sister like that is a sin, to meet a corresponding way farer in orbit is a violation of the law of nature. O dear and fortunate one, go, be happy with another other than me and make it possible if you can. Your brother way farer does not love this proposal, no he cannot.

ब्रतो ब्रतासि यम् नैव ते मनो हृदयं चाविदाम । अन्या किल
त्वां कक्ष्येव युक्तं परि ष्वजाते लिबुजेव वृक्षम् ॥ १३ ॥

13. *Bato batāsi yama naiva te mano hrdayaṁ cāvi-dāma. Anyā kila tvāṁ kakṣyeva yuktaṁ pari ṣva-jāte libujeva vṛkṣam.*

Yami: Sorry Yama, O day, it is a pity I did not know your mind and heart this way of nature. May be some one other than me too may join you like a girdle round your waist and embrace you like a creeper clinging by a tree.

अ॒न्यमू॒ षु त्वं य॑म्य॒न्य उ॒ त्वां परि॑ ष्वजा॒ते लि॒बु॒जेव॑ वृक्ष॒म् ।
तस्य॑ वा॒ त्वं मन॑ इ॒च्छा स वा॒ तवाऽ॒धा कृ॑णुष्व स॒ंविदं॑
सु॒भ॒द्राम् ॥ १४ ॥

14. *Anyamū ṣu tvaṁ yamyanya u tvaṁ pari ṣvajāte libujeva vṛkṣam. Tasya vā tvaṁ mana icchā sa vā tavādadhā kṛṇuṣva saṁvidam subhadrām.*

Yama: Some other may embrace you too and you embrace him like a creeper by the tree. Love you the other man and his heart, may he too love you and yours. Thus may you create and achieve a happy union in love and good fortune.

Mandala 10/Sukta 11

Agni Devata, Angi Havirdhana Rshi

वृ॒षा वृ॒ष्णे दु॒दुहे॑ दो॒हसा॑ दि॒वः प॒यांसि॑ य॒हो अदि॑ते॒रदा॑भ्यः ।
वि॒श्वं स वे॑द वरु॒णो य॒था धि॒या स य॒ज्ञियो॑ यजतु य॒ज्ञियाँ॑
ऋ॒तून् ॥ १ ॥

1. *Vṛṣā vṛṣṇe duduhe dohasā divaḥ payāṁsi yahvo aditeradābhyah. Viśvaṁ sa veda varuṇo yathā dhiyā sa yajñiyo yajatu yajñiyāñ ṛtūn.*

Generous, omnipotent and indomitable Agni, self-refulgent ruling Spirit of life in the systemic order of existence, with its natural art and intelligence and creativity, creates and showers the waters of growth and sustenance from the divine infinity of inexhaustible plenty of light, life and joy for the yajnic and generous powers of nature and humanity. The Spirit is Varuna, omniscient intelligence with universal discrimination, knowing the world as it is and the way it behaves. May the lovable and adorable Agni worshipped at yajna love,

join and bless the yajnic celebrants of life divine according to the seasons and its own love and judgement.

रपद्गन्धर्वीरप्या च योषणा नदस्य नादे परि पातु मे मनः ।
इष्टस्य मध्ये अदितिर्नि धातु नो भ्राता नो ज्येष्ठः प्रथमो वि
वोचति ॥ २ ॥

2. *Rapadgandharvīrapyā ca yoṣaṇā nadasya nāde pari pātu me manah. Iṣṭasya madhye aditirni dhātu no bhrātā no jyeṣṭhaḥ prathamo vi vocati.*

May the spirit and power of Agni blazing in the sun, thundering in the clouds, vibrating in vapours, flashing in lightning, burning in the vedi and roaring in rivers, protect, promote and inspire my mind. May imperishable Infinity, indomitable nature and inviolable policy establish us all at the heart of what we love to do, accomplish and worship in life and society, and may our chief, eldest, supportive and sustaining brother, speak to us and enlighten us in matters of Dharma, artha, kama and moksha.

सो चिन्नु भद्रा क्षुमती यशस्वत्युषा उवास् मनवे स्वर्वती ।
यदीमुशन्तमुशतामनु क्रतुमग्निं होतारं विदथाय जीज-
नन् ॥ ३ ॥

3. *So cinnu bhadra kṣumatī yaśasvatyuṣā uvāsa manave svarvatī. Yādīmuśantam-uśatāmanu kratum-agnim hotāraṁ vidathāya jījanan.*

Instantly does that blessed, blissful, inspiring and elevating dawn, light of life, vision of wisdom, harbinger of honour, excellence and divine virtue, arise and shine in response to dedicated action bearing the

bliss of heaven for all humanity when, in pursuit of corporate creative living and search for total freedom, people light the yajna fire for Agni, lover of the lovers of divinity and chief high priest of the yajna of life.

अध॒ त्यं द्र॒प्सं वि॒भ्वं वि॒चक्षु॑णं वि॒राभ॑रदि॒षितः॑ श्ये॒नो अध्व॑रे ।
यदी॒ विशो॑ वृ॒णते॑ द॒स्ममा॑र्या अ॒ग्निं होता॑र॒मध॒ धीर॑-
जायत ॥ ४ ॥

4. *Adha tyam drapsam vibhvaṁ vicakṣaṇaṁ virābharadiṣitaḥ śyeno adhware. Yādī viśo vṛṇate dasmamāryā agniṁ hotāramadha dhīrajāyata.*

When noble and dynamic people, lovers of life dedicated to yajna fire, choose to worship the potent and gracious Agni, chief of cosmic yajna and harbinger of infinite gifts, then the celebrant soul of the individual, or society or the ruler of the social order, with flying super-intelligence inspired by the spirit of divinity, achieves that same great and ecstatic power and enlightenment of universal order both on earth and in the spirit by social yajna and spiritual meditation, and by that Agni itself, omniscient, omnipotent and omnificent, becomes the inviolable foundation of human karma, and all possible faculties of thought and action arise for the achievement of success.

सदा॑सि र॒ण्वो यव॑सेव॒ पुष्य॑ते हो॒त्राभिर॑ग्रे मनु॒षः स्वध्व॑रः ।
विप्र॑स्य वा॒ यच्छ॑शमा॒न उ॒क्थ्यं॑ वाजं सस॒वाँ उप॑यासि
भू॒रिभिः॑ ॥ ५ ॥

5. *Sadāsi raṇvo yavaseva puṣyate hotrābhiragne manuṣaḥ svadhvaraḥ. Viprasya vā yacchaśamāna ukthyaṁ vājaṁ sasavāṇ upayāsi bhūribhiḥ.*

Agni, just as food is dear and auspicious to the robust lover of health, so are you dear, exciting and inspiring for humanity, being the holiest presiding power of social and spiritual yajna served with hymns of invocation and adoration, you who, pleased with the sage's songs of adoration, sharing and fulfilling the yajnic homage of devotees, visit and bless the celebrants with plenty and immensities of gifts of enlightenment as well as powers.

उदीरय पितरं जार आ भगमियक्षति हर्यतो हृत्त इष्यति ।
विवक्ति वह्निः स्वपस्यते मखस्तविष्यते असुरो वेपते
मती ॥ ६ ॥

6. *Udīraya pitarā jāra ā bhagamiyakṣati haryato hr̥tta iṣyati. Vivakti vahniḥ svapasyate makhas-taviṣyate asuro vepate matī.*

Agni, raise and augment the parental powers of heaven and earth and extend the honour and excellence of humanity there like the sun, stealer of the night, which spreads its light in space. The yajamana performs yajna in honour of the divinities of nature and humanity and loves the divinities and yajna with his heart and soul. The ruler, burden bearer of the life of humanity, is up and active and adores and exalts you. The fire is rising and blazing bright, the high priest is inspired, and the life giving energies vibrate with action and intelligence.

यस्ते अग्रे सुमतिं मर्तो अक्षुत्सहंसः सूनो अति स प्र शृण्वे ।
इषं दधानो वहमानो अश्चैरा स द्युमाँ अमवान्भूषति
द्युन् ॥ ७ ॥

7. *Yaste agne sumatirñ marto akṣat sahasaḥ sūno ati sa pra śṛṇve. Iṣaṁ dadhāno vahanāno aśvairā sa dyumāñ amavān bhūṣati dyūn.*

Agni, creator and augments of power, patience and fortitude, the mortal who reaches and internalises your divine favour of knowledge and wisdom rises to immortal honour and fame and, having abundant food, energy and life's graces of his choice and enjoying equipment of horses and fast transport, rises in light, lustre and splendour of life day by day.

यदग्र एषा समितिर्भवति देवी देवेषु यजता यजत्र । रत्ना
च यद्विभजासि स्वधावो भागं नो अत्र वसुमन्तं वीतात् ॥ ८ ॥

8. *Yadagna eṣā samitirbhavāti devī deveṣu yajatā yajatra. Ratnā ca yadvibhajāsi svadhāvo bhāgañ no atra vasumantañ vītāt.*

Adorable Agni, when this holy assembly of your yajnic powers and virtues honoured among the divines meets and, O lord self-refulgent and self-sufficient, you distribute the jewels of life among them, then pray bless us too with our share of the honour and excellence of life.

श्रुधी नो अग्रे सदने सधस्थे युक्ष्वा रथममृतस्य द्रवितुम् ।
आ नो वह रोदसी देवपुत्रे माकिर्देवानामप भूरिह
स्याः ॥ ९ ॥

9. *Śrudhī no agne sadane sadhasthe yukṣvā rathamamṛtasya dravitnum. Ā no vaha rodasī devaputre mākir-devānāmapa bhūriha syāh.*

Listen to our prayer, Agni, in this hall of yajna, harness your chariot replete with the nectar of

immortality, bring us the wealth of earth and light of heaven both divine, let none of the divinities forsake us. Pray abide in our heart here and ever.

Mandala 10/Sukta 12

Agni Devata, Angi Havirdhana Rshi

द्यावा ह क्षामा प्रथमे ऋतेनाऽभिश्चावे भवतः सत्यवाचा ।
देवो यन्मतीन्यजथाय कृण्वन्त्सीदद्धोता प्रत्यङ् स्वमसुं
यन् ॥ १ ॥

1. *Dyāvā ha kṣāmā prathame ṛtenā'bhiśrāve bhavataḥ satyavācā. Devo yanmartan yajathāya kṛṇvant-sīdaddhotā pratyāṅ svamasuṁ yan.*

Heaven and earth are the first and closest divinities by virtue of the cosmic order to listen to the holy chant and proclaim their response with light and generosity, when Agni, refulgent spirit of life and light of the world, chief priest and inspirer of cosmic yajna, calling mortals to the altar, settles in the vedi itself upfront, generating and accelerating the radiation of its own energy in the yajnic process being enacted.

देवो देवान्परिभूऋतेन वह्ना नो हव्यं प्रथमश्चिकित्वान् ।
धूमकेतुः समिधा भारुजीको मन्द्रो होता नित्यो वाचा
यजीयान् ॥ २ ॥

2. *Devo devān paribhūr-ṛtena vahā no havyaṁ prathamaś-cikivān. Dhūmaketuḥ samidhā bhārjīko mandro hotā nityo vācā yajīyān.*

May Agni, supreme power and presence of the spirit over divinities of heaven and earth, first and instant cognizant of our invocation and prayers, radiate and

carry our homage and oblations to the divinities of nature by the laws of its cosmic order, Agni, the power with the banner of light and fragrance, blazing with the flames of fuel fire, adorable sublime, divine call for action and creative evolution, eternal and imperishable, loving and companionable by words of sincere adoration.

स्वावृग्देवस्यामृतं यदी गोरतो जातासो धारयन्त उर्वी ।

विश्वे देवा अनु तत्ते यजुर्गुर्दुहे यदेनी दिव्यं घृतं वाः ॥ ३ ॥

3. *Svāvṛgdevasyāmṛtaṁ yadī gorato jātāso dhārayanta urvī. Viśve devā anu tat te yajurgurduhe yadenī divyaṁ ghṛtaṁ vāḥ.*

When the celestial nectar of this refulgent power's own essence radiates, then the energies generated by it support and sustain both earth and heaven, and all divinities of nature and humanity receive and celebrate these gifts of Agni, the divine beauty, radiance and liquid energies which the light divine showers on them.

अर्चामि वां वार्धयापो घृतस्त्रू द्यावाभूमी शृणुतं रोदसी मे ।

अहा यद् द्यावोऽ सुनीतिमयन्मध्वा नो अत्र पितरा शिशी-
ताम् ॥ ४ ॥

4. *Arcāmi vāṁ vardhāyāpo ghṛtasnū dyāvābhūmī śṛṇutaṁ rodasī me. Ahā yad dyāvo'sunītimayan madhvā no atra pitarā śīśītām.*

Listen both heaven and earth my words of adoration : I celebrate you both heaven and earth as father and mother, givers of the liquid energies of life for the growth and progress of humanity and the

environment, which, may the brilliant geniuses of humanity, taking forward the energy projects and policies of the world, promote day and night incessantly, and which, may the parental powers and leadership of mankind refine and augment to further the light and sweetness of life here on earth.

किं स्विन्नो राजा जगृहे कदस्याऽति व्रतं चकृमा को वि
वेद । मित्रश्चिद्धि ष्मा जुहुराणो देवाञ्छलोको न यातामपि
वाजो अस्ति ॥ ५ ॥

5. *Kim svinno rājā jagrhe kadasyā'ti vrataṁ cakṛmā
ko vi veda. Mitraściddhi śmā juhurāṇo devāñ-
chloko na yātāmapī vājo asti.*

Does the ruling and refulgent Agni receive and accept our homage? Do we sometime overstep its laws and limits of benediction and experimentation? Who knows this secret we ought to know? Agni after all is a friend. Invoked and served with excess or remiss, it would still accept our homage and adoration and convey it to the divinities, and we pray let there be success and ultimate victory.

दुर्मन्त्वत्रामृतस्य नाम सलक्ष्मा यद्विषुरूपा भवति ।
यमस्य यो मनावते सुमन्त्वग्रे तमृष्व पाह्यप्रयुच्छन् ॥ ६ ॥

6. *Durmantvatrāmṛtasya nāma salakṣmā yadvi-
ṣurūpā bhavāti. Yamasya yo manavate suma-
ntvagne tamṛṣva pāhyaprayucchan.*

Incomprehensible is this mystery of immortal Agni and its power, for sure, since arising from the same one origin and being homogeneous, it grows to boundless variety of forms, which, nevertheless, for the

man who knows the One Supreme, Agni, ordainer and controller of this existential variety, is simple and clearly understood. This man, O lord great and gracious, protect and promote without relent.

यस्मिन्देवा विदथे मादयन्ते विवस्वतः सद्ने धारयन्ते ।
सूर्ये ज्योतिरदधुर्मास्यश्चून्परि द्योतनिं चरतो अजस्रा ॥ ७ ॥

7. *Yasmin devā vidathe mādayante vivasvataḥ sadane dhārayante. Sūrye jyotir-adadhur-māsyaktūn pari dyotanīm carato ajasrā.*

In whose being the divinities of nature and humanity rejoice in the yajnic order of existence, carry on their assigned tasks in the regions of light and in the heart and mind of humanity, and vest light in the sun and the dark tinge in the moon, that self-refulgent Agni, the sun and moon and all other divinities constantly adore and serve.

यस्मिन्देवा मन्मनि संचरन्त्यपीच्छे न वयमस्य विद्म । मित्रो
नो अत्रादितिरनागान्त्सविता देवो वरुणाय वोचत् ॥ ८ ॥

8. *Yasmin devā manmani saṁcarantyaṇīcye na vayamasya vidma. Mitro no atrāditiranāgāntsa-vitā devo varuṇāya vocat.*

In whose illuminative yet mysterious being all divine powers exist and act, we know not well. May the same self refulgent Agni, the divine powers reveal to us, simple, sincere and conscientious seekers of divinity, so that we may distinctly and intelligently know and serve the divine power. May Mitra, universal spirit of divine love, Aditi, imperishable Mother Nature, self-refulgent Savita, the sun, reveal the mysterious power

and presence to us.

श्रुधी नो अग्ने सदने सधस्थे युक्ष्वा रथममृतस्य द्रवितुम् ।
आ नो वह रोदसी देवपुत्रे माकिर्देवानामप भूरिह स्याः ॥ ९ ॥

9. *Śrudhī no agne sadane sadhas̥the yukṣvā ratham-amṛtasya dravitnum. Ā no vaha rodasī devaput্রে mākir-devānāmapa bhūriha syāḥ.*

Listen to our invocation and exhortation, Agni, in this spatial hall of cosmic yajna. Harness the chariot replete with the nectar of immortality, bring us the wealth of earth and light of heaven both divine. Let none of the divinities forsake us. Pray abide in our heart and soul here and for ever.

Mandala 10/Sukta 13

*Havirdhane Devata, Angi Harvirdhana or
Vivasvan Aditya Rshi*

युजे वां ब्रह्म पूर्य नमोभिर्वि श्लोक एतु पथ्येव सूरेः ।
शृण्वन्तु विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि
तस्थुः ॥ १ ॥

1. *Yuje vām brahma pūrvyam namobhirvi śloka etu pathyeva sūreḥ. Śṛṇvantu viśve amṛtasya putrā ā ye dhāmāni divyāni tasthuḥ.*

For you, O heaven and earth, men and women, bride and bride groom, bearers of the holy materials of yajna, I chant the holy Vedic voice of divinity with fragrant oblations into the vedi in honour of Agni, lord self-refulgent. May this voice spread around like the spirit of light and joy of the enlightened. Let all children of immortality across the world listen, and listen all those

too who abide in the celestial regions of light and divine yajna.

य॒मेइ॒व य॒त॒मा॒ने य॒दै॒तं प्र वां भ॒र॒न्मा॒नु॒षा दे॒व॒य॒न्तः ।
आ सी॒द॒तं स्व॒मु लो॒कं वि॒दा॒ने स्वा॒स॒स्थे भ॒व॒त॒मि॒न्द॒वे
नः ॥ २ ॥

2. *Yame iva yatamāne yadaitaṁ pra vāṁ bharan mānuṣā devayantaḥ. Ā sīdataṁ svamu lokam vidāne svāsasthe bhavatamindave naḥ.*

Living and working together like a pair of twins in this home, when you perform this yajna, then the people around dedicated to divinity would accept and honour you as a holy couple. Abide in your own beautiful place as an enlightened couple and, happy and healthy in your own joint life, live on for the peace and joy of yourselves and all of us and for self-fulfilment in the service of divinity.

पञ्च॑ प॒दा॒नि रू॒पो अ॒न्व॒रो॒हं च॒तु॒ष्प॒दी॒म॒न्वे॒मि व्र॒तेन॑ ।
अ॒क्ष॒रेण॑ प्र॒ति मि॒म ए॒तामृ॒तस्य॑ ना॒भा॒व॒धि सं पु॒ना॒मि ॥ ३ ॥

3. *Pañca padāni ruṣo anvarohaṁ catuṣpadīmanvemi vratena. Akṣareṇa prati mima etāmṛtasya nābhāvadhi saṁ punāmi.*

By the discipline of body mind and soul, I would cover the five stages of earthly existence from the annamaya kosha through pranamaya, manomaya, vijñanamaya kosha to the anandamaya state of divine joy. I would cover the four stages of brahmacharya, grhastha, vanaprastha and sanyasa to total freedom. By meditation on Aum I would cover the physical, psychic and spiritual stages to the fourth stage of turiya, the

state of transcendent happiness. Thus would I reach and abide in the centre of the divine order of existence in the state of absolute purity of the spirit.

देवेभ्यः कर्मवृणीत मृत्युं प्रजायै कममृतं नावृणीत ।
बृहस्पतिं यज्ञमकृण्वत ऋषिं प्रियां यमस्तन्वं प्रारि-
रेचीत् ॥ ४ ॥

4. *Devebhyaḥ kamavṛṇīta mṛtyuṁ prajāyai kama-
mṛtaṁ nāvṛṇīta. Bṛhaspatiṁ yajñamakṛṇvata
ṛṣiṁ priyāṁ yamastanvaṁ prārire cīt.*

Which death does Brhaspati or Yama choose for the divines? What immortality does he not choose for ordinary humans? Choose Brhaspati, universal divine Seer as the high priest as well as the object of yajna, self-sacrifice, and Yama would either strengthen the dear body vestment of the soul, or, otherwise empty it out of life energy.

सप्त क्षरन्ति शिशवे मरुत्वते पित्रे पुत्रासो अप्यवीवतवृतम् ।
उभे इदस्योभयस्य राजत उभे यतेते उभयस्य पुष्यतः ॥ ५ ॥

5. *Sapta kṣaranti śiśave marutvate pitre putrāso
apyavīvatannṛtam. Ubhe idasyobhayasya rājata
ubhe yatete ubhayasya puṣyataḥ.*

As children for the parent, seven poetic compositions of the Veda shower the light and bliss of eternal truth on the soul, master of pranic energies and abiding within at the heart in the body. Both thought and speech, heaven and earth inspire and elevate both divines and humans, both exercise both to rise and both strengthen and refine both orders of life, both coexist with the Law.

Mandala 10/Sukta 14

Yama (1-5, 13-16), Lingokta (6), Lingokta or Pitarah (7-9), Shvanau (10-12) Devatah, Yama Vaivasvata Rshi

परेयिवांसं प्रवतो महीरनु बहुभ्यः पन्थामनुपस्पशानम् ।
वैवस्वतं संगमनं जनानां यमं राजानं हविषा दुवस्य ॥ १ ॥

1. *Pareyivāṁsaṁ pravato mahīranu bahubhyah panthām-anupaspaśānam. Vaivasvataṁ saṁganam janānām yamaṁ rājānaṁ haviṣā duvasya.*

Know Yama, cosmic Time, refulgent, all ruling all comprehending Time, pervading all that moves forward, stars and planets all, watching, showing the paths of movement for all and outlasting them all. Temporal correspondent dimension of Vivasvan, Savita, ultimate light and supreme spirit, immanent and transcendent, eternal and infinite, ordainer and controller of the world, ultimate end and destination of all that is born, it is the creator, mover and consumer all in one. Worship it with service and homage of yajna (if you wish to survive as spirit through the flux).

Note: In Surya Siddhanta time is Cosmic Time and, secondly, it is temporal which is the temporal correspondent of things in flux. One is called Lokanam-anta-krt-Kala which comprehends all things in existence, and the other is time in respect of calculation, 'Kalanatmaka'. Yama in this hymn is not the god of death, it is the child of the sun, Vivasvan. Therefore Yama should be interpreted as time, in both aspects, i.e., temporal aspect and beyond the temporal in its eternal aspect which is the space-time continuum of eternity.

य॒मो नो॑ गा॒तुं प्र॒थ॒मो वि॒वेद॒ नैषा ग॒व्यू॒तिर॒प॒भर्त॒वा उ॑ । यत्रा॑
नः॒ पूर्वे॑ पि॒तरः॑ परे॒युरे॒ना ज॒ज्ञा॒नाः प॒थ्या॑३ अनु॒ स्वाः ॥ २ ॥

2. *Yamo no gātuṃ prathamō viveda naiṣā gavyūtira-pabhartavā u. Yatrā naḥ pūrve pitaraḥ pareyurenā jajñānāḥ pathyā anu svāḥ.*

Time, first and highest of existence, knows as it comprehends our course of life, and that course no one can avoid, escape, alter or alternate, and that same is the path by which our earlier forefathers went their way, and that is the path by which all who are born go their way, knowing according to their Dharma and choice. Honour that time with homage.

मा॒त॒ली क॒व्यैर्य॑मो अ॒ङ्गि॒रोभि॑र्बृ॒हस्प॑तिर्बृ॒ह॒व॒भिर्वा॑वृ॒धा॒नः ।
याँश्च॑ दे॒वा वा॑वृ॒धुर्ये॑ च दे॒वान्त॑स्वाहा॒न्ये स्व॒धया॑न्ये
म॒दन्ति॑ ॥ ३ ॥

3. *Mātālī kavyairyamo āngirobhir-brhaspatir-ṛkvabhir-vāyrdhānaḥ. Yāñśca devā vāyrdhurye ca devāntsvāhānye svadhayānye madanti.*

Terrestrial fire and bodily heat grow by food and fuel, Yama, life time and life energy, grows by pranic energy, and Brhaspati, spirit and enlightenment, grows by Vedic words and divine joy. These capacities which divinities of earth and heaven and divine enlightenment augment, and the divinities of the environment on earth and above, which humans augment, grow mutually, the divinities by svaha oblations, and humans by svadha offerings of food, and thus they rejoice.

इ॒मं य॑म प्र॒स्त॒र॒मा हि॑ सी॒दाऽङ्गि॑रोभिः पि॒तृभिः॑ संवि॒दा॒नः ।
आ त्वा॑ मन्त्राः कवि॒श॒स्ता व॑हन्त्वे॒ना र॑ज॒न्ह॒विषा॑ माद॒य॒स्व ॥ ४ ॥

4. *Imam yama prastaramā hi sīdā'ṅgirobhiḥ pitṛ-
bhiḥ saṁvidānaḥ. Ā tvā mantrāḥ kaviśastā vahan-
tvenā rājan haviṣā mādayasva.*

O Yama, happy life time of health and joy, come in union with nourishing and protective energies of nature and vest those energies in my yajnic body system. Let the thoughts and health mantras of the sages come with you here with exhilarating and inspiring poetic voices, and then, shining and ruling in the system within with all these gifts, rejoice and make me happy too.

अङ्गिरोभिरा गहि यज्ञियेभिर्यम वैरूपैरिह मादयस्व ।

विवस्वन्तं हुवे यः पिता तेऽस्मिन्यज्ञे बर्हिष्या निषद्य ॥ ५ ॥

5. *Aṅgirobhirā gahi yajñiyebhiryama vairūpairiha
mādayasva. Vivasvantam huve yaḥ pitā te'smin
yajñe barhiṣyā niṣadya.*

O Yama, life time of health and age, come with pranic energies of nature of various and versatile sort worthy of union and assimilation according to time and seasons, be happy and rejoice with me. I invoke the refulgent Sun also, your generative father, and pray come and be seated in the holy heart core of this life yajna of mine for a full age of good health and joy. (Reference may be made to Atharva Veda 3, 8, 1: May the sun come with its rays joining and entering the earth and energising it according to the seasons. Rgveda 1, 71, 2 throws further light on the science of health and solar rays in relation to the earth and global atmosphere.)

अङ्गिरसो नः पितरो नवग्वा अथर्वाणो भृगवः सोम्यासः ।

तेषां वयं सुमन्तौ यज्ञियानामपि भद्रे सौमनसे स्याम ॥ ६ ॥

6. *Aṅgirasō naḥ pitaro navagvā atharvāṇo bhṛgavaḥ
somyāsaḥ. Teṣāṁ vayaṁ sumatau yajñīyānā-mapi
bhadre saumanase syāma.*

May the pranic energies radiated by the sun in the seasons of summer, rains, autumn, early winter, peak of winter and spring be good for us for body, mind and spirit. Lovable, companionable and promotive they are, worthy of reverence. May they be agreeable to us and give us a healthy environment, pleasant, benevolent and exhilarating.

प्रेहि प्रेहि पृथिभिः पूर्व्येभिर्यत्रा नः पूर्वे पितरः पर्युः ।
उभा राजाना स्वधया मदन्ता यमं पश्यासि वरुणं च
देवम् ॥ ७ ॥

7. *Prehi prehi pathibhiḥ pūrvyebhiryatrā naḥ pūrve
pitaraḥ pareyuḥ. Ubhā rājānā svadhayā madantā
yamaṁ paśyāsi varuṇaṁ ca devam.*

Go forward, O man, move on by the ancient paths of life universally carved for you, by which the forefathers too went forward to complete their course of life. Intelligent you are and you see both the divine sun and the divine night, the all comprehending time and the spirit of cosmic judgement, the solar region and the cosmic waters, divine, brilliant, ruling mighty in terms of their own powers and agreeable by your service to them and to the environment.

सं गच्छस्व पितृभिः सं यमेनैष्टापृतेन परमे व्योमन् ।
हित्वायावद्यं पुनरस्तमेहि सं गच्छस्व तन्वा सुवर्चीः ॥ ८ ॥

8. *Sam gacchasva pitrbhiḥ saṁ yameneṣṭāpūrtena
parame vyoman. Hitvāyāvadyaṁ punarastamehi
saṁ gacchasva tanvā suvarcāḥ.*

O soul, join with pitr pranic energies and go forward, join with another life time for future existence and go forward, join with your acts of obligation and dharmic choice and go forward to the highest spaces, having left this exhausted body, go to a new home, join with a vigorous bright body full of fresh life again. (This is the journey from one life time to another.)

अपेत॑ वी॒त॒ वि च॑ सर्प॒तातो॑ऽस्मा ए॒तं पि॒त्रो लो॒कम॑क्रन् ।
अहो॑भिर्द्भिर्कु॒भिव्य॑क्तं य॒मो द॑दात्यव॒सान॑मस्मै ॥ ९ ॥

9. *Apeta vīta vi ca sarpatāto'smā etaṁ pitaro lokamakran. Ahobhir-adbhir-aktubhir-vyaktaṁ yamo dadātyavasānamasmai.*

Pitr pranic energies of solar radiation which have carried this soul, departed, gone away, carried around by sun rays, have prepared this new home for it, and Yama, cosmic order of time, with days, nights, dawns and liquid energies, has provided this another stage of its existential being.

अति॑ द्रव॒ सार॑मे॒यौ श्वानौ॑ चतु॒र्क्षौ श॒बलौ॑ सा॒धुना॑ प॒था ।
अथा॑ पि॒तृन्सु॑वि॒दत्राँ॑ उपे॒हि य॒मेन॒ ये स॑ध॒मादं॑ मद॒न्ति ॥ १० ॥

10. *Ati asārameyau śvānau caturakṣau śabalau sādhunā pathā. Athā pitṛntsuvidadatrāṅ upehi yamena ye sadhamādaṁ madanti.*

O soul, by paths of divine law and rectitude, go forward to a life of day-night cycle, each being of twelve hour duration of colourful beauty, both children of dynamic energy, alert and on the move, lighted by the sun and moon. Then enjoy the auspicious rays of the sun which always rejoice with the passage of time.

यौ ते श्वानौ यम रक्षितारौ चतुरक्षौ पथिरक्षी नृचक्षसौ ।
ताभ्यामेनं परि देहि राजन्तस्वस्ति चास्मा अनमीवं च
धेहि ॥ ११ ॥

11. *Yau te śvānau yama raksitārau caturakṣau pathirakṣī nṛcakṣasau. Tābhyāmenam pari dehi rājantsvasti cāsmā anamīvaṁ ca dhehi.*

O time, those two day and night are your guardian sentinels of twelve hour duration each, all watching, protective companions of humanity on way. O ruling lord of light, to their care entrust this soul. Let there be peace and well being for it all round, bless it with good health and freedom from sin and ailment.

उरूणासावसुतृपा उदुम्बलौ यमस्य दूतौ चरतो जनाँ अनु ।
तावस्मभ्यं दृशये सूर्याय पुनर्दातामसुमद्येह भद्रम् ॥ १२ ॥

12. *Urūṇasāvasutrṣā udumbalau yamasya dūtau carato janāñ anu. Tāvasmabhyam dṛśaye sūryāya punardātām-asum-adyeha bhadram.*

Those two night and day are the most perceptive, abundant and alert, mighty strong and relentless watchdogs of time immediately close ahead and on the heels of people. Let them now again give us happiness and well being full of bubbling energy so that we may see the light of the sun anew, giver of life and enlightenment.

यमाय सोमं सुनुत यमाय जुहुता हविः ।
यमं ह यज्ञो गच्छत्यग्निदूतो अरंकृतः ॥ १३ ॥

13. *Yamāya somam sunuta yamāya juhutā haviḥ. Yamam ha yajño gacchatyagnidūto aramkṛtaḥ.*

Prepare the soma for Yama, lord of the light and

life of cosmic order, offer the homage of soma oblations to Yama, the holy soma-yajna goes to Yama, with all its beauty and power conducted by the holy fire, divine messenger between the devoted yajakas and the sun.

यमाय घृतवद्ध्विर्जुहोत् प्र च तिष्ठत ।

स नो देवेष्वा यमदीर्घमायुः प्र जीवसे ॥ १४ ॥

14. *Yamāya ghṛtavaddhvir-juhota pra ca tiṣṭhata.*
Sa no deveṣvā yamad dīrghamāyuh pra jīvase.

Offer holy homage full of ghrta to Yama for harmony between your life and the cosmic order of time and nature, and abide in that mood and state of karma. And may the lord vest strength and efficiency in our body, senses and mind for a long life of good health.

यमाय मधुमत्तमं राज्ञे हव्यं जुहोतन ।

इदं नम ऋषिभ्यः पूर्वजेभ्यः पूर्वैभ्यः पथिकृद्भ्यः ॥ १५ ॥

15. *Yamāya madhumattamaṁ rājñe havyaṁ juhotana.*
Idaṁ nama ṛṣibhyaḥ pūrvajebhyaḥ pūrvebhyaḥ pathikṛdbhyaḥ.

Offer the sweetest and holiest honeyed oblations to Yama, Lord of time and refulgent sovereign of the cosmic order. This homage is in honour of the sagely seers, the forefathers, the ancients who carved the paths of life for us.

त्रिकद्रुकेभिः पतति षलुर्वीरेकमिद् बृहत् ।

त्रिष्टुब्गायत्री छन्दांसि सर्वा ता यम आहिता ॥ १६ ॥

16. *Trikadrakebhiḥ patati ṣalurvīrekaṁ id-bṛhat.*
Triṣṭubgāyatrī chandāṁsi sarvā tā yama āhitā.

The great one, supreme, infinite, omnipotent, is

One, pervading the variety of existence by three dimensions of time, present, past and future, and by six seasons of the year, three lokas of space, earth, sky and the heavens, and six directions, rules alone. Trishtubh, Gayatri and all other Chhandas abide in the One Word, Aum. All these orders of omniscience, omnipresence and omnipotence abide in One, emerge from That and converge into That, Yama, Time.

Mandala 10/Sukta 15

Pitarah Devata, Shankha Yamayana Rshi

Pitaras in this hymn means nature's life giving, life preserving and life promoting pranic energies, especially the sun rays which start an invigorating yajna with the dawn and continue it upto sun set. It also means the flames and fragrances of yajna rising from the vedi and joining the natural energies to enhance the efficacy of nature's recuperative power for life. On the human plane it means the seniors, the enlightened, the teachers and social workers, men of experience, vision and judgement who contribute to the welfare and progress of society with, their actions and ideas. It does not, however, rule out pitaras of human tradition and history who continue to live by their ideas and ideals they contributed for the progress of society, to whom we feel grateful for their living guidance even after their departure.

उदीरतामवर उत्परास उन्मध्यमाः पितरः सोम्यासः ।

असुं य ईयुरवृका ऋतज्ञास्ते नोऽ वन्तु पितरो हवेषु ॥ १ ॥

1. *Udīratāmavara ut parāsa unmadhyamāḥ pitarah somyāsaḥ. Asum ya īyuravṛkā ṛtajñāste no'vantu pitaro haveṣu.*

May the sun rays of the morning, mid-day and evening time which radiate and inspire vital soma energy into the things they touch rise in power and efficacy and promote the strength and joy of life. May the wise seniors of the average, high and middle order, harbingers of peace and joy, friendly, dynamic scholars and scientists of yajna who know the cosmic order and the laws of nature and living truths of life rise, inspire us with energy and enthusiasm for life, and may all these saviour and protective powers of nature and humanity strengthen us to defend and promote ourselves in internal and external challenges of life and the environment.

इदं पितृभ्यो नमो अस्त्वद्य ये पूर्वीसो य उपरास ईयुः ।

ये पार्थिवे रजस्या निषत्ता ये वा नूनं सुवृजनासु विक्षु ॥ २ ॥

2. *Idaṁ pitṛbhyo namo astvadya ye pūrvāso ya uparāsa īyuh. Ye pārthive rajasyā niṣattā ye vā nūnaṁ suvrjanāsu vikṣu.*

Let this yajnic homage today be for the sun rays and pranic energies radiating from the east and west, for the energies which abide in the earthly sphere and in space and skies, and for the energy which vibrates in the living forms of nature anywhere and in humanity.

आहं पितृन्सुविदत्राँ अवित्सि नपातं च विक्रमणं च विष्णोः । बर्हिषदो ये स्वधया सुतस्य भजन्त पित्वस्त इहागमिष्ठाः ॥ ३ ॥

3. *Āhaṁ pitṛntsuvidatrāñ avitsi napātam ca vikramaṇam ca viṣṇoḥ. Barhiṣado ye svadhayā sutasya bhajanta pitvasta ihāgamiṣṭhāḥ.*

I know and join the holy, wise, generous and parental powers of humanity. I know the stable, radiative and expansive power and presence of yajna and its creative effects. O scholars and scientists of yajna who join the creative science here on the vedi with your inputs of knowledge and expertise, come and partake of the freshness and fragrance of fruits produced and given by yajna.

बर्हिषदः पितर ऊत्यर्वागिमा वो हव्या चक्रमा जुषध्वम् ।
त आ गतावसा शन्तमेनाऽथा नः शं योररपो दधात ॥ ४ ॥

4. *Barhiṣadaḥ pitara ūtyarvāgimā vo havyā cakṛmā juṣadhvam. Ta ā gatāvasā śantame-nā'thā naḥ śanyorarapo dadhāta.*

O parental powers of humanity, scholars of the science of atmospheric and environmental management of the globe, for all round peace and protection of life here and hereafter, we have prepared these yajnic materials for you for homage which please accept and use with love and faith. O masters, come always with peaceful modes of universal protection, bear and bring us showers of peace and freedom from sin, violence and fear.

उपहूताः पितरः सोम्यासो बर्हिष्येषु निधिषु प्रियेषु ।
त आ गमन्तु त इह श्रुवन्त्वधि ब्रुवन्तु तेऽ वन्त्वस्मान् ॥ ५ ॥

5. *Upahūtāḥ pitaraḥ somyāso barhiṣyeṣu nidhiṣu priyeṣu. Ta ā gamantu ta iha śruvantvadhi bruvantu te'vantvasmān.*

Senior venerable sages eminent in the science of soma and yajnic production of the dearest valuable

wealth forms for peace and progress, invoked and invited with reverence, pray, come here to the yajna, listen to our ideas and words, speak, consider and discuss, and protect and promote us with knowledge.

आच्या जानु दक्षिणतो निषद्येमं यज्ञमभि गृणीतु विश्वे ।
मा हिंसिष्ट पितरः केन चित्रो यद्व आगः पुरुषता
कराम ॥ ६ ॥

6. *Ācyā jānu dakṣiṇato niṣadyemaṁ yajñamabhi grṇīta viśve. Mā himsiṣṭa pitarah kena cinno yadva āgaḥ puruṣatā karāma.*

O saviour sages of the world, with knees bent in honour of the vedi, please sit on our right, accept and accomplish the yajna with specific words, and if we happen to transgress some manners or ritual, or are impertinent to you because, after all, we are human, pray be kind and do not in any way hurt or punish us.

आसीनासो अरुणीनामुपस्थे रयिं धत्त दाशुषे मर्त्यीय ।
पुत्रेभ्यः पितरस्तस्य वस्वः प्र यच्छतु त इहोर्जं दधात ॥ ७ ॥

7. *Āsīnāso aruṇīnām-upasthe rayiṁ dhatta dāśuṣe martyāya. Putrebhyaḥ pitarastasya vasvaḥ pra yacchata ta ihorjaṁ dadhāta.*

The radiations of sun rays in the lights of the dawn bear wealth and energy for the man of charity, and wealth and comfort for his children too. May the sages seated on the vedi realise and bring that wealth and energy for us and our future generations.

ये नः पूर्वे पितरः सोम्यासोऽ नूहिरे सोमपीथं वसिष्ठाः ।
तेभिर्धमः संरराणो हवींष्युशन्नशब्दिः प्रतिकाममन्तु ॥ ८ ॥

8. *Ye naḥ pūrve pitaraḥ somyāso'nūhire somapī-
thaṁ vasiṣṭhāḥ. Tebhiryamaḥ samrarāṇo havīm-
syuśannuśadbhiḥ pratikāmamattu.*

Those eastern lights of the dawn which awaken and inspire us bear pranic energies radiant and replete with life energy of the sun, treasure source of living soma. May the sun shining and rejoicing with those very bright rays accept and revitalise our oblations offered into the holy fire at dawn.

ये ता॒तृषु॑र्दे॒व॒त्रा जे॒ह॒मा॒ना हो॒त्रा॒वि॒दुः स्तो॒म॒त॒ष्टा॒सो अ॒र्कैः ।
आ॒ग्ने॒ या॒हि सु॒वि॒द॒त्रे॒भिर्वा॒ङ् स॒त्यैः क॒व्यैः पि॒तृ॒भिर्घ॒र्म॒-
स॒द्भिः ॥ ९ ॥

9. *Ye tātrṣur-devatrā jehamānā hotrāvidaḥ stoma-
taṣṭāso arkaiḥ. Āgne yāhi suvidatrebhir-arvān
satyaiḥ kavyaiḥ pitrbhir-gharmasadbhiḥ.*

Those bright rays of the dawn, divine, sharp and inspiring, invigorating, which come to earth thirsting for holy food and water, with those very rays, generous, truly divine, poetically sublime and soul satisfying, conveying pranic energies with morning, mid-day and evening warmth and heat of the day, O yajna fire, come and bless our yajna for the gift of rain.

ये स॒त्या॒सो॑ ह॒वि॒रदो॑ ह॒वि॒ष्या इ॒न्द्रेण॑ दे॒वैः स॒रथं॑ द॒धानाः॑ ।
आ॒ग्ने॒ या॒हि स॒हस्रं॑ दे॒वव॒न्दैः परैः॑ पू॒र्वैः पि॒तृ॒भिर्घ॒र्म॒-
स॒द्भिः ॥ १० ॥

10. *Ye satyāso havirado haviśpā indreṇa devaiḥ
saratham dadhānāḥ. Āgne yāhi sahasraṁ
devavandaiḥ paraiḥ pūrvaiḥ pitrbhir-gharma-
sadbhiḥ.*

O yajnic fire, arise and come with those true and pervasive, oblation consuming, water promoting, electric energy borne eastern and western sun rays along with divine forces of nature which are laden with pranic energies of a thousand mind and sense inspiring sanatives pervasive in the light of the sun from dawn to dusk.

अग्निष्वात्ताः पितर एह गच्छतु सदःसदः सदत सुप्रणीतयः ।
अत्ता हवींषि प्रयतानि बर्हिष्यथा रयिं सर्ववीरं दधा-
तन ॥ ११ ॥

11. *Agniṣvāttāḥ pitara eha gacchata sadah sadah sadata supranītayah. Attā havīmṣi prayatāni barhiṣyathā rayim sarvavīram dadhātana.*

O senior sages and scientists of solar energy and yajnic production committed to policies of positive and creative technology, come here, take your positions assigned and reserved in the programme, accept the homage and yajnic materials offered and, by the conduct of yajna, bless us with wealth, power and honour worthy of brave humanity for generations.

त्वमग्न ईळितो जातवेदोऽवाङ्मव्यानि सुरभीणि कृत्वी ।
प्रादाः पितृभ्यः स्वधया ते अक्षन्नद्धि त्वं देव प्रयता
हवींषि ॥ १२ ॥

12. *Tvamagna īlito jātavedo'vāḍdhavyāni surabhīni kṛtvī. Prādāḥ pitṛbhyah svadhayā te akṣannad-dhi tvaṁ deva prayatā havīmṣi.*

O divine fire present in everything born, lighted, raised and developed to flaming power, you catalyse refine and energise the holy materials to tremendous

power and fragrance. O brilliant divinity, consume the materials offered, feed them to the sun rays, and may they too further refine, energise and spread them all around in space for creative purposes of nature for life on earth.

ये चेह पितरो ये च नेह याँश्च विद्म याँ उ च न प्रविद्म । त्वं
वेत्थ यति ते जातवेदः स्वधाभिर्यज्ञं सुकृतं जुषस्व ॥ १३ ॥

13. *Ye ceha pitaro ye ca neha yāñśca vidma yāñ u ca na pravidma. Tvam vettha yati te jātavedaḥ svadhābhiryajñam sukrtaṁ juṣasva.*

O Jataveda, all pervasive all knowing Agni, those sun rays which are here, those which are not here, those which we know of and those which we do not know of, you know them all and, as far as you pervade and know, pray accept our oblations of yajna with pleasure, make them good, and turn them to universal power and goodness by radiant rays of the sun for the benefit of all humanity and all life on earth.

ये अग्निदग्धा ये अनग्निदग्धा मध्ये दिवः स्वधया मादयन्ते ।
तेभिः स्वराळसुनीतिमेतां यथावशं तन्वं कल्पयस्व ॥ १४ ॥

14. *Ye agnidagdhā ye anagnidagdhā madhye divaḥ svadhayā mādayante. Tebhiḥ svarāḷasunītime-tām yathāvaśaṁ tanvaṁ kalpayasva.*

Those rays of the sun which carry the heat of fire, in summer, and those which do not carry the heat of fire, in winter, all these which radiate in the spaces between the solar region and the earth and bring joy to people by showers of rain, by all these, O self-refulgent Agni, strengthen to the utmost, energise and refine this

body which is the seat of life energy.

Mandala 10/Sukta 16

Agni Devata, Damana Yamayana Rshi

मैनमग्ने वि दहो माभि शोचो मास्य त्वचं चिक्षिपो मा
शरीरम्। यदा शृतं कृणवो जातवेदोऽथेमेनं प्र हिणुता-
त्पितृभ्यः ॥ १ ॥

1. *Mainamagne vi daho mābhi śoco māsyā tvacāṁ cikṣipo mā śarīram. Yadā śṛtaṁ kṛṇavo jātavedo 'themenam pra hiṇutāt pitṛbhyaḥ.*

Agni, do not burn it off wholly, do not consume it entirely, do not cast away its form, do not cast away its body entirely. When its gross body is reduced to ash, then, O Jataveda, all pervasive, all knowing Agni, deliver it to the sun rays.

शृतं यदा करसि जातवेदोऽथेमेनं परि दत्तात्पितृभ्यः ।

यदा गच्छात्यसुनीतिमेतामथा देवानां वशनीर्भावाति ॥ २ ॥

2. *Śṛtaṁ yadā karasi jātavado 'themenam pari dattāt pitṛbhyaḥ. Yadā gacchātyasunītimetāma-thā devānām vaśanīrbhavāti.*

O Jataveda, when you have reduced its gross body to ash and delivered it to the sun rays, when it comes to the process of transmigration to higher constituent elements, then it is subjected to the laws of other divinities.

सूर्यं चक्षुर्गच्छतु वातमात्मा द्यां च गच्छ पृथिवीं च धर्मणा ।
अपो वा गच्छ यदि तत्र ते हितमोषधीषु प्रति तिष्ठा
शरीरैः ॥ ३ ॥

3. *Sūryam cakṣurgacchatu vātamātmā dyām ca gaccha pṛthivīm ca dharmanā. Apo vā gaccha yadi tatra te hitamoṣadhīṣu prati tiṣṭhā śarīraiḥ.*

Let the eye go the sun. Let the soul go to the wind or to the region of light or to the earth in consequence of its dharmic performance, or, if such be its interest and desire, let it go to the water or reach in herbs and trees there to stay in mere body form.

अ॒जो भा॒गस्तप॑सा तं तपस्व॒ तं ते शो॑चिस्तपतु॒ तं ते अ॒र्चिः ।
यास्ते॑ शि॒वास्त॒न्वो॑ जातवेदस्ताभिर्वह॑नं सु॒कृता॑मु॒
लो॒कम् ॥ ४ ॥

4. *Ajo bhāgastapasā taṁ tapasva taṁ te śocistapatu taṁ te arcīḥ. Yāste śivāstanvo jātavedastābhirvahanam sukṛtāmu lokam.*

O Jataveda, that part of human personality which is unborn and eternal is the soul, purify and season it to its original purity by the heat of your divine discipline. May your light and fire purify and shine it to its purity and lustre beyond the dross. And by those divine natural potentials of yours which are holy and blissful, pray carry this soul to noble body forms in blessed regions of life.

अव॑ सृज॒ पुन॑रग्ने पि॒तृभ्यो॑ यस्तु॒ आहु॑तश्चर॑ति स्व॒धाभिः॑ ।
आयु॑र्वसान॒ उप॑ वेतु॒ शेषः॑ सं गच्छ॑तां त॒न्वा जातवेदः॑ ॥ ५ ॥

5. *Ava sṛja punaragne pitṛbhyo yasta āhutaścarati svadhābhiḥ. Āyurvasāna upa vetu śeṣaḥ saṁ gacchatām tanvā jātavedaḥ.*

O Agni, Jataveda, form and shape out once again from material elements and energy what, having been

offered to you in the fire, roams around vested with its own potentials. The soul that remained alive after giving up its material vestments in the fire may, we pray, assume a life time of earthly existence and go about with the body once again doing its karmic business as earlier.

यत्तै कृष्णः शकुन आतुतोद पिपीलः सर्प उत वा श्वापदः ।
अग्निष्टद्विश्वाद्गदं कृणोतु सोमश्च यो ब्राह्मणां
आविवेश ॥ ६ ॥

6. *Yat te kṛṣṇaḥ śakuna ātutoda pipīlaḥ sarpa uta vā śvāpadaḥ. Agniṣṭadviśvādagadaṁ kṛṇotu somaśca yo brāhmaṇāṁ āviveśa.*

O soul, in the course of life, whatever fear, harm or injury darkness, dark ones, birds, beasts, insects or reptiles may do to your body, may Agni and Soma and Soma science known to experts heal that and restore you back to good health.

अग्नेर्वर्म परि गोभिर्व्ययस्व सं प्रोणुष्व पीवसा मेदसा च ।
नेत्त्वा धृष्णुर्हरसा जह्र्बाणो दधृग्विधक्ष्यन्पर्यङ्क्ष्यते ॥ ७ ॥

7. *Agnervarma pari gobhirvyayasva saṁ proruṣva pīvasā medasā ca. Net tvā dhṛṣṇurharasā jarhṛ-ṣāṇo dadhṛgvidhakṣyan paryāṅkhayāte.*

O soul, from fire itself, from the flames themselves, get another body form anew and cover it with flesh and marrow, and let not this fire, bold and crackling with blaze of power, embrace you and burnt you out.

इममग्ने चमसं मा वि जिह्वरः प्रियो देवानामुत सोम्यानाम् ।
एष यश्चमसो देवपानस्तस्मिन्देवा अमृता मादयन्ते ॥ ८ ॥

8. *Imamagne camasaṁ mā vi jihvaraḥ priyo devā-nāmuta somyānām. Eṣa yaścamaso devapā-nastasmin devā amṛtā mādayante.*

O Agni, do not disturb and dislodge this new body form which is a darling of the divines and the sun rays of light and bliss, this body in which the immortal divinities rejoice and find their fulfilment with yajnic food and drink.

क्रव्यादमग्निं प्र हिणोमि दूरं यमराज्ञो गच्छतु रिप्रवाहः ।

इहैवायमितरो जातवेदा देवेभ्यो हव्यं वहतु प्रजान् ॥ ९ ॥

9. *Kravyādamagniṁ pra hiṇomi dūraṁ yamarājñō gacchatu ripravāhaḥ. Ihaivāyamitaro jātavedā devebhyo havyaṁ vahatu prajānan.*

I set in motion the fire which consumes the corpse, and may it, carrier of the material body, go up with it and reach the regions of life consuming spirit of Time. And here itself the other fire, Jataveda, all pervasive fire of life, all aware, may bring in the food for life for the sustenance and satisfaction of the divinities.

यो अग्निः क्रव्यात्प्रविवेश वो गृहमिमं पश्यन्नितरं
जातवेदसम् । तं हरामि पितृयज्ञाय देवं स घर्ममिन्वात्परमे
सधस्थे ॥ १० ॥

10. *Yo agniḥ kravyāt praviveṣa vo gṛhamimaṁ paśya-nnitaraṁ jātavedasam. Taṁ harāmi pitṛyajñāya devaṁ sa gharmaminvāt parame sadhasthe.*

The fire that turns away from the corpse consuming fire enters your homes and, watching this

other all pervasive fire, I give up that and take to this brilliant fire for honour to ancestors and the environment. May it carry our yajna to the sun in the highest heaven.

यो अग्निः क्रव्यवाहनः पितृन्यक्षदृतावृधः ।

प्रेदुहव्यानि वोचति देवेभ्यश्च पितृभ्य आ ॥ ११ ॥

11. *Yo agniḥ kravyavāhanaḥ pitṛñ yakṣadr̥tāvṛdhaḥ.
Predu havyāni vocati devebhyaśca pitṛbhyā ā.*

The fire, participant of natural law, which carries the elements of the corpse to nature, pervades in senior humanity and vibrates in natural energies too. The same fire carries the yajnic homage and proclaims the gifts for the ancestors, for the divines and for nature.

उशन्तस्त्वा नि धीमह्युशन्तः समिधीमहि ।

उशन्नुशत आ वह पितृन्हविषे अत्तवे ॥ १२ ॥

12. *Uśantastvā ni dhīmahyūśantaḥ samidhīmahi.
Uśannuśata ā vaha pitṛñ haviṣe attave.*

With love and passion we hold you at heart for thought and reflection. With love and faith we light you together and celebrate. You too with love and longing come and bring our loving seniors and blissful energies to receive our offerings and universally disperse them.

यं त्वमग्ने समदहस्तमु निर्वीपया पुनः ।

कियाम्बवत्र रोहतु पाकदूर्वा व्यल्कशा ॥ १३ ॥

13. *Yan tvamagne samadahastamu nirvāpayā punaḥ.
Kiyāmbvatra rohatu pākadūrvā vyalkāśā.*

O fire, leave the place, extinguish the heat, let it

cool where you scorched and burnt it, and let it be fresh with the growth of watery plants, luxuriant grass and leafy herbs.

शीतिके शीतिकावति ह्लादिके ह्लादिकावति ।

मण्डूक्या३ सु सं गम इमं स्व१ग्निं हर्षय ॥ १४ ॥

14. *Śītike śītikāvati hlādike hlādikāvati.*

Maṇḍūdyā su saṁ gama imaṁ svagniṁ harṣaya.

O cool grass, O refreshing land, growing with luxuriant grass, O delightful spot covered with delightful flowers, rejoice with beauty and grace, let this place of holy fire be renewed, joyous and gracious.

Mandala 10/Sukta 17

Saranyu (1-2), Pusha (3-6), Sarasvati (7-9), Apah (10, 14), Apah or Soma (11-13), Devatah, Devashrava Yamayana Rshi

त्वष्टा दुहित्रे वहतुं कृणोतीतीदं विश्वं भुवनं समेति ।

यमस्य माता पर्युह्यमाना महो जाया विवस्वतो ननाश ॥ १ ॥

1. *Tvaṣṭā duhitre vahatuṁ kṛṇotītīdaṁ viśvaṁ bhuvanaṁ sameti. Yamasya mātā paryuhyamānā maho jāyā vivasvato nanāśa.*

Tvashta, cosmic maker of forms of existence, for the fulfilment of the creative urge of nature, Prakṛti, initiates the process of evolution and the entire universe comes into being in cosmic time. While Prakṛti, consort of the self-refulgent creator Savita (Tvashta Being its forming faculty) and mother origin of the order of evolution, is fertilised and moved on to its generative function, it disappears, that is, it converts from its

original and intangible essence into the tangible creative form and power in existence.

अपागूहन्नमृतां मर्त्येभ्यः कृत्वी सर्वर्णामददुर्विवस्वते ।

उताश्विनावभर्द्यत्तदासीदजहादु द्वा मिथुना सरण्यूः ॥ २ ॥

2. *Apāgūhannamṛtām martyebhyaḥ kṛtvī savarṇā-madadurvivasvate. Utāśvināvabharadyat tadā-sīdajahādu dvā mithunā saranyūḥ.*

Transforming the original immortal constant Prakṛti in favour of mutable mortal forms of existence, the evolutionary power of divinity, creative and dynamic Prakṛti, offers this form of itself to self-refulgent creator and master, and then in that dynamic state as it is then, it bears a twin pair of evolved existence, the Ashvins, positive-negative complementarities of the evolutionary circuit of nature's dynamics, and produces procreative couples such as Agni and Soma, energy and matter, prana and rayi, male and female, presence and absence (as the two may be described from different points of view).

पूषा त्वेतश्च्यावयतु प्र विद्वाननष्टपशुर्भुवनस्य गोपाः । स
त्वैतेभ्यः परिददत्पितृभ्योऽग्निदेवेभ्यः सुविदत्रियेभ्यः ॥ ३ ॥

3. *Pūṣā tvetaścyāvayatu pra vidvānanaṣṭapaśur-bhuvanasya gopāḥ. Sa tvaitebhyaḥ pari dadat pitṛbhyo 'gnirdevebhyaḥ suvidatriyebhyaḥ.*

O man, may Pusha, lord of life and nourishment, omniscient sustainer and pervasive protector of the world, whose light and life of forms never goes out of existence, inspire you and lead you on the right path from here. May he, leading lord self-refulgent Agni,

dedicate you to noble parents and brilliant generous teachers.

आयुर्विश्वायुः परि पासति त्वा पूषा त्वा पातु प्रपथे
पुरस्तात् । यत्रासते सुकृतो यत्र ते ययुस्तत्र त्वा देवः सविता
दधातु ॥ ४ ॥

4. *Āyurviśvāyuh pari pāsati tvā pūṣā tvā pātu pra-
pathe purastāt. Yatrāsate sukrto yatra te yayu-
statra tvā devaḥ savitā dadhātu.*

Pusha, life of the world and giver of life and nourishment, may protect you all round and inspire and promote you on the path forward, and may Savita, self-refulgent lord of light and vision, guide you where men of noble action reach, and stabilise you where they abide.

पूषेमा आशा अनु वेद सर्वाः सो अस्माँ अभयतमेन नेषत् ।
स्वस्तिदा आघृणिः सर्ववीरोऽप्रयुच्छन्पुर एतु प्रजा-
नन् ॥ ५ ॥

5. *Pūṣemā āśā anu veda sarvāḥ so asmāñ abha-
yatamena neṣat. Svastidā āghṛṇiḥ sarvavī-
ro'prayucchan pura etu prajānan.*

Pusha knows all these paths and directions of life and he fulfils all our hopes and ambitions too. May he lead us on the most fearless path of progress. May he, giver of all round good and well being, refulgent and vigilant, all mighty, all knowing, be our pioneer and path maker without neglect or relent.

प्रपथे पथामजनिष्ठ पूषा प्रपथे दिवः प्रपथे पृथिव्याः । उभे
अभि प्रियतमे सधस्थे आ च परी च चरति प्रजानन् ॥ ६ ॥

6. *Prapathe pathāmajaniṣṭa pūṣā prapathe divaḥ
prapathe pṛthivyāḥ. Ubhe abhi priyatame
sadhasṭhe ā ca parā ca carati prajānan.*

Pusha inspires, strengthens and guides humanity to know and follow the best paths of life and reach the goal, the paths to heaven and the paths over earth. He pervades the dearest paths of progress here and the paths to freedom there and, all knowing and emerging in consciousness, guides us here and beyond.

सरस्वतीं देवयन्तो हवन्ते सरस्वतीमध्वरे तायमाने ।

सरस्वतीं सुकृतो अह्वयन्त सरस्वती दाशुषे वार्यं दात् ॥ ७ ॥

7. *Sarasvatīm devayanto havante sarasvatīma-
dhvare tāyamāne. Sarasvatīm sukrto ahvayanta
sarasvatī daśuṣe vāryam dāt.*

Aspirants to knowledge and the light of divinity invoke Sarasvati, voice of divinity, they offer homage of faith and devotion in psychic and spiritual yajna which expands their intelligence and vision. Men of noble action invoke Sarasvati, ever flowing Spirit of Knowledge, for strength of will and direction. May Sarasvati grant cherished gifts of knowledge, will and vision to the generous yajakas.

सरस्वति या सरथं ययाथ स्वधाभिर्देवि पितृभिर्मदन्ती ।

आसद्यास्मिन्बर्हिषि मादयस्वाऽनमीवा इष आ धेह्यस्मे ॥ ८ ॥

8. *Sarasvati yā saratham yayātha svadhābhirdevi
pitṛbhirmadanī. Āsadyāsmiṇ barhiṣi mādayas-
vā'namīvā iṣa ā dhehyasme.*

O divine Sarasvati, cosmic voice of divinity, who radiate and expand on the rays of light and rejoice

with homage of faith and devotion and the inner vibrations of mind and soul, pray come, abide in this inner seat of mind and consciousness, bless us with divine joy and bring us food and energy free from sin and pollution for the enlightenment of mind and soul.

सरस्वतीं यां पितरो हवन्ते दक्षिणा यज्ञमभिनक्षमाणाः ।

सहस्रावर्धमिच्छो अत्र भागं रायस्पोषं यजमानेषु धेहि ॥ ९ ॥

9. *Sarasvatīm yām pitaro havante dakṣiṇā yajñama-bhinakṣamāṇāḥ. Sahasrārghamiḥlo atra bhāgaṁ rāyaspoṣaṁ yajamāneṣu dhehi.*

O divine Sarasvati, whom venerable sages dedicated to meditative yajna in mind and soul invoke and serve in right earnest, we pray, bless the yajamanas with their share here of food and nourishment, wealth, honour and excellence, and the vision and voice of divinity loved and sought for by thousands of seekers.

आपो अस्मान्मातरः शुन्ध्यन्तु घृतेन नो घृतप्वः पुनन्तु ।

विश्वं हि रिप्रं प्रवहन्ति देवीरुदिदाभ्यः शुचिरा पूत एमि ॥ १० ॥

10. *Āpo asmān mātaraḥ śundhayantu ghṛtena no ghṛtapvaḥ punantu. Viśvaṁ hi ripraṁ prava-hanti devīrudidābhyaḥ śucirā pūta emi.*

May the fluid and vibrant currents of cosmic energy, original mother source of nature's dynamics of evolution, which, divine and inviolable, soaked in goodness and grace, wash away the entire sin, evil and pollution of life, purify and sanctify us with sweetness and beauty of manners and culture. Thus purified and sanctified, I rise and go on in life.

द्रप्सश्चस्कन्द प्रथमाँ अनु द्यूनिमं च योनिमनु यश्च पूर्वः ।
समानं योनिमनु संचरन्तं द्रप्सं जुहोम्यनु सप्त होत्राः ॥ ११ ॥

11. *Drapsaścaskanda prathamāṅ anu dyūnimam ca yonimanu yaśca pūrvah. Samānam yonimanu samcarantaṁ drapsam juhomyanu sapta hotrāḥ.*

The elixir of life showers on the earliest refulgent worlds by the dawn of days, on this world and this life also as did ever before. The same elixir of life, the same radiant sun, the same soma element of divine nature, vibrant in this world and this life, I invoke and celebrate with all my seven faculties in honour of the spectrum of its beauty and divinity.

यस्ते द्रप्सः स्कन्दति यस्ते अंशुर्बाहुच्युतो धिषणाया
उपस्थात् । अध्वर्योर्वा परि वा यः पवित्रात्तं ते जुहोमि मनसा
वषट्कृतम् ॥ १२ ॥

12. *Yaste drapsaḥ skandati yaste amśurbāhucyuto dhiṣaṇāyā upasthāt. Adhvaryorvā pari vā yaḥ pavitrāt taṁ te juhomi manasā vaṣaṭkṛtam.*

O Savita, lord giver of life and light of the world, the soma nectar of life that showers ever from divinity, that vigour and inspiration which is released from your hands and from the loving heart of exuberant Mother Nature filtered through her pure sattvic elements in the cosmic yajna, that nectar received at heart in the soul, I offer in homage with prayer.

यस्ते द्रप्सः स्कन्तो यस्ते अंशुर्वश्च यः परः स्तुचा ।
अयं देवो बृहस्पतिः सं तं सिञ्चतु राधसे ॥ १३ ॥

13. *Yaste drapsaḥ skanno yaste aṁśuravaśca yaḥ
paraḥ srucā. Ayam devo bṛhaspatiḥ saṁ taṁ
siñcatu rādhase.*

O Soma, lord of life, giver of light and bliss, your nectar of divinity that vibrates every where, the radiations of light and spiritual awareness expansive here in existence and existent there in absolute time and space, that very nectar of life and light of existence, may Brhaspati, this generous spirit of infinite knowledge and speech, shower upon us by the Word and vibrations of divinity for our fulfilment of life here and hereafter.

पर्यस्वतीरोषधयः पर्यस्वन्मामकं वचः ।

अपां पर्यस्वदित्पयस्तेन मा सह शुन्धत ॥ १४ ॥

14. *Payasvatīroṣadhayaḥ payasvanmāmakam vacaḥ.
Apām payasvadit payastena mā saha śundhata.*

May the oshadhis, herbs and trees, which receive the sap and sweetness of their sustenance from sun light and moon rays, be full of exuberant Soma nectar of life. May this fluent song and speech of mine be full of love and sweetness of life's joy. May this inspiring essence of the liquid flow of natural energies be full of universal nectar, and may all these with that nectar energise, purify and sanctify me.

Mandala 10/Sukta 18

*Mrtyu (1-4), Dhata (5), Tvashta (6), Pitṛmedha or
Prajapati (7-14) Devataḥ, Sankusuka Yamayana Rshi*

परं मृत्यो अनु परेहि पन्थां यस्ते स्व इतरौ देवयानात् ।
चक्षुष्मते शृण्वते ते ब्रवीमि मा नः प्रजां रीरिषो मोत
वीरान् ॥ १ ॥

1. *Param mṛtyo anu parehi panthām yaste sva itaro devayānāt. Cakṣuṣmate śṛṇvate te bravīmi mā naḥ prajāṁ rīriṣo mota vīrān.*

O Death, go off to that other path that's yours, of mutability other than the path of divinity. You have eyes to see and ears to hear, and to you I say: Do not hurt our people, do not destroy our brave.

मृत्योः पदं योपयन्तो यदैतु द्राघीय आयुः प्रतरं दधानाः ।
आप्यार्यमानाः प्रजया धनेन शुद्धाः पूता भवत यज्ञि-
यासः ॥ २ ॥

2. *Mṛtyoḥ padaṁ yopayanto yadaita drāghīya āyuh prataram dadhānāḥ. Āpyāyamānāḥ prajāyā dhanena śuddhāḥ pūtā bhavata yajñiyāsaḥ.*

O travellers on the path of divinity, dedicated performers of yajna, as you go forward effacing the onset of death and living a long life of high order of happiness and virtue, may you be blest with wealth and noble progeny, may you be pure and sanctified at heart and in the soul.

इमे जीवा वि मृतैराववृत्रन्नभूद्भद्रा देवहूतिर्नो अद्य । प्राञ्चो
अगाम नृतये हसाय द्राघीय आयुः प्रतरं दधानाः ॥ ३ ॥

3. *Ime jīvā vi mṛtairāvavṛtrannabhūdbhadrā deva-hūtirno adya. Prāñco agāma nṛtaye hasāya drāghīya āyuh prataram dadhānāḥ.*

May these living people, (we all), be free from the shades of death in life. May our dedication and service to divinity be auspicious and fruitful today. May we go forward living a long life of high order of virtue full of the joy of song and dance and laughter.

इ॒मं जी॒वेभ्यः॑ परि॒धिं द॑धामि॒ मैषां॑ नु गा॒दप॑रो अ॒र्थमे॒तम् ।
श॒तं जी॒वन्तु॑ श॒रदः॑ पु॒रूची॑र॒न्तर्मृ॑त्युं द॑धतां प॒र्वते॑न ॥ ४ ॥

4. *Imaṁ jīvebhyah paridhiṁ dadhāmi maiṣāṁ nu gādaparo arthametam. Śataṁ jīvantu śaradaḥ purūcīr-antarmṛtyuṁ dadhatāṁ parvatena.*

I set this border line of order for these people. May none of these trespass this into the other territory of death. May they live a long age of full hundred years, bearing though the fact of death within with adamantine walls of resistance by the discipline of health.

यथा॒हान्य॑नुपूर्व॒ भव॑न्ति॒ यथ॑ ऋ॒तव॑ ऋ॒तुभि॑र्यन्ति॒ सा॒धु ।
यथा॒ न पूर्॑वम॒परो॑ जहा॒त्ये॒वा धा॑तरा॒यूंषि॑ क॒ल्पयै॑षाम् ॥ ५ ॥

5. *Yathāhānyanupūrvaṁ bhavanti yatha ṛtava ṛtubhiryanti sādhu. Yathā na pūrvamaparo jahātye-vā dhātarāyūṁṣi kalpayaiṣām.*

Just as days follow in succession, the latter following the former and the former living on in the latter, just as seasons go on by order of the seasons of the year, just as the successor does not and cannot forsake the predecessor, so in the same order, O lord ordainer and sustainer of humanity, order and sustain the life line of these people.

आ रो॒हता॑यु॒र्जर॑सं वृ॒णाना॑ अनुपूर्व॒ यत॑माना॒ यति॑ ष्ठ । इ॒ह
त्वष्टा॑ सु॒जनि॑मा स॒जोषा॑ दी॒र्घमा॑युः क॒रति॑ जी॒वसे॑ वः ॥ ६ ॥

6. *Ā rohatāyurjarasaṁ vṛṇānā anupūrvaṁ yata-mānā yati ṣṭha. Iha tvaṣṭā sujanimā sajoṣā dīrghamāyuh karati jīvase vah.*

Go forward high on course of life choosing a

full age unto completion and fulfilment in the order of succession and renewal from former to latter, living in discipline actively, all of you, as many as you are. Nobly born here in life, living together in piety with love and devotion as you are, Tvashta, the cosmic maker, ordains a full life of long years for you to live in joy.

इमा नारीरविधवाः सुपत्नीराज्जनेन सर्पिषा सं विशन्तु ।

अनश्रवोऽ नमीवाः सुरत्ना आ रोहन्तु जनयो योनिमग्रे ॥ ७ ॥

7. *Imā nārīravīdhavāḥ supatnīrāñjanena sarpiṣā saṁ viśantu. Anaśravo 'namīvāḥ suratnā ā rohan-tu janayo yonimagre.*

Let these women, noble wives living with their husbands, enter and live in their homes, and let them, decked with jewels with beauty aids, creams and unguents, free from sorrow and ill health and blest with noble children, move forward high in life.

उदीर्ष्व नार्यभि जीवलोकं गतासुमेतमुप शेष एहि ।

हस्तग्राभस्य दिधिषोस्तवेदं पत्युर्जनित्वमभि सं बभूथ ॥ ८ ॥

8. *Udīṣva nāryabhi jīvalokaṁ gatāsumetamupa śeṣa ehi. Hastagrābhasya didhiṣostavedaṁ pat-yurjanitvamabhi saṁ babhūtha.*

Rise, O woman, to a new phase of life, your husband is now dead and gone. Come take the hand of this man from among the living who offers to take your hand and maintain you, and live in consort with this other and new husband of yours for a life time.

धनुर्हस्तादादनो मृतस्याऽस्मे क्षत्राय वर्चसे बलाय । अत्रैव त्वमिह वयं सुवीरा विश्वाः स्पृधो अभिमातीर्जयेम ॥ ९ ॥

9. *Dhanurhastādādādāno mṛtasyā'sme kṣatrāya varcase balāya. Atraiṇa tvamiha vyaṁ suvīrā viśvāḥ sprdho abhimātīrjayema.*

Taking the arms from the hand of the dead warrior for the sake of our social order and its strength and glory, here itself and now, you and we all blest with brave heroes shall overcome all our rivals and enemies of the world.

उप सर्प मातरं भूमिमेतामुर्व्यचसं पृथिवीं सुशेवाम् ।
ऊर्णम्रदा युवतिर्दक्षिणावत एषा त्वा पातु निर्ऋतेरुप-
स्थात् ॥ १० ॥

10. *Upa sarpa mātaraṁ bhūmim-etāmuruvyacasam prthivīm suśevām. Ūṇamradā yuvatirdakṣiṇāvata eṣā tvā pātu nirṛterupasthāt.*

O man, go to this land, this motherly earth wide and expansive, kind and gracious. Soft, generous and youthful for the man of generosity and yajnic dedication, she would protect you from the clutches of adversity and premature death and promote you with prosperity.

उच्छ्वञ्चस्व पृथिवि मा नि बाधथाः सूपायनास्मै भव
सूपवञ्चना । माता पुत्रं यथा सिचाऽभ्येनं भूम ऊर्णुहि ॥ ११ ॥

11. *Ucchvañcasva prthivi mā ni badhathāḥ sūpā-yanāsmāi bhava sūpavañcanā. Mātā putraṁ yathā sicā'bhyenaṁ bhūma ūrṇuhi.*

O mother earth, receive this soul with elation, stop it not, hurt it not. Be a nursing mother for this child, be soft and caressing with love and affection. Just as mother covers the child with the hem of her sari, so, O mother earth, cover, caress and protect it to maturity.

उच्छ्रज्वमाना पृथिवी सु तिष्ठतु सहस्रं मित उप हि
श्रयन्ताम् । ते गृहासो घृतश्चुतो भवन्तु विश्वाहास्मै शरणाः
सन्त्वत्र ॥ १२ ॥

12. *Ucchvañcamānā pṛthivī su tiṣṭhatu sahasraṁ mita
upa hi śrayantām. Te grhāso ghr̥taścuta bhavantu
viśvāhāsmāi śaraṇāḥ santvatra.*

May the earth stay abundant, generous and prosperous, giving life sustenance and shelter to uncountable souls which may live in here with peace and joy. O mother, may your homes be full of love and abound in food and delicacies, and may they always provide peace, pleasure and comfort for humanity.

उत्तै स्तभ्नामि पृथिवीं त्वत्परीमं लोगं निदधन्मो अहं रिषम् ।
एतां स्थूणां पितरो धारयन्तु तेऽत्रा यमः सादना ते
मिनोतु ॥ १३ ॥

13. *Ut te stabhnāmi pṛthivīm tvat parīmaṁ logaṁ
nidadhanmo ahaṁ riṣam. Etāṁ sthūṇāṁ pitaro
dhārayantu te'trā yamaḥ sādana te minotu.*

O man, for you I sustain this earth up in space, for you I place this global atmosphere around, and this I would not hurt or dislodge. This well pillared, well sustained planet of clay the rays of the sun would sustain, and the sun would sustain and vitalise the homes of life.

प्रतीचीने मामहनीष्वाः पूर्णमिवा दधुः ।
प्रतीचीं जग्रभा वाचमश्वं रशनया यथा ॥ १४ ॥

14. *Pratīcīne māmahanīṣvāḥ parṇamivā dadhuḥ.
Pratīcīm jagrabhā vācamaśvaṁ raśanayā yathā.*

In the days ahead, as the archers fix feathers on the arrow to hit the target, so may I concentrate my attention with the arrow-like chant of Aum to reach the target of Divinity and, like a horse controlled by bridle reins, direct my voice of prayer in focus on the deity.

Mandala 10/Sukta 19

*Apah or Gavah Devata, Mathita Yamana or Bhrgu
Varuni or Chyavana Bhargava Rshi*

नि वर्तध्वं मानु गाताऽस्मान्तिषक्त रेवतीः ।

अग्नीषोमा पुनर्वसू अस्मे धारयतं रयिम् ॥ १ ॥

1. *Ni vartadhvaṁ mānu gātā'smāntsiṣakta revatīḥ.
Agnīṣomā punarvasū asme dhārayataṁ rayim.*

O cows, fluent energies, flowing waters and radiant rays of light, O dynamic people, all treasure holds of wealth, go round and come, go not elsewhere, come bearing wealth of life. Bring us showers of abundant food and energy. Agni and Soma, fire and water energy, Punarvasu, wealth in circulation, bring in wealth for us from all round.

पुनरेना नि वर्तय पुनरेना न्या कुरु ।

इन्द्र एणा नि यच्छत्वग्निरेना उपाजतु ॥ २ ॥

2. *Punarenā ni vartaya punarenā nyā kuru.
Indra eṇā ni yacchatvagnirenā upājatu.*

O ruler, keep the dynamics in motion and circulation, control them back and forth. Let Indra, the controller, keep them in controlled circulation. Let Agni, the enlightened, keep them in radiation, watch them and keep them in ordered motion.

पुनरेता नि वर्तन्तामस्मिन्पुष्यन्तु गोपतौ ।

इहैवाग्ने नि धारयेह तिष्ठतु या रयिः ॥ ३ ॥

3. *Punaretā ni vartantāmasmin puṣyantu gopatau.*
Ihaivāgne ni dhārayeha tiṣṭhatu yā rayiḥ.

Let these dynamic forces in circulation come back again, grow and rise in this social system governed by the ruling power. Here itself, O Agni, keep their reins on hold, and let the wealth centre here in the soul of the system.

यन्नियानं न्ययनं संज्ञानं यत्परायणम् ।

आवर्तनं निवर्तनं यो गोपा अपि तं हुवे ॥ ४ ॥

4. *Yanniyānaṁ nyayanaṁ sañjñānaṁ yat parāyaṇam.*
Āvartanaṁ nivartanaṁ yo gopā api taṁ huve.

Of the people in the society, of the dynamics of wealth in the socio-political system, of the fluctuations of mind and sense in the individual personality, the movement outward, movement inward, conscious balance and equilibrium, the expense out again, withdrawal, release and hold, I watch, and I invoke and call up whoever is the keeper, ruler and master.

य उदान्द व्ययनं य उदान्द परायणम् ।

आवर्तनं निवर्तनमपि गोपा नि वर्तताम् ॥ ५ ॥

5. *Ya udānaḍ vyayanaṁ ya udānaḍ parāyaṇam.*
Āvartanaṁ nivartanamapi gopā ni vartatām.

Whatever the expense out, whatever the investment out, revolvment of wealth, energy and assets, whatever the total state of economy in action,

let the managing powers constantly watch and control.

आ निर्वर्त नि वर्तय पुनर्न इन्द्र गा देहि ।

जीवाभिर्भुनजामहै ॥ ६ ॥

6. *Ā nivarta ni vartaya punarna indra gā dehi.*
Jivābhirbhunajāmahai.

Indra, ruler and controller of life and the world, come, come constantly, keep life constantly in motion, give us the wealth and energy of life again and again. Pray let us enjoy life with living wealth, bubbling energy and creative ambition.

परि वो विश्वतो दध ऊर्जा घृतेन पर्यसा ।

ये देवाः के च यज्ञियास्ते रय्या सं सृजन्तु नः ॥ ७ ॥

7. *Pari vo viśvato dadha ūrjā ghr̥tena payasā.*
Ye devāḥ ke ca yajñiyāste rayyā saṁ sṛjantu naḥ.

I hold, maintain and sustain you all round with energy, water, milk, ghr̥ta and the delicacies of manners and graces of culture.

May those who are divines worthy of yajnic service and association refresh, rejuvenate and advance us with wealth, honour and excellence.

आ निर्वर्तन वर्तय नि निर्वर्तन वर्तय ।

भूम्याश्चतस्त्रः प्रदिशस्ताभ्य एना नि वर्तय ॥ ८ ॥

8. *Ā nivartana vartaya ni nivartana vartaya.*
Bhūmyāścataśraḥ pradiśastābhya enā ni vartaya.

O constant, vibrant, ever present lord, turn to us. O lord ever vigilant, inspire us to turn to you. Four are the directions of the earth. From all these, let the

wealth of the world, the energies of nature, the fluctuations of our mind and senses turn to us, revolve, concentrate and vibrate there and here.

Mandala 10/Sukta 20

*Agni Devata, Vimada Aindra or Prajapatya, or
Vasukrt Vasukra Rshi*

भद्रं नो अपि वातय मनः ॥ १ ॥

1. *Bhadraṁ no api vātaya manaḥ.*

O Agni, lord of light, inspire and enlighten our mind to turn to divinity and concentrate there.

अग्निमीळे भुजां यविष्ठं शासा मित्रं दुर्धरीतुम् ।

यस्य धर्मन्त्स्वरेनीः सपर्यन्ति मातुरूधः ॥ २ ॥

2. *Agnimīḷe bhujāṁ yaviṣṭhaṁ śāsā mitraṁ durdha-
rītum. Yasya dharmantsvarenīḥ saparyanti mātu-
rūdhah.*

I invoke, celebrate and worship Agni, ever most youthful and powerful of the divine givers of life's joys, friend, irresistible in law and justice, in whose order and Dharma all earthly people and divine forces of light serve, live and enjoy life as on the mother's breast.

यमासा कृपनीळं भासाकेतुं वर्धयन्ति ।

भ्राजते श्रेणिदन् ॥ ३ ॥

3. *Yamāsā krpanīḷaṁ bhāsāketuṁ vardhayanti.
Bhrājate śreṇidan.*

Agni, refulgent giver of light and sustenance, profound abode of love, power and kindness, source of light and knowledge, whom people exalt with prayer

and adoration shines in glory.

अ॒र्यो वि॒शां गा॒तुरे॑ति॒ प्र यदा॑न॒ङ् दि॒वो अन्ता॑न् ।
क॒विर॒भ्रं दी॒द्यानः॑ ॥ ४ ॥

4. *Aryo viśāṃ gātureti pra yadānaṅ divo antān.*
Kavirabhraṃ dīdyānaḥ.

Master and ruler of the people, mainstay of life like the earth, Agni pervades and vibrates upto the bounds of heaven. Omniscient poet and universal visionary, he gives the light of lightning to thunder and the clouds of rain.

जु॒षद्ध॒व्या मा॒नुष॑स्यो॒र्ध्वस्त॑स्था॒वृभ॒वो य॒ज्ञे ।
मि॒न्वन्त्स॒द्वा पु॒र ए॑ति ॥ ५ ॥

5. *Juṣaddhavyā mānuṣasyordhvastasthāvṛbhvā yajñe. Minvantsadma pura eti.*

Accepting with love the homage of humanity, Agni abides in yajna and shines high by flames of fire and, transcending the hall of yajna, goes on vibrating across the spaces.

स हि क्षेमो॑ ह॒विर्य॑ज्ञः श्रु॒ष्टीद॑स्य गा॒तुरे॑ति ।
अ॒ग्निं दे॒वा वा॒शीम॑न्तम् ॥ ६ ॥

6. *Sa hi kṣemo haviryajñah śruṣṭīdasya gātureti.*
Agniṃ devā vāśīmantaṃ.

Agni is the source of peace and well being, receiver of yajnic homage, adorable in yajna. Unimpeded is his course, instant his motion, infinite the ways he goes by and ultimate his light and voice to which the divines reach for bliss.

य॒ज्ञा॒साहं॑ दु॒व इ॒षेऽग्निं॑ पू॒र्वस्य॑ शे॒वस्य॑ ।

अ॒द्रेः स॒नुमा॒युमा॑हुः ॥ ७ ॥

7. *Yajñāsāhaṁ duva iṣe'gnim pūrvasya śevasya.*
Adreḥ sūnum-āyuma-huḥ.

I love and adore Agni, the refulgent power that conducts the spiritual and social yajna of the highest order. A celebrity worthy of worship, inexhaustible treasure of eternal joy, inspirer of dedicated devotees, life giver, indeed the very life of existence as they call him.

न॒रो ये के॑ चा॒स्मदा॑ वि॒श्वेत्ते॑ वा॒म आ स्युः॑ ।

अ॒ग्निं ह॒विषा॑ वर्ध॑न्तः ॥ ८ ॥

8. *Naro ye ke cāsmadā viśvet te vāma ā syuḥ.*
Agnim haviṣā vardhantaḥ.

Those leading lights of humanity among us who serve and exalt Agni with yajnic offerings of homage may, we pray, enjoy your love and favour.

कृ॒ष्णः श्वे॒तोऽरु॒षो या॒मो॑ अ॒स्य ब्र॒ध्न ऋ॒ज्र उ॒त शो॒णो
यश॑स्वान् । हि॒र॒ण्यरू॒पं ज॒निता॑ ज॒जान॑ ॥ ९ ॥

9. *Kṛṣṇaḥ śveto'ruṣo yāmo asya bradhna ṛjra uta*
śoṇo yaśasvān. Hiraṇyarūpaṁ janitā jajāna.

Black, white and red is the order of this Agni moving the world forward, great bond maker, simple straight and fast, rich in food, wealth and honour, grand and glorious, which the lord creator has adorned with golden beauty and grace.

ए॒वा ते॑ अ॒ग्ने वि॒म॒दो म॑नी॒षामू॒र्जो॑ न॒पाद॑मृते॒भिः स॒जोषाः॑ ।
गि॒र आ व॑क्ष॒त्सु म॒तीरि॑यान॒ इष॒मूर्जं॑ सु॒क्षितिं॑ वि॒श्व-
मा॒भाः ॥ १० ॥

10. *Evā te agne vimado manīṣāmūrjo napādamṛte-
bhiḥ sajoṣāḥ. Gira ā vakṣat sumatīriyāna iṣamūr-
jaṁ sukṣitiṁ viśvamābhāḥ.*

Thus does the celebrant in ecstasy of adoration, O Agni, Spirit of universal light and life, inspirer and sustainer of cosmic energy, offer you homage in immortal words of love and faith. O refulgent spirit of life divine, bearing holy vision and wisdom for the devotee, bless us with food and energy for body, mind and soul, give us a happy home with wealth and honour of universal order.

Mandala 10/Sukta 21

*Agni Devata, Vimada Aindra or Prajapatya, or
Vasukrt Vasukra Rshi*

आग्निं न स्ववृ॒क्तिभि॒र्होतारं॑ त्वा वृ॒णीमहे॑ । य॒ज्ञाय॑ स्ती॒र्णब॑र्हिषे
वि वो॒ मदे॑ शी॒रं पा॑व॒कशो॑चिषं॒ विव॑क्ष॒से ॥ १ ॥

1. *Āgnim na svavṛktibhirhotāraṁ tvā vṛṇīmahe.
Yajñāya sṭīṇabarhiṣe vi vo made śīraṁ pāva-
kaśociṣaṁ vivakṣase.*

Like fire for comfort, with our own holy chant for the internal yajna of our spiritual purification and your joy, O fellow yajakas, we choose Agni, high priest of cosmic yajna, all pervasive purifier by the white heat of his divine radiance. Verily the lord is great and glorious for you.

त्वामु ते स्वा॒भुवः शु॒म्भन्त्यश्व॑राधसः । वेति॒ त्वामु॑प॒सेच॑नी
वि वो॒ मद् ऋ॒जीति॑रग्न आहु॒तिर्विव॑क्षसे ॥ २ ॥

2. *Tvāmu te svābhavaḥ śumbhantyaśvarādhasaḥ.
Veti tvāmupasecanī vi vo mada ṛjītiragna āhutir-
vivakṣase.*

Those self-radiant self reliant men of strength and success adore and exalt you. Their simple, honest and natural homage of oblations reaches you for your pleasure and satisfaction. Verily you are great for the devotees.

त्वे ध॒र्माण॑ आसते जुहू॒भिः सिञ्च॑तीरि॒व । कृ॒ष्णा रू॒पाण्य॑-
जु॒ना वि वो॒ मदे॑ वि॒श्वा अ॒धि श्रि॒यो धि॒षे वि॒वक्ष॑से ॥ ३ ॥

3. *Tve dharmāṇa āsate juhūbhiḥ siñcatīriva. Kṛṣṇā
rūpānyarjunā vi vo made viśvā adhi śriyo dhiṣe
vivakṣase.*

Devotees dedicated to your Dharma serve and feed you with profuse ladlefuls of ghrta, you who for your pleasure and excitement bear white and dark flames and fumes and assume all the beauties and graces of life. Verily you are great for your devotees.

यम॑ग्ने म॒न्यसे॑ र॒यिं सह॑सावन्नम॒र्त्य । तमा॒ नो वा॑ज॒सातये॑ वि
वो॒ मदे॑ य॒ज्ञेषु॑ चि॒त्रमा॒ भरा॑ वि॒वक्ष॑से ॥ ४ ॥

4. *Yamagne manyase rayim sahasāvannamartya.
Tamā no vājasātaye vi vo made yajñeṣu citramā
bharā vivakṣase.*

Agni, immortal power of strength and fortitude, the wealth, honour and excellence you hold and believe is great, that very wondrous wealth bear and bring us in

yajnas with your pleasure and magnificence for our victory in our struggle for progress. Surely you are great and glorious for the devotees.

अ॒ग्निर्जा॒तो अथ॑र्वणा वि॒दद्वि॒श्वानि॒ काव्या॑ । भुव॑द्भूतो
वि॒वस्व॑तो वि वो॒ मदे॑ प्रि॒यो य॒मस्य॒ काम्यो॒ विव॑क्षसे ॥ ५ ॥

5. *Agnirjāto atharvaṇā vidadviśvāni kāvyā. Bhuvaddūto vivasvato vi vo made priyo yamasya kāmyo vivakṣase.*

Agni, light of divinity, realised by the man of constant mind, would enable him to know all knowledge of the world, being the messenger of the spirit of omniscience and love of the man of divine discipline. Agni you are great in your own light and joy for your devotees.

त्वां य॒ज्ञेष्वी॑ळ॒तेऽग्ने॑ प्रय॒त्यध्व॑रे । त्वं वसू॑नि का॒म्या वि वो॒
मदे॑ वि॒श्वा दधा॑सि दा॒शुषे॒ विव॑क्षसे ॥ ६ ॥

6. *Tvām yajñeṣvīḷate'gne prayatyadhvare. Tvam vasūni kām्या vi vo made viśvā dadhāsi dāśuṣe vivakṣase.*

Agni, light, energy and power of life, people value and adore you in their corporate programmes of creation and development at every stage of the noble creative process. You, indeed, bear and bring for the people of creativity and generosity all the wealth and power they desire, since in all matters of joy and celebration for yourself and for them you are always waxing great and glorious.

त्वां य॒ज्ञेष्वा॑त्विजं॒ चारु॑म॒ग्ने नि॒ षेदि॑रे । घृ॒तप्र॑तीकं॒ मनु॑षो वि
वो॒ मदे॑ शु॒क्रं चेति॑ष्ठम॒क्षभि॑र्विव॑क्षसे ॥ ७ ॥

7. *Tvāṁ yajñeṣvṛtvijaṁ cārumagne ni ṣedire. Ghr̥ta-pratīkaṁ manuṣo vi vo made śukraṁ cetiṣṭham-akṣabhir-vīvakṣase.*

People set, establish and celebrate you in yajnas, Agni, charming, shining with oblations of ghr̥ta, bright and pure, most illuminative accomplisher of yajna according to the seasons and your vision of the world. Agni, you are waxing great for your devotees.

अग्ने शु॒क्रेण॑ शो॒चिषो॒रु प्र॑थयसे बृ॒हत् । अ॒भि॒क्र॒न्द॒न्वृषा॑यसे
वि वो॒ मदे॒ गर्भ॑ दधासि जा॒मिषु॑ वि॒वक्ष॑से ॥ ८ ॥

8. *Agne śukreṇa sociṣoru prathayase br̥hat. Abhi-krandan vṛṣāyase vi vo made garbhaṁ dadhāsi jāmiṣu vivakṣase.*

Agni, with pure and powerful flames you shine and expand infinitely in many many various ways. Roaring and thundering, you love to shower on earth from heaven and inspire life forms with new energy and vitality for your own joy and for joy of the people. Agni, you are always waxing great and glorious.

Mandala 10/Sukta 22

*Indra Devata, Vimada Aindra or Prajapatya, or Vasukrt
Vasukra Rshi*

कु॒हं श्रु॒त इन्द्रः॑ कस्मि॒न्नद्य॑ जने॒ मि॒त्रो न॑ श्रूयते ।
ऋ॒षीणां॑ वा॒ यः क्षये॑ गु॒हा वा॒ चर्कृ॑षे गि॒रा ॥ १ ॥

1. *Kuha śruta indraḥ kasminnadya jane mitro na śrūyate. Ṛṣiṇām vā yaḥ kṣaye guhā vā carkṛṣe girā.*

Where is Indra heard of today? Where like a

friend, among what people, is he heard of? Indra who is exalted by words of prayer, in the homes of sages and realised in their mind?

इह श्रुत इन्द्रो अस्मे अद्य स्तवे वज्र्यचीषमः ।

मित्रो न यो जनेष्वा यशश्चक्रे असाभ्या ॥ २ ॥

2. *Iha śruta indro asme adya stave vajryrcīṣamaḥ.
Mitro na yo janeṣvā yaśaścakre asāmyā.*

Indra, lord of justice and thunder is renowned and sung here among us, most adorable worthy of worship for us, who is glorified among people, perfect and absolute and kind as a friend.

महो यस्पतिः शर्वसो असाभ्या महो नृम्णस्य तूतुजिः ।

भर्ता वज्रस्य धृष्णोः पिता पुत्रमिव प्रियम् ॥ ३ ॥

3. *Maho yaspatiḥ śavaso asāmyā maho nṛmṇasya
tūtujih. Bhartā vajrasya dhṛṣṇoḥ pitā putramiva
priyam.*

Mighty master, commander and giver of great strength is he, perfect, unequalled and great giver of wealth and power, wielder of the awful thunderbolt and father protector and promoter of humanity as of his own children.

युजानो अश्वा वातस्य धुनी देवो देवस्य वज्रिवः ।

स्यन्ता पथा विरुक्मता सृजानः स्तोष्यध्वनः ॥ ४ ॥

4. *Yujāno aśvā vātasya dhunī devo devasya vajrivaḥ.
Syantā pathā virukmatā sṛjānaḥ stoṣyadhvanah.*

O wielder of the thunderbolt and adamantine will, harnessing commander of cosmic energy mightier

than the roaring winds, generous self-refulgent lord of divinities, guide of the travellers of the paths of light and creator of new paths of advancement open for humanity, you are adored as the master, protector and promoter of life and its possibilities.

त्वं त्या चिद्वातस्याश्वागा ऋज्रा त्मना वहध्यै ।

ययोर्देवो न मर्त्यो यन्ता नकिर्विदाय्यः ॥ ५ ॥

5. *Tvaṁ tyā cidvāstasyāśvāgā ṛjrā tmanā vahadhyai.*
Yayordevo na martyo yantā nakirvidāyyaḥ.

You by yourself impel those two straight and natural currents of cosmic energy of which there is no other impeller divine or human, nor is any one else who really knows. (The energies may be interpreted as prana and apana of the body system too.)

अध् गमन्तोशना पृच्छते वां कदर्था न आ गृहम् ।

आ जग्मथुः पराकाहिवश्च गमश्च मर्त्यम् ॥ ६ ॥

6. *Adha gmantośanā pṛcchate vāṁ kadarthā na ā*
gṛham. Ā gagmathuḥ parākād divasca gmaśca
martyam.

The lover of life, the human soul, asks you both, currents of prana and apana energies, for what purpose did you come to this mortal home of ours, this body system, from the far off region of heavenly light and from the earth?

आ न इन्द्र पृक्षसेऽस्माकं ब्रह्मोद्यतम् ।

तत्त्वा याचामहेऽ वः शुष्णं यद्धन्नमानुषम् ॥ ७ ॥

7. *Ā na indra pṛkṣase'smākaṁ brahmodyatam. Tat*
tvā yācāmahe'vaḥ śuṣṇaṁ yaddhannamā-nuṣam.

Indra, lord omnipotent of cosmic energy and pranic vitality, pray join us and accept our homage of adoration by which we pray of you that great strength and protection of divinity which may repel and destroy inhuman and evil onslaughts of our mortal enemies.

अक॒र्मा दस्यु॑र॒भि नो॑ अम॒न्तु॒रन्य॑व्र॒तो अ॒मानु॑षः ।

त्वं तस्या॑मि॒त्रह॒न्वध॑र्दा॒सस्य॑ दम्भ॒य ॥ ८ ॥

8. *Akarmā dasyurabhi no amanturanyavrato amānuṣaḥ. Tvaṁ tasyāmitrahan vadhardāsasya dambhaya.*

Whoever or whatever be negative, incorrigible, corrosive, without commitment or ill-committed, anti-human and anti-life, that negative and destructive force, O destroyer of the unfriendly, saboteurs and destroyers, control, suppress and eliminate.

त्वं न॑ इन्द्र॒ शूर॒ शूरै॑रु॒त त्वो॒ता॒सो ब॒र्हणा॑ ।

पु॒रु॒त्रा ते॒ वि पू॒र्तयो॑ नव॒न्त क्षो॒णयो॑ यथा ॥ ९ ॥

9. *Tvaṁ na indra śūra śūrainruta tvotāso barhaṇā. Purutrā te vi pūrtayo navanta kṣoṇayo yathā.*

O lord most potent, Indra, protect and promote us by the brave so that even in terrible crises we may survive and prevail. Infinite are your gifts of fulfilment that abound all round, and multitudes of people over earth sing and celebrate your generosity.

त्वं तान्॑वृ॒त्रह॑त्ये॒ चोद॑यो नृ॒न्का॒र्पा॒णे शूर॑ वज्रि॒वः ।

गुहा॑ यदी॒ कवी॑नां वि॒शां नक्ष॑त्रशव॒साम् ॥ १० ॥

10. *Tvaṁ tān vṛtrahatye codayo nṛṇ kārpaṇe śūra vajrivaḥ. Guhā yadī kavīnāṁ viśāṁ nakṣatraśavasām.*

Indra, lord most potent, wielder of thunder and justice who abide inspiring at the heart of visionary poets and thinkers, general people and those commanding the imperishable power of light and social order, pray inspire, and energise those heroic leaders, pioneers and leading lights who are engaged in decisive battle against darkness and evil, ignorance, want and injustice.

मक्षू ता त इन्द्र दानाप्रस आक्षाणे शूर वज्रिवः ।

यद्ध शुष्णस्य दम्भयो जातं विश्वं स्यावभिः ॥ ११ ॥

11. *Makṣū tā ta indra dānāpnasa ākṣāṇe śūra vajrivah. Yaddha śuṣṇasya dambhayo jātam viśvaṁ sayāvabhiḥ.*

Indra, ruler most potent and wielder of the thunderbolt, adamant will and justice, most generous giver, instant are your gifts of protection, charity and advancement in matters of success, achievement and fulfilment, since with your assistant cooperative forces you destroy all evils of darkness, ignorance and want of the world created by demonic forces of negativity and destruction.

माकुध्यगिन्द्र शूर वस्वीरस्मे भूवन्नभिष्टयः ।

वयंवयं त आसां सुम्ने स्याम वज्रिवः ॥ १२ ॥

12. *Mā kudhryagindra śūra vasvīrasme bhūvanna-bhiṣṭayah. Vayaṁ vayaṁ ta āsāṁ sumne syāma vajrivah.*

O lord most potent, wielder of the thunderbolt and justice, may our desires, aims and ambitions, and achievements of wealth and victory never be fruitless. May we always be favoured with the blissful presence

and joy of all these fulfilled ambitions and cherished desires.

अ॒स्मे ता त इन्द्र सन्तु स॒त्याऽहिं॑ सन्तीरुप॒स्पृशः॑ ।

वि॒द्याम॒ यासां॑ भुजो॑ धेनूनां न वज्रि॒वः ॥ १३ ॥

13. *Asme tā ta indra santu satyā 'himsantīrupasprśaḥ.*
Vidyāma yāsāṁ bhujo dhenūnāṁ na vajrivaḥ.

Indra, wielder of thunderbolt and justice, may all our prayers, adorations and yajakas, full of love and faith without violence, reaching you in service and worship, be true and fruitful, and may we be blest with pleasing fruits of these like delicious cow's milk and delicacies.

अ॒हस्ता॒ यद॒पदी॒ वर्ध॑त॒ क्षाः शची॑भिर्वे॒द्याना॑म् ।

शु॒ष्णं॒ परि॑ प्रदक्षि॒णिद्वि॒श्वाय॑वे नि शि॒श्नथः॑ ॥ १४ ॥

14. *Ahastā yadapadī vardhata kṣāḥ śacībhir-*
vedyānām. Śuṣṇaṁ pari pradakṣinid viśvāyave ni
śiśnathaḥ.

The earth grows and expands without hands or feet by the Sama showers of nature's existential forces worth knowing, since for the sake of world life you, Indra, repel and destroy the negative forces circumambulating the earth.

पि॒बापि॒बेदि॑न्द्र शू॒र सोमं॑ मा रि॒षण्यो॑ वस॒वान् वसुः॑ सन् ।

उ॒त त्रा॑यस्व गृण॒तो म॒घो नो॑ म॒हश्च॑ रा॒यो रे॒वत॑स्कृ॒धी नः॑ ॥ १५ ॥

15. *Pibāpibedindra śūra somaṁ mā riṣaṇyo vasavāna*
vasuḥ san. Uta trāyasva gṛṇato maghono maha-
śca rāyo revataskṛdhī naḥ.

Indra, omnipotent lord of the world, mighty ruler, pray accept our soma homage of worship. O shelter home of life, giver of peace, wealth, power and excellence, pray fail us not, protect and promote the celebrant blest with power and honour, O lord of wealth and magnificence, help us rise to great wealth of life and attain to mastery of that wealth and power for moral and spiritual grandeur.

Mandala 10/Sukta 23

*Indra Devata, Vimada Aindra or Prajapatya, or Vasukrt
Vasukra Rshi*

यजामह इन्द्रं वज्रदक्षिणं हरीणां रथ्यं॑ विव्रतानाम् । प्र
श्मश्रु दोधुवदूर्ध्वथा भूद्वि सेनाभिर्दयमानो वि राधसा ॥ १ ॥

1. *Yajāmaha indraṁ vajradakṣiṇaṁ harīṇāṁ
rathyaṁ vavratānām. Pra śmaśru dodhuva-
dūrdhvathā bhūd vi senābhir-dayamāno vi
rādhasā.*

We join and adore Indra, lord of cosmic energy, who wields the thunder in his right hand and controls the versatile potentials of complementary currents of cosmic energy in the universal circuit, who with energy shakes the earthly vegetation, rises high, and with his forces and implicit potentials acts as catalytic agent and vests us with natural power and success in achievement.

हरी न्वस्य या वने विदे वस्विन्द्रो मधैर्मघवा वृत्रहा भुवत् ।
ऋभुर्वाज ऋभुक्षाः पत्यते शवोऽ व क्षणौमि दासस्य नाम
चित् ॥ २ ॥

2. *Harī nvasya yā vane vide vasvindro maghair-
maghavā vṛtrahā bhuvat. R̥bhurvāja r̥bhukṣāḥ
patyate śavo' va kṣṇaumi dāsasya nāma cit.*

The wealth of energy which the currents bring into the solar rays are universal whereby Indra becomes powerful with natural forces to break the dark clouds of rain. Master of spiritual and physical strength, Indra rules and protects the wealth, power and honour of the world, under that protection I too wish to eliminate even the last trace of negativity and force of destruction.

यदा वज्रं हिरण्यमिदथा रथं हरी यमस्य वहतो वि सूरिभिः ।
आ तिष्ठति मघवा सनश्रुत इन्द्रो वाजस्य दीर्घश्रव-
सस्पतिः ॥ ३ ॥

3. *Yadā vajraṁ hiraṇyamidathā ratham harī yama-sya vahato vi sūribhiḥ. Ā tiṣṭhati maghavā sana-śruta indro vājasya dīrghaśravasaspatiḥ.*

When Indra, glorious lord ruler of the world rides his golden chariot of state which complementary forces draw on the course with the energy of solar rays in nature and the light and loyalty of leading citizens in society, then he is celebrated as universal master of the common wealth and the ruler and protector of lasting power, prosperity and honour of the world.

सो चिन्नु वृष्टिर्युथ्या३ स्वा सचाँ इन्द्रः श्मश्रूणि हरिताभि
पुष्णुते । अव वेति सुक्षयं सुते मधूदिद्धनोति वातो यथा
वनम् ॥ ४ ॥

4. *So cinnu vṛṣṭiryūthyā svā sacāñ indraḥ śmaśrūṇi haritābhi pruṣṇute. Ava veti sukṣayaṁ sute madhūdiddhūnoti vāto yathā vanam.*

The real shower is that when with his own essential lustre and with his complementary forces Indra sprinkles and fills the waving greenery on earth with

life energy, when the divine presence pervades happy homes and weaves them into a happy web of life on earth with sweets of life, vibrates with power and shakes contradictory forces as the storm shakes the forest.

यो वाचा विवाचो मृध्रवाचः पुरु स्रहस्राशिवा जघान ।
तत्तदिदस्य पौंस्यं गृणीमसि पितेव यस्तविषीं वावृधे
शवः ॥ ५ ॥

5. *Yo vācā vivāco mṛdhravācaḥ purū sahasrāśivā jaghāna. Tattadidasya pauṁsyaṁ grṇīmasi piteva yastaviṣīm vāvṛdhe śavaḥ.*

Who with one united forceful voice silences and eliminates many many hundreds of contradictory and confrontationist voices of manly violence, sabotage and destruction, that power and voice of this mighty Indra we admire and celebrate, the ruler who, like a parent power, promotes and elevates our strength, lustre and glory.

स्तोमं त इन्द्र विमदा अजीजनन्नपूर्व्यं पुरुतमं सुदानवे ।
विद्वा ह्यस्य भोजनमिनस्य यदा पशुं न गोपाः करामहे ॥ ६ ॥

6. *Stomaṁ ta indra vimadā ajījanannapūrvyaṁ purutamam sudānave. Vidmā hyasya bhojanaminasya yadā paśuṁ na gopāḥ karāmahe.*

Free from pride and passion, we have created and offer you, O lord of divine charity, Indra, an ancient, unique and most copious song of celebration. We know the gifts of protection and promotion of this mighty lord, and, masters of our senses and mind, we keep his divine presence at heart as the all-seeing master of our life and karmic performance.

माकिर्न एना स॒ख्या वि यौषु॑स्तव चेन्द्र विम॒दस्य॑ च ऋषेः ।
वि॒द्या हि ते प्रम॑तिं देव जामि॒वद॑स्मे ते सन्तु स॒ख्या
शि॒वानि ॥ ७ ॥

7. *Mākirna enā sakhyā vi yaushustava cendra vima-
dasya ca ṛṣeḥ. Vidmā hi te pramatiṁ deva jāmi-
vad-asme te santu sakhyā śivāni.*

Indra, mighty ruler of life and the world, let not this bond of friendship between you and the sage free from the shackles of pride and passion ever sever. O generous lord of light and life, we know your good will and kindness toward us and we enjoy it too. May this bond of friendship and the gifts of the bond be good and blissful for us like the filial bond of parent and child.

Mandala 10/Sukta 24

*Indra (1-3), Ashvins (4-6) Devata, Vimada Aindra or
Prajapatya, or Vasukrt Vasukra Rshi*

इन्द्र सोम॑मि॒मं पि॒ब मधु॑मन्तं च॒मू सु॒तम् । अ॒स्मे र॒यिं नि
धा॒रय॑ वि वो मदे॒ सह॑स्त्रिणं पु॒रूव॑सो वि॒वक्ष॑से ॥ १ ॥

1. *Indra somam-imam piba madhumantaṁ camū
sutam. Asme rayiṁ ni dhāraya vi vo made saha-
sriṇaṁ purūvaso vivakṣase.*

Indra, lord of infinite wealth, power, honour and excellence, accept and bless this soma homage of love and faith, honey sweet, distilled and offered in the ladle of yajna, protect and promote this joyous world of honey sweets extending from earth to the skies, bear and bring us wealth of the world as you in your own divine joy carry the thousandfold burden of this world. You are great, lord of glory.

त्वां यज्ञेभिरुक्थैरुप हव्येभिरीमहे । शचीपते शचीनां वि
वो मदे श्रेष्ठं नो धेहि वार्यं विवक्षसे ॥ २ ॥

2. *Tvām yajñesbhir-ukthairupa havyebhirīmahe.
Śacīpate śacīnām vi vo made śreṣṭham no dhehi
vāryam vivakṣase.*

With yajnas, mantras and oblations of holy fragrances we adore and worship you, O lord of omniscience and omnipotence, and we pray that in the ecstasy of your own self and generosity, bear and bring us the best and choicest of your grand gifts for us. O lord, you are ever waxing great and glorious.

यस्पतिर्वायीणामसि रध्रस्य चोदिता । इन्द्रं स्तोतृणामविता
वि वो मदे द्विषो नः पाह्यंहसो विवक्षसे ॥ ३ ॥

3. *Yaspatir-vāryāṇāmasi radhrasya coditā. Indra
stotṛṇāmavita vi vo made dviṣo naḥ pāhyamhaso
vivakṣase.*

Indra, you are the master and protector of the best of wealth, beauty and glory of the world, inspirer of the obedient devotee, and saviour and promoter of the celebrants. O lord, in the ecstasy of your own bliss and omnipotence, pray protect us from sin and jealousy. You are ever waxing great and glorious.

युवं शक्रा मायाविना समीची निरमन्थतम् ।
विमदेन यदीळिता नासत्या निरमन्थतम् ॥ ४ ॥

4. *Yuvaṁ śakrā māyāvinā samīcī niranmanthatam.
Vimadena yadīḷitā nāsatyā niranmanthatam.*

Ashvins, complementary powers of nature and humanity, currents of energy, teacher and preacher,

scientist and engineer, men and women, powerful, miraculous, you are always working together, and when you are invoked and prayed together by the sage free from passion and pride, O powers ever true and committed, you come into action and generate the fire of life.

विश्वे देवा अकृपन्त समीच्योर्निष्पतन्त्योः ।

नासत्यावब्रुवन्देवाः पुनरा वहतादिति ॥ ५ ॥

5. *Viśve devā akṛpanta samīcyor-niṣpatantyoḥ. Nāsatyāvabruvan devāḥ punarā vahatāditi.*

All divinities of nature and humanity shower love and kindness on the complementary powers working together in unison without relent or remiss on their commitment, and as the work goes on, O divinities ever true and never false or failing, the powers of the world exclaim: Go on, go on, that way success lies.

मधुमन्मे परायणं मधुमत्पुनरायनम् ।

ता नो देवा देवतया युवं मधुमतस्कृतम् ॥ ६ ॥

6. *Madhumanme parāyaṇaṁ madhumat punarāyanam. Tā no devā devatayā yuvaṁ madhumataskṛtam.*

Ashvins, complementary divinities of nature and humanity, let the way beyond be honey sweet for me. Let the way back on return be honey sweet for me. O divines, with your blessings, pray both of you make our life here, hereafter and here again full of honey sweets and joy.

Mandala 10/Sukta 25

*Pavamana Soma Devata, Vimada Aindra or Prajapatya,
or Vasukrt Vasukra Rshi*

भद्रं नो अपि वातय मनो दक्षमुत क्रतुम् । अधा ते सख्ये
अन्धसो वि वो मदे रण्णावो न यवसे विवक्षसे ॥ १ ॥

1. *Bhadraṁ no api vātaya mano dakṣamuta kratūm. Adhā te sakhye andhaso vi vo made raṇaṇ gāvo na yavase vivakṣase.*

O Soma, lord of peace and bliss, inspire our mind, skill and wisdom, and our yajnic actions to move in the direction of goodness and piety, so that, living in your love and friendship, we may enjoy food and life's delicacies like cows enjoying their favourite grass and thus partake of your divine joy in life here itself. O Soma, you are great and glorious indeed.

हृदिस्पृशस्त आसते विश्वेषु सोम धामसु । अधा कामा
इमे मम वि वो मदे वि तिष्ठन्ते वसूयवो विवक्षसे ॥ २ ॥

2. *Hṛdisprśasta āsate viśveṣu soma dhāmasu. Adhā kāmā ime mama vi vo made vi tiṣṭhante vasūyavo vivakṣase.*

O Soma, all over the world in all places, all these devoted seekers of wealth and all these heart felt desires and ambitions of mine worship you and concentrate and abide in your divine peace and joy. O Soma, you are great and glorious indeed.

उत व्रतानि सोम ते प्राहं मिनामि पाक्या । अधा पितेव
सूनवे वि वो मदे मृळा नो अभि चिद्विधाद्विवक्षसे ॥ ३ ॥

3. *Uta vratāni soma te prāhaṁ mināmi pākyā. Adhā piteva sūnave vi vo made mṛḷā no abhi cidva-dhād-vivakṣase.*

And O Soma, with a mature mind and intelligence, I follow the rules of your discipline. Then O Soma, as father for the child, pray bless us to partake of your divine joy, be kind and save us from death and deprivation all round. O lord, you are great for the good of all.

समु प्र यन्ति धीतयः सर्गीसोऽवताँइव । क्रतुं नः सोम जीवसे
वि वो मदे धारया चमसाँइव विवक्षसे ॥ ४ ॥

4. *Samu pra yanti dhītayah sargāso'vatāñ iva. Kratum naḥ soma jīvase vi vo made dhārayā camasāñ iva vivakṣase.*

Just as showers of rain and streams of water flow down and rush to the sea, so all our thoughts, prayers, acts and adorations move and reach you, ultimate destination of holy works. Pray accept us and our adorations like ladlefuls of yajnic homage into the joy of your divine presence. O lord you are great for the joy of all.

तव त्वे सोम शक्तिभिर्निकामासो व्यृण्विरे । गृत्सस्य
धीरास्तवसो वि वो मदे व्रजं गोमन्तमश्विनं विवक्षसे ॥ ५ ॥

5. *Tava tye soma śktibhir-nikāmāso vyṛṇvire. Grtsasya dhīrāstavaśo vi vo made vrajaṁ gomantam-aśvinam vivakṣase.*

Those devotees with a balanced mind, lovers of divinity, inspired with devotion to the loved and potent Soma, with all their power of concentration in

meditation reach the state of joy in your presence, O Soma, wherein they find a settled haven with enlightened mind and senses and a vibrant will here itself. O lord you are really great for all.

पशुं नः सोम रक्षसि पुरुत्रा विष्टितं जगत् । समाकृणोषि
जीवसे वि वो मदे विश्वा संपश्यन्भुवना विवक्षसे ॥ ६ ॥

6. *Paśum naḥ soma rakṣasi purutrā viṣṭhitam jagat.*
Samākṛṇoṣi jīvase vi vo made viśvā sampaśyan
bhuvanā vivakṣase.

O Soma, you protect and elevate our enlightened soul. You generate, protect and promote the settled world of vast variety as well for our holy and joyous living for a full life in the presence of your divine bliss. Watching the entire world of existence, you wax great in your glory.

त्वं नः सोम विश्वतो गोपा अदाभ्यो भव । सेध राजन्नप
स्त्रिधो वि वो मदे मा नो दुःशंस ईशता विवक्षसे ॥ ७ ॥

7. *Tvām naḥ soma viśvato gopā adābhyo bhava.*
Sedha rājannapa sridho vi vo made mā no
duḥśamsa īśatā vivakṣase.

O Soma, be our guide and dauntless guardian and protector all round in the world. O ruler of the world, ward off all errors, failures, violence and foemen far from us. Let none wicked and malicious boss over us. O lord, you are waxing great in your glory for the joy of all.

त्वं नः सोम सुक्रतुर्वयोधेयाय जागृहि । क्षेत्रवित्तरो मनुषो
वि वो मदे द्रुहो नः पाह्यंहसो विवक्षसे ॥ ८ ॥

8. *Tvaṁ naḥ soma sukratur-vayodheyāya jāgrhi.
Kṣetravittaro manuṣo vi vo made druho naḥ
pāhyamhaso vivakṣase.*

Soma, lord of all knowledge and holy action, pray let us awake for living a full life of age and enthusiasm. You know the microcosm and the macrocosm of existence, none other knows. Pray protect us from evil men and from sin and jealousy. O lord you are waxing great in your glory for the joy of all.

त्वं नो वृत्रहन्तमेन्द्रस्येन्द्रो शिवः सखा । यत्सीं हवन्ते समिथे
वि वो मदे युध्यमानास्तोकसातौ विवक्षसे ॥ ९ ॥

9. *Tvaṁ no vṛtrahantamendras्यendo śivaḥ sakhā.
Yat sīm havante samithe vi vo made yudhya-
mānās-tokasātau vivakṣase.*

O Soma, greatest dispeller of darkness and want and deprivation, our gracious friend as well as gracious friend of Indra, the ruler, people all round, struggling in their battle of life for the advancement of their future generations, call upon you for help, protection and success since, then, you are waxing great and glorious in your joy for the good of all.

अयं घ स तुरो मद इन्द्रस्य वर्धत प्रियः । अयं कक्षीवतो
महो वि वो मदे मतिं विप्रस्य वर्धयद्विवक्षसे ॥ १० ॥

10. *Ayaṁ gha sa turo mada indrasya vardhata priyaḥ.
Ayaṁ kakṣīvato maho vi vo made matiṁ viprasya
vardhayadvivakṣase.*

This Soma, instant fast, dear happy friend of Indra, the soul, is great, advances the wisdom and vision of the great sage dedicated to assiduous thought and

work with concentration. Surely, O Soma, you are waxing great and glorious in your joy for the good of all.

अ॒यं वि॒प्रा॒य दा॒शु॒षे वा॒जौ इ॒यति॑ गो॒म॒तः । अ॒यं स॒प्त॒भ्य आ
व॒र् वि वो॒ मदे॒ प्रा॒न्धं श्रो॒णं च॑ ता॒रि॒ष॒द्वि॒वक्ष॑से ॥ ११ ॥

11. *Ayam viprāya dāśuṣe vājāṇ iyarti gomataḥ. Ayam saptabhya ā varam vi made prāndham śroṇam ca tāriṣad-vivakṣase.*

This Soma moves, inspires and brings immortal vision and food, energy and the joy of victory for the sage who has wholly surrendered himself to the divine presence. He saves the blind and the lame and brings the highest learning, wisdom and freedom to the seven sagely yajakas. O Soma, you are ever waxing great and glorious in bliss for the joy of all.

Mandala 10/Sukta 26

*Pusha Devata, Vimada Aindra or Prajapatya, or, Vasukrt
Vasukra Rshi*

प्र ह्य॒च्छा म॒नी॒षाः स्पा॒र्हा य॒न्ति नि॒युतः॑ ।

प्र द॒स्रा नि॒युद्र॑थः पू॒षा अ॒विष्टु॑ मा॒हि॒नः ॥ १ ॥

1. *Pra hyacchā manīṣāḥ spārḥā yanti niyutaḥ.
Pra dasrā niyudrathah pūṣā aviṣṭu māhinaḥ.*

With love and faith do our cherished thoughts, prayers and adorations well directed in meditation reach Pusha, lord of health and fulfilment. Great, beatific and blissful, his chariot of ultimate freedom of moksha is ever in readiness, may the lord ever protect and promote us to that ultimate freedom.

यस्य त्यन्महित्वं वाताप्यमयं जनः ।

विप्र आ वंसब्दीतिभिश्चिकेत सुष्टुतीनाम् ॥ २ ॥

2. *Yasya tyanmahitvam vātāpyamayam janah.*
Vipra ā vaṁsad-dhītibhiś-ciketa suṣṭutīnām.

Pusha, whose grandeur of that order, that food for the soul, may this humanity, this vibrant sage, attain by noble thoughts and actions. The lord knows of our sincere prayers and adorations.

स वेद सुष्टुतीनामिन्दुर्न पूषा वृषा ।

अभि प्सुरः प्रुषायति व्रजं न आ प्रुषायति ॥ ३ ॥

3. *Sa veda suṣṭutīnāmindurna pūṣā vṛṣā.*
Abhi psuraḥ pruṣāyati vrajaṁ na ā pruṣāyati.

Pusha, like Soma, the moon, giver of showers, knows of our prayers and adorations. Assuming and pervading all forms of life, he showers his favours of grace on us, he also showers his kindness and favours on our foods, pastures and cows as well.

मंसीमहि त्वा वयमस्माकं देव पूषन् ।

मतीनां च सार्धं विप्राणां चाध्वम् ॥ ४ ॥

4. *Maṁsīmahi tvā vayam-asmākaṁ deva pūṣan.*
Matīnām ca sādhanam viprāṇaṁ cādhavam.

We know and adore you, divine Pusha, sustainer of life, giver of success to our intelligentsia, pioneer guide and purifier of our vibrant sages.

प्रत्यर्धिर्यज्ञानामश्वहयो रथानाम् ।

ऋषिः स यो मनुर्हितो विप्रस्य यावयत्सुखः ॥ ५ ॥

5. *Pratyarthiryajñānāmaśvahayo rathānām. Ṛṣiḥ sa
yo manurhito viprasya yāvayatsakhaḥ.*

Pusha is the promoter and accomplisher of yajnas, energy, power and mover of the shining stars, all seeing creator of joy, well wisher of humanity and inspiring guide and friend of the sages.

आधीर्षमाणायाः पतिः शुचायाश्च शुचस्य च ।

वासोवायोऽवीनामा वासांसि मर्मृजत् ॥ ६ ॥

6. *Ādhīṣamāṇāyāḥ patiḥ śucāyāśca śucasya ca.
Vāsovāyo'vīnāmā vāsāmsi marmṛjat.*

Pusha is the sustainer of immaculate Prakṛti and of the pure intelligent soul, and just as the weaver weaves a cloth of wool, so does he weave out the structure and texture of the physical web of the world and create the bodies of form and adorns them with beauty.

इनो वाजानां पतिरिनः पुष्टीनां सखा ।

प्रश्मश्रु हयतो दूधोद्वि वृथा यो अदाभ्यः ॥ ७ ॥

7. *Ino vājānām patirinaḥ puṣṭīnām sakhā.
Pra śmaśru haryato dūdhod vi vṛthā yo adābhyah.*

Mighty Pusha is the master controller of energies and powers of the world, generous friends of growth and progress, spontaneous energises and inspirer of rising youth, and he is the unchallengeable supreme power over all.

आ ते रथस्य पूषन्नजा धुरं ववृत्युः ।

विश्वस्यार्थिनः सखा सन्नोजा अनपच्युतः ॥ ८ ॥

8. *Ā te rathasya pūṣannajā dhuram vavṛtyuh.
Viśvasyārthinah sakhā sanojā anapacyutah.*

O Pusha, unborn, eternal and undiminishing forces move your chariot wheels on and on, friend of all supplicants of the world, eternal, unborn and infinitely manifestive, imperishable.

अस्माकमूर्जा रथं पूषा अविष्टु माहिनः ।
भुवद्वाजानां वृध इमं नः शृणवद्भवम् ॥ ९ ॥

9. *Asmākamūrjā ratham pūṣā aviṣṭu māhinaḥ.
Bhūvad-vājānām vṛdha imam naḥ śṛṇavaddha-
vam.*

May the mighty Pusha power and protect our chariot of life with divine energy, may the lord be promoter and augments of our food, energy and onward progress, and may he listen and grant this prayer of ours.

Mandala 10/Sukta 27

Indra Devata, Vasukra Aindra Rshi

असुत्सु मे जरितुः साभिवेगो यत्सुन्वते यजमानाय शिक्षम् ।
अनाशीदामिहमस्मि प्रहन्ता सत्यध्वृतं वृजिनायन्त-
माभुम् ॥ १ ॥

1. *Asat su me jaritaḥ sābhivego yat sunvate yaja-
mānāya śikṣam. Anāśīrdām-ahamasmi prahantā
satyadhvṛtaṁ vṛjīnāyantam-ābhum.*

O dedicated celebrant, the divine nature and power is good and true, it is this: I grant the prayer and give the desired object to the dedicated creative Soma yajaka. But I punish and strike down the ungenerous, selfish violator of eternal truth and law persistently

addicted to sin, evil and falsehood.

यदीदहं यु॒धये॑ सं॒नया॒न्यदे॑वयू॒न्तन्वा॑ ३ शू॒शु॒जाना॑न् । अ॒मा
ते तु॒म्रं वृ॒षभं॑ प॒चानि॑ ती॒व्रं सु॒तं प॑ञ्चद॒शं नि षि॑ञ्चम् ॥ २ ॥

2. *Yadīdahaṁ yudhaye saṁnayānyadevayūn tanvā śūśujānān. Amā te tumraṁ vṛṣabhaṁ pacāni tīvraṁ sutaṁ pañcadaśaṁ ni ṣiñcam.*

If I were to collect forces to fight out the selfish, ungenerous and audacious who are such by their sheer physical prowess and brute force in this house of yours, O divine Ruler of existence, I would train a mighty, generous, enlightened leader, warrior and protector, feed him on distilled essences of fourteen branches of knowledge, application and practice being the fifteenth, and thus perfect the ruler.

नाहं तं वे॒द य इति॑ ब्रवी॒त्यदे॑वयू॒न्त्सम॑रणे जघ॒न्वान् ।
य॒दावा॒ख्यत्स॑म॒रण॒मृघा॑व॒दादि॒द्ध मे वृ॒षभा॑ प्र ब्रु॒वन्ति ॥ ३ ॥

3. *Nāhaṁ taṁ veda ya iti bravītyadevayūntsamarāṇe jaghanvān. Yādāvākhyat samaraṇam-ṛghāva-dādiddha me vṛṣabhā pra bruvanti.*

I know not one who says: I have defeated and destroyed the evil and ungenerous in the battle between right and wrong by myself; instead, when the battle between good and evil is won, then the brave warriors declare that they attribute the victory only to me.

यद॒ज्ञाते॑षु वृ॒जने॒ष्वासं॑ वि॒श्वे स॒तो म॒घवा॑नो म आसन् ।
जि॒नामि॑ वे॒क्षेम॒ आ स॑न्त॒माभुं॑ प्र तं क्षि॒णां प॑र्व॒ते पाद॒-
गृह्य॑ ॥ ४ ॥

4. *Yadajñāteṣu vṛjaneṣvāsaṁ viśve sato maghavā-
no ma āsan. Jināmi vet kṣema ā santamābhum
pra taṁ kṣiṇāṁ parvate pādagrhya.*

When I am in regions and battles unknown, all existent holy powers are around me. Then in the interest of the good of the world I defeat all negative powers and, catching them by the root, I throw them on the rocks.

न वा उ मां वृजने वारयन्ते न पर्वतासो यदहं मनस्ये । मम
स्वनात्कृधुकर्णो भयात् एवेदनु द्यून्किरणः समेजात् ॥ ५ ॥

5. *Na vā u māṁ vṛjane vārayante na parvatāso
yadahaṁ manasye. Mama svanāt kṛdhukarṇo
bhayāta evedanu dyūn kiraṇaḥ samejāt.*

When I decide to do what I want to do, no powers can obstruct me on the way, not even powers insurmountable as mountains otherwise. At my roar even persons of faintest ear shake with fear. And the sun, commanding boundless light rays goes on way day and night at my command.

दर्शन्वत्र शृतपाँ अनिन्द्रान्बाहुक्षदः शरवे पत्यमानान् ।
घृषुं वा ये निनिदुः सखायमध्यू न्वेषु पवयो ववृत्युः ॥ ६ ॥

6. *Darśannvatra śṛtapāṅ anindrān-bāhukṣadaḥ
śarave patyamānān. Ghrṣuṁ vā ye niniduh
sakhāyam-adhyū nveṣu pavayo vavṛtyuh.*

When I see forces which oppose, contradict or deny Indra, presiding power of world order, people who wrest the food and drink prepared for honest labour, who twist others' arm for extortion, who pounce upon the innocent to kill, or those who revile a friend for his

candid but unflattering warmth, over all such the strokes of the thunderbolt of justice and punishment would fall and ultimately crush them.

अभूर्वोक्षीर्व्यु॑ आयुरान॒ङ् दर्षन्नु॒ पूर्वो॒ अपरो॒ नु दर्षत् ।

द्वे प॒वस्ते परि॒ तं न भूतो॒ यो अस्य॒ पारे रज॑सो वि॒वेष ॥ ७ ॥

7. *Abhūrvaukṣīrvyu āyurānaḍ darṣannu pūrvo aparo nu darṣat. Dve pavaste pari taṁ na bhūto yo asya pāre rajaso viveṣa.*

Indra, unborn and eternal, the seed, the sower and nursing mother and the very life of the world, you destroy the anti-life forces of the earliest times and, later, of the others too. Both earth and heaven comprehend you not, you who transcend these and pervade the infinity beyond.

गावो॒ यवं प्र॒युता अ॒र्यो अक्ष॑न्ता अप॒श्यं स॒हगो॑पाश्चर॒न्तीः ।

हवा॒ इद॒र्यो अ॒भि॒तः स॒माय॑न्किय॒दासु॒ स्वप॑तिश्छन्द॒याते ॥ ८ ॥

8. *Gāvo yavaṁ prayutā aryo akṣan tā apaśyaṁ sahaḡopāścaraṁtīḥ. Havā idaryo abhitaḥ samāyan kiyadāsu svapatiś-chandayāte.*

The cows ranged together in the pasture graze and enjoy the grass. I, the master, watch them along with the cowherd. When they are called back they come and stand round the master. The master rejoices in them. Similarly Indra, the master, sees the life around as his cows, rejoices in all life forms, and in the evening of the created world calls them back, and they all abide by and abide in his presence.

सं यद्वयं यवसादो जनानामहं यवाद् उर्वत्रै अन्तः । अत्रा
युक्तोऽ वसातारमिच्छादथो अयुक्तं युनजद्वन्वान् ॥ ९ ॥

9. *Sam yadvayaṁ yavasādo janānāmahaṁ yavāda
urvajre antaḥ. Atrā yukto 'vasātāram-icchādatho
ayuktaṁ yunajad-vavanvān.*

Here in the pasture, in the midst of the vast world of experience and pleasure, we live and enjoy together with all those living beings which enjoy the grass and experience the things they love and find as the result of their karma, and I too among humans enjoy my share of karmic bhoga. Here then, joined to the lord giver of life, experience and ultimate freedom and peaceful abode, let the soul love and meditate on the master, Indra, and may the loving master accept the devotee, earlier separated, now joined.

अत्रेदु मे मंससे सत्यमुक्तं द्विपाच्च यच्चतुष्पात्संसृजानि ।
स्त्रीभिर्यो अत्र वृषणं पृतन्यादयुद्धो अस्य वि भजानि
वेदः ॥ १० ॥

10. *Atredu me maṁsase satyamuktaṁ dvipācca
yaccatuṣpāt saṁsrjāni. Strībhīryo atra vṛṣaṇaṁ
pṛtanyād-ayuddho asya vi bhajāni vedāḥ.*

And here in the world, take it as my own word of truth that it is I who generate the biped humans and the quadruped animals, and whoever aspires to win as a virile warrior but with indulgence with women, I take off their share of the desired attainment even before or without the interaction between their ambition and nature.

यस्यान॒क्षा दु॒हिता जा॒त्वास् कस्तां वि॒द्वाँ अ॒भि म॒न्याते
अ॒न्धाम् । क॒तरो मे॒निं प्र॒ति तं मु॒चाते॒ य ई॒ वहा॒ते य ई॒ वा
वरे॒यात् ॥ ११ ॥

11. *Yasyānakṣā duhitā jātvāsa kastāṁ vidvāñ abhi manyāte andhām. Kataro menim prati taṁ mucāte ya im vahāte ya im vā vareyāt.*

Who is the sage and scholar who knows that blind force, that eyeless generative power, Prakṛti, mother womb of existence that was there in the pre-existence state of divinity in absolute time and space? Indra, whose consort it was, the Shakti of divinity to generate the various forms of life in historical time and space. Who would wield that mighty force for himself as consort, as Word, as thunder? Who would release her? Who takes her on and controls? Who chooses and loves her? Who except Indra?

किय॒ती योषा॑ मर्य॒तो व॒धूयोः परि॑प्री॒ता प॒न्यसा॑ वा॒र्येण॑ ।
भ॒द्रा व॒धूर्भव॑ति॒ यत्सु॑पे॒शाः स्व॒यं सा मि॒त्रं व॒नुते॒ जने॑
चित् ॥ १२ ॥

12. *Kiyatī yoṣā maryato vadhūyoḥ pariprītā panyasā vāryeṇa. Bhadrā vadhūrbhavati yat supeṣāḥ svayaṁ sā mitraṁ vanute jane cit.*

Some maiden feels pleased and satisfied with the dear lovable wealth and speech of the man wooing her for a wife or she is herself pleasing and accepted for her speech and riches. But in reality, that wife is good and fortunate who, noble in person and manners, loves and chooses her friend and husband by herself from amongst the youth.

प॒त्तो ज॒गार प्र॒त्यञ्च॑म॒त्ति शी॒र्ष्णा शि॒रः प्र॒ति द॒धौ व॒रूथ॑म् ।
आसी॑न ऊ॒र्ध्वामु॒पसि॑ क्षि॒णाति॒ न्यङ्ङु॒त्ता॒नाम॒न्वेति॒
भूमि॑म् ॥ १३ ॥

13. *Patto jagāra pratyāñcamatti śīrṣṇā śiraḥ prati dadhau varūtham. Āsīna ūrdhvāmupasi kṣiṇā-ti nyaññuttānām-anveti bhūmim.*

Indra emanates and manifests the generated world step by step, then he withdraws it also step by step at the end. The top light of Prakṛti, he places and holds up on high as head and heaven. All present and pervasive, the next high form of it he holds in his lap as the middle region, and the lowest of the high he forms as the earth and pervades it.

बृ॒हन्न॑च्छा॒यो अ॒पला॒शो अ॒र्वी त॒स्थौ मा॒ता वि॒षितो॑ अ॒त्ति
ग॒र्भः । अ॒न्यस्या॑ व॒त्सं रि॒हती॑ मि॒माय॒ कया॑ भु॒वा नि द॑धे
धे॒नुरू॑धः ॥ १४ ॥

14. *Brhannacchāyo apalāśo arvā tasthau mātā viṣito atti garbhaḥ. Anyasyā vatsam rihatī mimāya kayā bhuvā ni dadhe dhenurūdhah.*

Infinitely great, imperishable beyond mutability and sufferance, all mover, all moving constant, beyond bonds and bounds, he is the all bearing mother womb of existence. Loving and pervading the living forms of the other, Prakṛti, as a mother, like his own progeny, he forms and sustains the world with divine peace and bliss of existence as the mother cow holds the milk for her calf.

स॒प्त वी॒रासो॑ अध॒रादु॒दाय॑न्न॒ष्टोत्तरा॑त्ता॒त्सम॑ज॒ग्मि॒रन्ते॑ ।
न॒व प॒श्चाता॑त्स्थि॒विम॑न्त॒ आय॑न्द॒श प्रा॒क्सानु॑ वि
ति॒रन्त्य॑श्नः ॥ १५ ॥

15. *Sapta vīrāso adharādudāyann-aṣṭottarāttāt samajagmirante. Nava paścātāt sthivimanta āyan daśa prāk sānvi tirantyaśnaḥ.*

Seven off-springs came up from the deepest of Prakṛti (they are five subtle elements, mind and senses), eight sprang from the upper part (they are eight vasus, sustainers of life, i.e., earth, water, fire, air, space, moon, sun and stars), from behind came nine well placed in position (they are nine planets and nine sense organs), and ten pranas arise from the front and move high up in air.

दशानामेकं कपिलं समानं तं हिन्वन्ति क्रतवे पार्यीय । गर्भमाता सुधितं वक्षणास्ववेनन्तं तुषयन्ती बिभर्ति ॥ १६ ॥

16. *Daśānāmekam kapilam samānam tam hinvanti kratave pāryāya. Garbham mātā sudhitam vakṣaṇāsvavenataḥ tuṣayanṭī bibharti.*

One is the darling of all the ten equally, which they energise and serve for fulfilment of the ultimate purpose of life. Mother Nature bears the soul as its baby well placed in the currents and atomic dynamics of existence, nourishing and pleasing it, though the baby at this stage is unaware of it, but still loves to stay on in the womb.

पीवानं मेषमपचन्त वीरा न्युप्ता अक्षा अनु दीव आसन् । द्वा धनुं बृहतीमप्स्वन्तः पवित्रवन्ता चरतः पुनन्ता ॥ १७ ॥

17. *Pīvānam meṣamapacanta vīrā nyuptā akṣā anu dīva āsan. Dvā dhanuṁ brhatīmapsvantaḥ pavitravantā carataḥ punantā.*

Ten pranas together with the senses, positioned

in the holy body for nature's purpose, mature the living body of the soul. Two of these pranas, i.e., prana and apana, active in the vital waters with warm energy, mature, purify and perfect the growing body for the soul.

वि क्रोशनासो विष्वञ्च आयन्पचाति नेमो नहि पक्षदुर्धः ।
अयं मे देवः सविता तदाह द्रवन्न इद्वनवत्सर्पिरन्नः ॥ १८ ॥

18. *Vi krośanāso viṣvañca āyan pacāti nemo nahi pakṣadardhaḥ. Ayam me devaḥ savitā tadāha drvanna idvanavat sarpirannah.*

Souls come into the world from various directions in various ways, chanting the name of divinity. Some one matures, another does not mature, remains half way only. This is what Savita, lord of life, giver of light, says to me: the yajna fire which consumes the fuel wood and oblations of ghrta helps the soul to mature through yajna and self-sacrifice. The man who lives on fruit and milk and butter matures with divine love and yajnic fire.

अपश्यं ग्रामं वहमानमारादचक्रया स्वधया वर्तमानम् ।
सिषक्त्यर्यः प्र युगा जनानां सद्यः शिश्ना प्रमिनानो
नवीयान् ॥ १९ ॥

19. *Apāśyaṁ grāmaṁ vhamānam-ārād-acakrayā svadhayā vartamānam. Siṣaktyaryaḥ pra yugā janānāṁ sadyaḥ śiśnā pramināno navīyān.*

From far off by observation of nature and from near by meditation, I have perceived and realised the divine power and presence bearing the multitudinous humanity and other forms of life by its own essential might, moving without wheels, that is, moving and yet

not moving, being omnipresent, eternal, yet even new in manifestation, who, sole lord of life, creates the male and female pairs of humans from eternity.

एतौ मे गावौ प्रमरस्य युक्तौ मो षु प्र सेंधीर्मुहुर्निर्ममन्धि ।
आपश्चिदस्य वि नश्न्यर्थं सूरश्च मर्क उपरो बभू-
वान् ॥ २० ॥

20. *Etau me gāvau pramarasya yuktau mo ṣu pra sedhīr-muhurin-mamandhi. Āpaścidasya vi naśantyarthān sūraśca marka uparo babhūvān.*

Lord of life, pray do not deprive me, the mortal man, of these two vital energies of prana and apana joined to my existence, pray keep them integrated with me, active and pleasing. The subtle body and the pranic energies help us reach our divine goal, and may the sun and pranic energies, like the cloud, shower me here below with light and joy.

अयं यो वज्रः पुरुधा विवृत्तोऽवः सूर्यस्य बृहतः पुरीषात् ।
श्रव इदेना परो अन्यदस्ति तदव्यथी जरिमाणस्तरन्ति ॥ २१ ॥

21. *Ayam yo vajraḥ purudhā vivṛtto 'vaḥ sūryasya brhataḥ purīṣāt. Śrava idenā paro anyadasti tadavyathī jarimāṇas-taranti.*

This thunderous pranic energy, which radiates from the mighty orb of the sun in varied ways, comes down to us by the paths of Prakṛti. Beyond this is there another path and destination too, revealed and heard, to which the celebrants of divinity free from psychic travails of existence attain beyond the flood of pleasure and pain here.

वृक्षेवृक्षे नियता मीमयद्रौस्ततौ वयः प्र पतान्पूरुषादः । अथेदं
विश्वं भुवनं भयात् इन्द्राय सुन्वदृषये च शिक्षत् ॥ २२ ॥

22. *Vṛkṣevṛkṣe niyatā mīmayad-gaustatau vayah pra
patān pūruṣādaḥ. Adhedam viśvaṁ bhuvanam
bhayāta indrāya sunvadr̥ṣaye ca śikṣat.*

The string fixed like destiny on every bow
twangs with a clang, the arrows fly and fall like
cannibals on humanity, consuming life and karma. And
then the whole world shakes with fear. O yajaka on the
vedi, keep on the offer of soma homage to Indra, the
omniscient who knows it all.

देवानां माने प्रथमा अतिष्ठन्कृन्तत्रादेशामुपरा उदायन् ।
त्रयस्तपन्ति पृथिवीमनूपा द्वा बृबूकं वहतः पुरीषम् ॥ २३ ॥

23. *Devānām māne prathamā atiṣṭhan kṛntatrād-
eṣāmuparā udāyan. Trayas-tapanti pṛthivīm-
anūpā dvā bṛbūkam vahataḥ purīṣam.*

For the formation of the first and basic divine
natural causes of cosmic evolution, the original causes
already existed in the primordial state of Prakṛti. From
the disturbance of those primordial causes in that state
of unified equilibrium into dynamic state, arose the
diversity of subtle and gross elements of material and
psychic forms. Three of these (heat, air and water)
together mature the earth for life, and two (heat and air)
bring the life energy to it.

सा ते जीवातुरुत तस्य विद्धि मा स्मैतादृगप गूहः समर्थे ।
आविः स्वः कृणुते गूहते ब्रुसं स पादुरस्य निर्णिजो न
मुच्यते ॥ २४ ॥

24. *Sā te jīvāturuta tasya viddhi mā smaitāḍṛgapa
gūhaḥ samarye. Āviḥ svaḥ kṛṇute gūhate busaṁ
sa pādurasya nirṇijo na mucyate.*

That, O man, is your life line, the trinity of sun, air and water, Know it, and know that divine Indra. It's all his. In the serious holy business of living, forget it not, nor let life slip away. Indra creates and opens out the bliss of life, consumes the waste to create further, and this evolutionary cyclic process of the life giver never ends, it continues.

Mandala 10/Sukta 28

Devata: Indra (1, 3-5, 7, 9, 11), Vasukra Aindra (2, 6, 8, 10, 12); Rshi: Indra snusha (1), Indra (2, 6, 8, 10, 12), Vasukra Aindra (3-5, 7, 9, 11)

This hymn is a dialogue between Indra and Vasukra. It is an allegory on the organismic, integrated, organised system of life from the individual to the social and the cosmic order. The chief and supreme master is the soul, the ruler, Indra. Others too are powers, but subordinate to the chief.

विश्वो ह्यन्यो अरिराजगाम ममेदह श्वशुरो ना जगाम ।
जक्षीयाब्दाना उत सोमं पपीयात्स्वाशितः पुनरस्तं जगा-
यात् ॥ १ ॥

1. *Viśvo hyanyo arirājagāma mamedaha śvaśuro nā
jagāma. Jakṣīyāddhānā uta somam papīyāt
svāśitaḥ punarastaṁ jagāyāt.*

Vasukra's wife says: All other masterly powers are arrived here. Only the chief is not come. I wish he were here, accept our hospitality of food and drink and,

satisfied and fulfilled, go back to his seat.

(The soul emerges in the body, takes over and rules over the body system after all other powers have developed and the body is mature for emergence of the soul. So is the social system the soul of which is the sovereign ruling power. So is the cosmos, the ruling soul of the system is Indra.)

स रोरुवद् वृषभस्तिग्मशृङ्गो वर्ष्मन्तस्थौ वरिमन्ना पृथिव्याः ।
विश्वेष्वेनं वृजनेषु पामि यो मे कुक्षी सुतसोमः पूणाति ॥ २ ॥

2. *Sa roruvad-vṛṣabhas-tigmaśṛṅgo varṣman tathau varimannā pṛthivyāḥ. Viśveṣvenam vṛjan-eṣu pāmi yo me kukṣī sutasomah prṇāti.*

Indra: I, mighty ruling power, harbinger of showers of plenty and prosperity, commanding sharpest forces of defence and offence, abide on top of the mighty expanse of the earth. Whoever the maker of soma that offers me homage and hospitality to my pleasure and satisfaction, I defend, protect and promote in all battles of life.

अद्रिणा ते मन्दिनं इन्द्र तूयान्तसुन्वन्ति सोमान्पिबसि
त्वमेषाम् । पचन्ति ते वृषभाँ अत्सि तेषां पृक्षेण यन्म-
घवन्हुयमानः ॥ ३ ॥

3. *Adriṇā te mandina indra tūyāntsunvanti somān pibasi tvameṣām. Pacanti te vṛṣabhāñ atsi teṣām prkṣeṇa yanmaghavan hūyamānaḥ.*

Vasukra: O mighty ruler of wealth and power, Indra, happy performers of the yajnic system, with the best of equipment, extract exciting soma juice and they prepare sanative tonics from vrshabha herbs, of which,

when cordially invited, you drink and taste with pleasure to your satisfaction and fulfilment.

इदं सु मे जरितरा चिकिद्धि प्रतीपं शापं नद्यो वहन्ति ।
लोपाशः सिंहं प्रत्यज्वमत्साः क्रोष्टा वराहं निरतक्त
कक्षात् ॥ ४ ॥

4. *Idam su me jaritarā cikiddhi pratīpaṁ śāpaṁ nadyo vahanti. Lopāśaḥ siṁhaṁ pratyajvamat-saḥ kroṣṭā varāhaṁ niratakta kakṣat.*

O celebrant, know this force of my power: By the dynamic force of my system and order, the stream of ordered life can carry off criticism, opposition and contradictions and throw out all poisonous elements, the ordinary vegetarian citizen faces and drives off the violent carnivorous enemy, and a single clarion call would dig out and throw out the most destructive terrorist forces from the darkest den.

कथा त एतदहमा चिकेतं गृत्सस्य पाकस्तवसो मनीषाम् ।
त्वं नो विद्वान् ऋतुथा वि वोचो यमर्धं ते मघवन्क्षेम्या
धूः ॥ ५ ॥

5. *Kathā ta etadahamā ciketaṁ gr̥tsasya pākastava-so manīṣām. Tvam no vidvān ṛtuthā vi voco yamardham te maghavan kṣemyā dhūḥ.*

O lord of wealth and power, all knowing all watching ruler of the world, Indra, how would I, a simple man, understand and know this mysterious ground power and policy of yours, wise and versatile master of the mighty order. O lord, you alone know, you alone can enlighten us about the admirable basis and direction of your policy of peace and progress of humanity

according to the time and season.

ए॒वा हि मां त॒वसं॑ व॒र्धय॑न्ति दि॒वश्चि॑न्मे बृ॒हत उ॒त्तरा॑ धूः ।
पु॒रू स॒हस्रा॑ नि शि॒शामि॑ सा॒कम॑श॒त्रुं हि मा॒ जनि॑ता
ज॒जान॑ ॥ ६ ॥

6. *Evā hi mām tavaśaṁ vardhayanti divaścinme bṛhata uttarā dhūḥ. Purū sahasrā ni śiśāmi sākamaśatruṁ hi mā janitā jajāna.*

Thus do they (assistant powers) exalt me, mighty soul, ruler of the system. The foundation, structure, direction and stability of the system, the power I wield to sustain and rule the system is greater than the vast heavens. A thousand foes I eliminate, all at once, with a single stroke. Indeed the creative powers that generate and manifest me as power generate me without enemy and opposition.

ए॒वा हि मां त॒वसं॑ ज॒ज्जुरु॑ग्रं क॒र्मन्क॑र्मन्वृ॒षण॑मिन्द्र दे॒वाः ।
व॒धीं वृ॒त्रं व॒ज्रेण॑ म॒न्दसा॑नोऽ प॒ ब्रजं॑ म॒हिना॑ दा॒शुषे॑ वम् ॥ ७ ॥

7. *Evā hi mām tavaśaṁ jajñurugraṁ karmankarman vṛṣaṇamindra devāḥ. Vadhīm vṛtraṁ vajreṇa mandasāno'pa vrajaṁ mahinā dāśuṣe vam.*

Thus do the devas, divine powers and faculties create and know me as mighty and formidable, virile and generous in every act of the system. Happily with the mighty vajra, vital power, I break the dark cloud of rain with mighty thunder and open the paths of progress for the creative and generous vital channels of the dynamics of the system.

देवासं आयन्परशूरं बिभ्रन्वना वृश्चन्तो अभि विद्भिरा-
यन् । नि सुद्रवं दधतो वक्षणासु यत्रा कृपीटमनु तद-
हन्ति ॥ ८ ॥

8. *Devāsa āyan paraśūñrabuibhnan vanā vṛścanto
abhi vidbhiraayan. Ni sudrvañ dadhato vakṣaṇāsu
yatrā kṛpīṭamanu taddahanti.*

Let men of power and enlightenment march forward bearing weapons of defence and action, felling forests and oppositions, march forward with people of the land, stay the floods of rivers, release the flow into streams and canals, burning the undergrowth and drying up pools of stagnant water.

शशः क्षुरं प्रत्यञ्चं जगाराद्रिं लोगेन व्यभेदमारात् ।

बृहन्तं चिदृहते रन्धयानि वयद्वत्सो वृषभं शूशुवानः ॥ ९ ॥

9. *Śaśaḥ kṣuraṁ pratyañcam jagārā'driṁ logena
vyabhedamārāt. Bṛhantaṁ cidṛhate randhayāni
vayadvatso vṛṣabhaṁ śūśuvānaḥ.*

The deer faces and beats up the tiger of fatal paw since I can break up the mountain with a lump of clay from far or near. I can crush the biggest with the tiniest, and the calf, waxing with strength, can force the bull to retreat and run. (This is the might of soul and prana).

सुपुर्ण इत्था नखमा सिषायारुद्धः परिपदं न सिंहः ।

निरुद्धश्चिन्महिषस्तर्ष्यावान्गोधा तस्मा अयथं कर्षदे-
तत् ॥ १० ॥

10. *Supraṇa itthā nakhamā siṣāyāvaruddhaḥ pari-
padaṁ na simhaḥ. Niruddhaścinnmahīśastarṣyā-
vān godhā tasmā ayatham karṣadetat.*

10. Let Suparna, Indra, the soul on top all round of the living system and at the centre of the self, confirm, hold and monitor its power-in-readiness as this: Like the lion in the den ready with his paw, like a rhino in position thirsting to strike (as a battery of force and power calibrated unto the live switch) and the power like the bow string in optimum tension would strike and throw out and far off the negativities and enemies wherever they be, (such is the force and power of prana, spirit and soul of the living system at individual, social and cosmic level) in service for the master, Indra.

तेभ्यो गोधा अयथं कर्षदेतद्ये ब्रह्मणः प्रतिपीयन्त्यन्नैः । सिम
उक्ष्णोऽ वसृष्टाँ अदन्ति स्वयं बलानि तन्वः शृणानाः ॥ ११ ॥
*Tebhyo godhā ayatham karṣadetadye brahm-
aṇaḥ pratipīyantyannaiḥ. Sima ukṣṇo'vasṛṣṭāñ
adanti svayam balāni tanvaḥ śṛṇānāḥ.*

11. The systemic strength in optimum tension spontaneously throws out those who, feeding on the nutriments provided by the system itself, abuse, revile and sabotage the social order, eating into all the creativities of the system and thereby, at the same time, damage the strength of their bodies by themselves.

एते शमीभिः सुशमी अभूवन्त्ये हिन्विरे तन्वः । सोम उक्थैः ।
नृवद्वदन्नो नो माहि वाजान्दिवि श्रवो दधिषे नाम
वीरः ॥ १२ ॥
*Ete śamībhiḥ suśamī abhūvan ye hinvire tanvaḥ
soma ukthaiḥ. Nṛvad-vadann-upa no māhi vājān
divi śravo dadhiṣe nāma vīraḥ.*

12. Those persons rise to creative power and

grandeur who, with holy words and noble acts of yajnic creations of soma peace and vitality serve life and humanity and strengthen and advance the body of the social order and thus address the ruling power: O ruling soul of the order, speaking and proclaiming as leader, pioneer and ruler, bring us all our share of sustenance and power, acknowledge our achievement and victory, and feel great that you wield the honour and power of the order, yours is the name and the glory from earth to heaven. You are the heroic brave.

Mandala 10/Sukta 29

Indra Devata, Vasukra Aindra Rshi

वने न वा यो न्यधायि चाकञ्छुचिर्वा स्तोमो भुरणावजीगः ।
यस्येदिन्द्रः पुरुदिनेषु होता नृणां नर्यो नृतमः क्षपावान् ॥ १ ॥

1. *Vane na vā yo nyadhāyi cākañchucirvām stomo bhuraṇāvajīgaḥ. Yasyedindraḥ purudineṣu hotā nṛṇām naryo nṛtamaḥ kṣapāvān.*

Like the baby bird placed in the nest on the tree, waiting and watching for the mother bird, and the mother bird arriving, may this song of love and purity reach you, O complementary powers of light, Ashvins, the song, of which Indra, ruler of the world, is the inspirer and deity, manliest leader of men, who rules over the day and night of human activity.

प्र ते अस्या उषसः प्रापरस्या नृतौ स्याम नृतमस्य नृणाम् ।
अनु त्रिशोकः शतमावहन्कुत्सेन रथो यो असत्स-
स्वान् ॥ २ ॥

2. *Pra te asyā uṣasaḥ prāparasyā nṛtau syāma nṛtamasya nṛṇām. Anu triśokaḥ śatamāvahanṛn kutsena ratho yo asat sasavān.*

Indra, ruler of the world, manliest leader of the leaders of humanity, lord of triple splendour of knowledge, action and spiritual advancement, who command a hundred heroes by virtue of power and thunder, source of peace, advancement and bliss, may we ever abide in the light and joy of the dawn of today and of other days to come in our course of life.

कस्ते मद इन्द्र रन्त्यो भूदुरो गिरो अभ्युग्रो वि धाव ।
कद्वाहो अर्वागुप मा मनीषा आ त्वा शक्यामुपमं राधो
अन्नैः ॥ ३ ॥

3. *Kaste mada indra rantyo bhūdduro giro abhyugro vi dhāva. Kadvāho arvāgupa mā manīṣā ā tvā śakyām-upamaṁ rādho annaiḥ.*

What is the most exhilarating song of prayer and presentation dear to you? O lustrous lord of force and power, come to us by the doors of yajna in response to our songs of invocation. Harbinger of power and peace, when shall I see you face to face? When will my prayer be fruitful? When shall I be able to regale you with homage and adoration, most eminent master and ruler?

कदु द्युम्नमिन्द्र त्वावतो नृन्कया धिया करसे कन्न आगन् ।
मित्रो न सत्य उरुगाय भृत्या अन्नै समस्य यदसन्म-
नीषाः ॥ ४ ॥

4. *Kadu dyumnamindra tvāvato nṛṇ kayā dhiyā karase kanna āgan. Mitro na satya urugāya bhṛtyā anne samasya yadasan manīṣāḥ.*

Indra, when shall we have the light, power and honour of prosperity in life? What is that order of

intelligence by which you transform humans to divine consciousness of your presence? When would you reveal your presence to us in direct experience? O lord adorable ever true as friend, when would our thoughts and actions be fruitful and win your favour of food, sustenance and stability for all mankind in peace and prosperity?

प्रेरय॑ स॒रो अ॒र्थं न पारं॑ ये अ॒स्य का॒मं जनि॒धाइव॑ ग॒मन् ।

गिरं॑श्च॒ ये ते॑ तुविजात॒ पूर्वी॑र्नरं॒ इन्द्र॑ प्रति॒शिक्ष॑न्त्यन्नैः ॥ ५ ॥

5. *Preraya sūro artham na pāraṁye asya kāmam janidhā iva gman. Giraśca ye te tuvijāta pūrvīrnara indra pratiśikṣantyanaiḥ.*

Indra, like the sun that leads from darkness to light, inspire and lead humanity to the attainment of their desire for freedom across the world, all who entertain this ambition like their love for home life earlier. O lord of infinite manifestation, bless all those people who adore you with songs of universal exhortation, who guide others to sing and pray with universal voice, and who offer homage to divinity with foods and charity in various forms.

मा॒त्रे नु॒ ते सु॒मिते॑ इन्द्र॒ पूर्वी॑ द्यौर्म॒ज्यना॑ पृथि॒वी का॒व्येन॑ ।

वरा॑य ते घृ॒तव॑न्तः सु॒तासः॑ स्वा॒द्भ॒वन्तु॑ पी॒तये॑ म॒धूनि॑ ॥ ६ ॥

6. *Mātre nu te sumite indra pūrvī dyaurmajmanā pṛthivī kāvyena. Varāya te ghṛtavantaḥ sutāsaḥ svādman bhavantu pītaye madhūni.*

O Indra, lord omniscient and omnipotent, mother earth and the heaven of light, both ancient and eternal in the existential cycle, are created in excellent

measure of form and function by your vision and power. May the delicious and refined honey drinks of soma and sumptuous foods gifted by sun and earth be exhilarating and delightful for noble humanity and for their yajnic homage to you.

आ मध्वो॑ अस्मा असि॒च॒न्नम॒त्रमिन्द्रा॑य पूर्णं स हि स॒त्यरा॑धाः ।
स वा॒वृधे॑ वरि॒मन्ना पृथि॑व्या अ॒भि क्रत्वा॒ नर्यः॑ पौंस्यै॑श्च ॥ ७ ॥

7. *Ā madhvo asmā asicann-amatram-indrāya pūrṇam sa hi satyarādhāḥ. Sa vāvṛdhe varimannā prthivyā abhi kratvā naryaḥ paumsyaiśca.*

Let us offer the honey sweet bowl of our heart and soul overflowing with love and faith to Indra who is truly magnificent and munificent. He is the benevolent guide of humanity and supreme leader of leaders and by his powers, potentials and creative actions manifests higher and exalted over the expansive earth and space.

व्या॒न॒ळिन्द्रः॑ पृ॒तनाः॑ स्वो॒जा आस्मै॑ यत॒न्ते स॒ख्याय॑ पूर्वीः ।
आ स्मा॒ रथं॑ न पृ॒तना॑सु तिष्ठ॒यं भ॒द्रया॑ सु॒मत्या॑ चोद॒यासे॑ ॥ ८ ॥

8. *Vyānaḥindrah pṛtanāḥ svojā āsmai yatante sakhāya pūrvīḥ. Ā smā ratham na pṛtanāsu tiṣṭha yaṁ bhadrayā sumatyā codayāse.*

Indra, lord of holy light and lustre, pervades the peoples' heart and soul within and joins them in their struggles in the world outside. The best of people since time immemorial try to win his love and friendship with homage, prayer and meditation. O lord of cosmic chariot, ruler of the world, come to us to bless us and our social order like a master of the chariot among people whom you inspire and bless with clear

intelligence, noble ambition and holy enthusiasm in the right direction.

Mandala 10/Sukta 30

Apah or Apam-apat Devata, Kavasha Ailusha Rshi

प्र देवत्रा ब्रह्मणे गातुरेत्वपो अच्छ मनसो न प्रयुक्ति । महीं
मित्रस्य वरुणस्य धासिं पृथुज्रयसे रीरधा सुवृक्तिम् ॥ १ ॥

1. *Pra devatrā brahmaṇe gāturetvapo acchā manaso na prayukti. Mahīm mitrasya varuṇasya dhāsim prthujrayase rīradhā suvr̥ktim.*

Let our voice of thanks and praise, our acts of yajnic creation and self-sacrifice in service of the cosmic sustainer, reach all the divine energies and powers of nature and humanity which are ever on the move and sustain life, and let this expression be the very symbol of the total dedication of our mind and soul. O celebrant, O high priest of yajna, proclaim and realise this our will to live as a mighty gift of the lord of love and judgement, and proclaim as well our vision of the ultimate freedom from selfish attachment, which we would realise in dedication to our own spirit, to the social order, and to the infinite lord of cosmic dynamics with the same love and judgement.

अध्वर्यवो हविष्मन्तो हि भूताऽच्छाप इतोशतीरुशन्तः ।
अव याश्चष्टे अरुणः सुपर्णस्तमास्यध्वमूर्मिमद्या सुह-
स्ताः ॥ २ ॥

2. *Adhvaryavo haviṣmanto hi bhūtā'cchāpa itośatīrūśantah. Ava yāścaṣṭe aruṇaḥ suparṇas-tamāsyadhvam-ūrmim-adyā suhastāḥ.*

O priests and organisers of the socio-cosmic order, bear and bring the fragrant materials of yajnic action for development, rise with passion and enthusiasm, reach the vaulting waters of life, and with open expert hands today receive the waves which the moon and ocean raise and the flood of light and energy which the sun showers down.

अध्वर्यवोऽ प इता समुद्रमपां नपातं हविषा यजध्वम् ।

स वो दददूर्मिमद्या सुपूतं तस्मै सोमं मधुमन्तं सुनोत ॥ ३ ॥

3. *Adhvaryavo'pa itā samudramapām napātaṁ haviṣā yajadhvam. Sa vo dadad-ūrmimadyā supūtaṁ tasmai somaṁ madhumantaṁ sunota.*

O priests and organisers, reach the ocean and the waters of space and connect with the sun and light in space and skies with the right materials of yajna. The sun never allows the waters to exhaust and gives you the purest showers ever. Create and offer the sweetest and most powerful soma oblations to the sun for permanent supply of liquid energies for the sustenance of life.

यो अनिध्मो दीदयदप्स्वन्तर्यं विप्रासु ईळते अध्वरेषु ।

अपां नपान्मधुमतीरपो दा याभिरिन्द्रो वावृधे वीर्याय ॥ ४ ॥

4. *Yo anidhmo dīdayad-apsvantar-yaṁ viprāsa īlate adhvareshu. Apām napān-madhumatīr-apo dā yābhir-indro vāvṛdhe vīryāya.*

O sun who burn and shine in space without fuels of fire, whom priests and scientists serve and adore in yajna, who never allow liquid energies of the world to exhaust, pray give us the honey sweets of liquid energies

by which Indra, ruler of the world order on earth, may rise to strength and accomplish great deeds for humanity.

याभिः सोमो मोदते हर्षते च कल्याणीभिर्युवतिभिर्न मर्यः ।
ता अध्वर्यो अपो अच्छा परेहि यदासिञ्चा ओषधीभिः
पुनीतात् ॥ ५ ॥

5. *Yābhiḥ somo modate harṣate ca kalyāṇībhir-yuvatibhirna maryaḥ. Tā adhvaryo apo acchā parehi yadāsiñcā oṣadhībhiḥ punītāt.*

The liquids with which Soma, the ruling spirit, rejoices and feels exhilarated as men feel happy and exhilarated by noble youthful women, those exciting liquid energies, O high priest of yajna, find from far and near, and when you find them, then cleanse and strengthen the drinks and sanatives for health and joy.

एवेद्यूने युवतयो नमन्त यदीमुशन्नुशतीरेत्यच्छ । सं जानते
मनसा सं चिकित्रेऽध्वर्यवो धिषणापश्च देवीः ॥ ६ ॥

6. *Evedyūne yuvatayo namanta yadīmuśannu-śatīretyaccha. Saṁ jānate manasā saṁ cikitre 'dhvaryavo dhiṣaṇāpaśca devīḥ.*

Just as youthful women submit to young men, and as men with love eagerly advance to loving women, so do the leaders of social and scientific yajna know the liquid energies of nature and with their science and intelligence create, obtain and develop. So do also they develop the energies and competence of the rising youthful generation for the social yajna of the world order of humanity.

यो वो वृताभ्यो अकृणोदु लोकं यो वो मह्या अभि-
शस्तेरमुञ्चत् । तस्मा इन्द्राय मधुमन्तमूर्मि देवमादनं प्र
हिणोतनापः ॥ ७ ॥

7. *Yo vo vṛtābhyo akṛṇodu lokam yo vo mahyā abhi-
śasteramuñcat. Tasmā indrāya adhuman-tam-
ūrmim devamādanam pra hiṇotanāpaḥ.*

O people of the social order of the world, committed to honesty and loyalty, the ruler who opens the doors of freedom against inhibition and creates a beautiful world for you, for that Indra, mighty ruler, create honey sweet fragrances of exhilarating environment and offer him divinely joyous foods and drinks of self-fulfilment.

प्रास्मै हिनोत मधुमन्तमूर्मि गर्भो यो वः सिन्धवो मध्व उत्सः ।
घृतपृष्ठमीड्यमध्वरेष्वाऽऽपो रेवतीः शृणुता हवं मे ॥ ८ ॥

8. *Prāsmāi hinota madhumantamūrmim garbho yo
vaḥ sindhavo madhva utsaḥ. Ghṛtapṛṣṭham-
īḍyamadhvareṣvā''po revatīḥ śṛṇutā havam me.*

O streams of life aflow, O dynamic people blest with wealth, honour and excellence, listen to my call and exhortation: Create and set in flow the sweetest honeyed waves of joy for this master power and ruler who is the fountain head and fathomless ocean source of your joy and fulfilment, refulgent and illustrious, adorable in the noblest yajnic meets of the world.

तं सिन्धवो मत्सरमिन्द्रपानमूर्मि प्र हैतु य उभे इयति ।
मदच्युतमौशानं नभोजां परि त्रितन्तुं विचरन्तमुत्सम् ॥ ९ ॥

9. *Tam sindhavo matsaram-indrapānam-ūrmim pra heta ya ubhe iyarti. Madacyutam-auśānam nabhojām pari tritantum vicarantam-utsam.*

O streams of life, dynamic people of the world, inspire and set in motion that joyous wave of living and working worthy of all ruling Indra which helps to realise both ends of life, fulfilment over here and freedom of moksha hereafter, overflowing with divine ecstasy, admirable, heavenly, universal, good for earth, heaven and the middle regions, continuous for three living generations, dynamic as the river and deep as ocean.

आवृत्ततीरधु नु द्विधारा गोषुयुधो न नियवं चरन्तीः । ऋषे
जनित्रीर्भुवनस्य पत्नीरपो वन्दस्व सवृधः सयौनीः ॥ १० ॥

10. *Āvarvṛtatīradha nu dvidhārā goṣuyudho na niyavam carantīḥ. Ṛṣe janitrīrbhuvanasya patnī-rapo vandasva savṛdhaḥ sayonīḥ.*

O sage, visionary celebrant of the yajnic world order, respect, honour and celebrate the vibrant people of the land, fluent in action like winding streams, dedicated in thought, word and deed to the two streams of individual and collective good, observing a compact order of law like fighting forces deployed on fields of action over the same one earth, creators, planners and achievers of yajnic development, having a common origin and growing and moving together in one direction.

हिनोता नो अध्वरं देवयज्या हिनोत ब्रह्म सनये धनानाम् ।
ऋतस्य योगे वि ष्वध्वमूर्धः श्रुष्टीवरीर्भूतनास्मभ्य-
मापः ॥ ११ ॥

11. *Hinotā no adhvarāṁ devayajyā hinota brahma sanaye dhanānām. Ṛtasya yoge vi śyadhva-mūdhah śruṣṭivarīr-bhūtanāsmabhyam-āpah.*

O dynamic powers of nature, O vibrant people of the earth, in worship of the lord supreme, in honour of mother nature's divinities, and for love and well being of noble humanity, inspire and accelerate our yajnic action in cooperation, for the achievement of wealth, honour and excellence raise the voice of divine knowledge, application and action, in the pursuit of collective action under the laws of nature and grateful humanity, open the sluice gates of clouds and unlock the treasure holds of wealth. O powers of the dynamic flow of existence, be good, creative and blissful for our well being.

आपो रेवतीः क्षयथा हि वस्वः क्रतुं च भद्रं बिभृथामृतं च ।
रायश्च स्थ स्वपत्यस्य पत्नीः सरस्वती तद् गृणते वयो
धात् ॥ १२ ॥

12. *Āpo ravatīḥ kṣayathā hi vasvaḥ kratuṁ ca bhadraṁ bibhr̥thāmṛtaṁ ca. Rāyaśca stha svapatyasya patnīḥ sarasvatī tadgṛṇate vayo dhāt.*

O cosmic dynamics of mother nature, O fluent streams of earth and the environment, O vibrant people of the land, O generous mothers of mankind, be master rulers of the world's wealth, promote the yajnic development, well being and immortal values of happy life, be protectors and promoters of the veins of nation's wealth and makers of the noble generations of humanity's heroes. May Sarasvati, mother stream of divine knowledge, culture and grace bear and bring good

health, full age and vibrant energy for the celebrant.

प्रति यदापो अद्श्रमायतीर्घृतं पयांसि बिभ्रतीर्मधूनि ।
अध्वर्युभिर्मनसा संविदाना इन्द्राय सोमं सुषुतं
भरन्तीः ॥ १३ ॥

13. *Prati yadāpo adṣram-āyatī-rghṛtaṁ payāṁsi
bibhrafīr-madhūni. Adhvaryūbhir-manasā saṁ-
vidānā indrāya somam suṣutaṁ bharantīḥ.*

Apah, all fluent streams of nature and humanity, dynamic forces, powers and people of the world, I see you rising and coming in response to the call and prayer of the high priests and celebrants of yajna, bearing water, milk and ghrta and the honey sweets of life for fertility and life's generation, in perfect union with the mind, hopes and aspirations of the priests and yajakas on the vedi and bringing pure distilled Soma beauty, prosperity and joy for Indra, ruling power and reigning glory of life.

एमा अगमन्नेवतीर्जीवधन्या अध्वर्यवः सादयता सखायः ।
नि बर्हिषि धत्तन सोम्यासोऽ पां नप्त्रा संविदानास एनाः ॥ १४ ॥

14. *Emā agman revatīr-jīvadhanyā adhvaryavaḥ
sādayatā sakḥāyaḥ. Ni barhiṣi dhattana somyāso
'pām naptrā saṁvidānāsa enāḥ.*

Friends, priests and yajakas, these waters, vibrant energies of nature and dynamic powers and personalities of humanity, all overflowing with life, fertility and generative potential, are come here. Give them an honourable place in yajna. They know, they are united with us, and they are blissful, and they never allow the waters of life to exhaust. Know them, seat

them on the holy grass and create the beauties and joy of life for all.

आग्मन्नाप उ॒श॒तीर्ब॒र्हिरेदं न्य॒ध्वरे असद॒न्देव॒यन्तीः । अध्व॒-
र्यवः सु॒नुतेन्द्रा॒य सोम॒मभू॒दु वः सु॒शका॑ देव॒यज्या ॥ १५ ॥

15. *Āgmannāpa uśatīr-barhiredaṁ nyadhvare asadan devayanṭīḥ. Adhvaryavaḥ sunutendrāya somama-bhūdu vaḥ suśakā devayajyā.*

Brilliant, fluent and divine energies, powers and personalities, united in love with divinity and noble humanity have come and they are seated on the holy grass in the corporate yajna of love and non-violence for development and the creation of life divine for humanity. O priests, O yajakas, create the soma for Indra, ruling power and reigning glory of life, and may your yajnic prayers and programmes for life and humanity be realised successfully.

Mandala 10/Sukta 31

Vishvedeva Devataḥ, Kavasha Ailusha Rshi

आ नो॑ दे॒वाना॒मुप॑ वेतु॒ शंसो॑ वि॒श्वेभि॑स्तु॒रैरव॑से॒ यज॑त्रः ।
तेभि॑र्व॒यं सु॒षखा॑यो॒ भवे॑म॒ तर॑न्तो॒ विश्वा॑ दु॒रिता॑ स्या॒म ॥ १ ॥

1. *Ā no devānāmupa vetu śaṁso viśvebhis-turair-avase yajatraḥ. Tebhirvayaṁ suṣakhāyo bhavema taranto viśvā duriṭā syāma.*

May the adorable word and wisdom of lord Supreme and all divinities of nature and humanity come to us in communion with all the speed, power and excellence of the world for our protection and progress. May we be good friends with them and cross over all

hurdles, sins and evils of existence.

परि चिन्मर्तो द्रविणं ममन्यादृतस्य पथा नमसा विवासेत् ।
उत स्वेन क्रतुना सं वदेत् श्रेयांसं दक्षं मनसा जगृभ्यात् ॥ २ ॥

2. *Pari cinmarto draviṇaṁ mamanyād-ṛtasya pathā namasā vivāset. Uta svena kratunā saṁ vadeta śreyāṁsaṁ dakṣaṁ manasā jagṛbhyaāt.*

Let mortal man love and desire wealth, honour and excellence in the comprehensive context of the world and divinity, shine and refine it with faith and reverence by the path of truth and universal law, speak of it, think and define it with his own conscience in communion with divinity, and then, with his own mind and soul, realise the high degree of expertise, vision and perfection of thought, action and achievement for himself. (Divinity, humanity, nature, the world around, these are the context of our success and achievement.)

अधायि धीतिरससृग्रमंशास्तीर्थे न दस्ममुप यन्त्यूमाः ।
अभ्यानाश्म सुवितस्य शूषं नवेदसो अमृतानामभूम ॥ ३ ॥

3. *Adhāyi dhītir-asasṛgram-āṁśāstīrthe na dasma-mupa yantyūmāḥ. Abhyānaśma suvitasya śūṣaṁ navedaso amṛtānām-abhūma.*

Maturity of thought and concentration is achieved, vibrations of thought in waves flow in, protective and illuminative for the spirit in virile posture like waves of flood on the holy shore. Thus may we achieve the power of success and prosperity, thus may we be knowers and achievers of the boons of immortals in knowledge, awareness and, in fact, in our very being.

नित्यश्चाकन्यात्स्वपतिर्दमूना यस्मा उ देवः सविता जजान ।
भगो वा गोभिरर्यमेमनज्यात्सो अस्मै चारुश्छदयदुत
स्यात् ॥ ४ ॥

4. *Nityaś-cākanyāt svapatirdamūnā yasmā u devaḥ
savitā jajāna. Bhago vā gobhir-aryamemanajyāt
so asmai cāruś-chadayaduta syāt.*

May the lord eternal, master of the world's wealth of Prakṛti, generous and potent, love to give and bless humanity for whom Savita, lord creator and generator provides all things of existence, and may Bhaga, lord of universal power and prosperity, and Aryama, lord of justice and dispensation, enlighten him with the word of knowledge, and may the lord of love, beauty and bounty, provide man the sweet shade of protection for advancement.

इयं सा भूया उषसामिव क्षा यद्ध क्षुमन्तः शर्वसा समायन् ।
अस्य स्तुतिं जरितुर्भिक्षमाणा आ नः शग्मास् उप यन्तु
वार्जाः ॥ ५ ॥

5. *Iyaṁ sā bhūyā uṣasāmiva kṣā yaddha kṣuman-
taḥ śavasā samāyan. Asya stutiṁ jariturbhikṣam-
āṇā ā naḥ śagmāsa upa yantu vājāḥ.*

When clouds laden with power and plenty of rain, and sages with words of enlightenment and power come and bless the earth, then this world of humanity, like the light and freshness of the dawns, shines and prospers on earth, and seekers of wisdom and power asking the sages for knowledge and wisdom of divinity and power and advancement on earth flock here to us, and we pray may power and prosperity continue to flow in for us and our children.

अस्येदेषा सुमतिः पप्रथानाऽभवत्पूर्व्या भूमना गौः । अस्य
सनीळा असुरस्य योनौ समान आ भरणे बिभ्रमाणाः ॥ ६ ॥

6. *Asyedeṣā sumatiḥ paprathānā'bhavat pūrvyā
bhūmanā gauḥ. Asya sanīlā asurasya yonau
samāna ā bharāṇe bhibhramāṇāḥ.*

This knowledge and wisdom, this Vedic voice of this sage of divinity, may, we pray, be universal, eternal and ever expansive, and may we, united and organised together on this equal and undivided earth, abide under the same one social order of this mighty life-giving ruler, living safe, secure and sustained in a state of peace and progress.

किं स्विद्वनं क उ स वृक्ष आस यतो द्यावापृथिवी निष्टतक्षुः ।
संतस्थाने अजरे इतऊती अहानि पूर्विरुषसो जरन्त ॥ ७ ॥

7. *Kim svidvanam ka u sa vrkṣa āsa yato dyāvā-
pṛthivī niṣṭatakṣuḥ. Samtasthāne ajare ita ūtī
ahāni pūrvīruṣaso jaranta.*

Which is that forest, which was that tree, that material cause, from which the Vishvedevas, divine powers of lord Supreme, fashioned forth the heaven and earth sustained in cosmic order in the imperishable universe, safe and protected, which the eternal days and nights and the dawns at morning and evening proclaim and adore.

नैतावदेना परो अन्यदस्त्युक्षा स द्यावापृथिवी बिभर्ति ।
त्वचं पवित्रं कृणुत स्वधावान्यदीं सूर्यं न हरितो वहन्ति ॥ ८ ॥

8. *Naitāvadenā paro anyadastyukṣā sa dyāvāpṛthivī
bibharti. Tvacam pavitram kṛṇuta svadhāvān
yadīm sūryam na harito vahanti.*

There is no other universe like this nor beyond this, and yet there is one power not just exactly as this but beyond, and that is the mighty generous creator and generator who bears this heaven and earth. That is the master lord of Prakṛti, his own Shakti, the mighty material cause of the universe, and he creates and structures the sacred form of it and bears it all as the cosmic energies and space directions bear the sun.

स्तेगो न क्षामत्यैति पृथ्वीं मिहं न वातो वि ह वाति भूम ।
मित्रो यत्र वरुणो अज्यमानोऽग्निर्वने न व्यसृष्ट शोकम् ॥ ९ ॥

9. *Stego na kṣāmatyeti pṛthvīm mihaṁ na vāto vi ha vāti bhūma. Mitro yatra varuṇo ajyamāno'-gnirvane na vyasṛṣṭa śokam.*

As the sun lights up and transcends the earth, as the wind shakes the cloud of life showers and passes, so does he pervade and transcend the heaven and earth, so does he move the universe to creative activity. Where Mitra, the sun, and Varuna, the moon, i.e., the couple—prana and apana, heat and water, sun and air, sun and moon, energised and impassioned, create and release life energy, heat and desire, there Agni releases the life of life as fire releases heat and vests it in the wood.

स्तरीर्यत्सूत सद्यो अज्यमाना व्यथिरव्यथीः कृणुत
स्वगोपा । पुत्रो यत्पूर्वः पित्रोर्जनिष्ट शम्यां गौर्जगार्
यद्ध पृच्छान् ॥ १० ॥

10. *Starīryat sūta sadyo ajyamānā vyathiravyathīḥ kṛṇuta svagopā. Putro yat pūrvaḥ pitrorjaniṣṭa śamyāṁ gaurjagāra yaddha pṛcchān.*

Like the heifer, mother Prakṛti (void of life in

pre-creation stage of existence) is immediately energised and impregnated by the Spirit of life Supreme, master of the herd of living forms. The original and efficient cause, first mover, creates motion in the unmoved and unmoving, and makes the potential forms move in their orbits. The saviour protector and presiding power that existed awake as ever, even before the parental couples, manifested in action and mother Prakṛti gave birth to forms which now ask, seek and worship the mystery.

उ॒त कण्वं॑ नृ॒षदः॑ पु॒त्रमा॑हु॒रुत॑ श्या॒वो धन॑माद॒त्त वा॒जी । प्र
कृ॒ष्णाय॑ रु॒शदपि॑न्व॒तो ध॒र्तृ॒तम॑त्र॒ नकि॑रस्मा अपी॒पेत् ॥ ११ ॥

11. *Uta kaṇvaṁ nṛṣadaḥ putramāhuruta śyāvo dhanamādatta vājī. Pra kṛṣṇāya ruśad-apinva-todhar-ṛtamatra nakirasmā apīpet.*

And man, the intelligent, they call the child of divine energy. The vibrant, the wise and bold achieve the wealth of life and divinity, and for such as draw the attention and love of divinity, the lord opens his treasure hold of joy and blesses them. None other than divinity can bless humanity with joy and ultimate fulfilment.

Mandala 10/Sukta 32

Indra Devata, Kavasha Ailusha Rshi

प्र सु ग॒मन्ता॑ धि॒यसा॑नस्य॒ सक्ष॑णि॒ वरे॑भिर्वराँ॒ अ॒भि षु
प्र॒सीद॑तः । अ॒स्माक॑मिन्द्र॒ उ॒भयं॑ जु॒जोष॑ति॒ यत्सो॑म्यस्यान्ध॒सो
बु॒बो॑धति ॥ १ ॥

1. *Pra su gmantā dhiyasānasya sakṣaṇi varebhir-varāṇ abhi ṣu prasīdataḥ. Asmākamindra ubhayaṁ jujoṣati yat somyāndhaso bubodhati.*

May Indra, omnificent spirit and highest presence of the universe, cherished object of the meditative seeker, move to accept the best of the seeker's acts of homage and surrender and bless him in his state of clairvoyant ecstasy with the objects of his love and desire. Indeed Indra, who acknowledges the homage and service of the man dedicated to search for divinity, loves, joins and rewards our search for knowledge and action with fulfilment.

वीन्द्र यासि दिव्यानि रोचना वि पार्थिवानि रजसा पुरुष्टुत ।
ये त्वा वहन्ति मुहुरध्वराँ उप ते सु वन्वन्तु वग्वनाँ अरा-
धसः ॥ २ ॥

2. *Vindra yāsi divyāni rocanā vi pārthivāni rajasā puruṣṭuta. Ye tvā vahanti muhuradhvarāṅ upa te su vanvantu vagvanāṅ arādhasaḥ.*

Indra, omnipotent light of the universe, adored and worshipped by all, by your universal light and energy you pervade and radiate over all divine luminaries of earth, heaven and all space. Those who continuously send up their prayers and dedicate their yajnic actions and endeavours to you win the fruits of their prayers and worship and thereby eliminate all their want and deprivations.

तदिन्मे छन्त्सद्वपुषो वपुष्टरं पुत्रो यज्जानं पित्रोर्धीयति ।
जाया पतिं वहति वगुना सुमत्पुंस इद्भद्रो वहतुः परि-
ष्कृतः ॥ ३ ॥

3. *Tadinme chantsadvapuṣo vapuṣṭaram putro yajjānaṁ pitroradhīyati. Jāyā patiṁ vahati vagunā sumat puṁsa idbhadro vahatuḥ pariṣkṛtaḥ.*

Let it be more and more pleasing for me as soul in body form then when man grows more and more handsome than beauty itself in existence, when the child born of parents carries the family line higher forward, when the wife pleases the husband and exhorts him with sweet words to love and noble thoughts, and it is nice and auspicious for the man to be good and cleansed at heart by love and loyalty.

तदित्सुधस्थमभि चारु दीधय गावो यच्छसन्वहतुं न धेनवः ।
माता यन्मन्तुर्युथस्य पूर्याऽभि वाणस्य सप्तधातुरिज्जनः ॥ ४ ॥

4. *Tadit sadhasthamabhi cāru dīdhaya gāvo yacchāsan vahatuṃ na dhenavaḥ. Mātā yanmanturyūthasya pūrvyā'bhi vāṇasya saptadhāturijjanah.*

Indra, give us a bright happy home where illuminative voices of divine Vedic wisdom rule and lead the family as horses draw the chariot, where the mother is honoured as the first and intelligent centre of the family and where the inmates are healthy and virile with all the seven vitalities of physical health.

प्र वोऽच्छा रिरिचे देवयुष्पदमेको रुद्रेभिर्याति तुर्वणिः ।
जरा वा येष्वमृतेषु दावने परि व ऊमेभ्यः सिञ्चता मधु ॥ ५ ॥

5. *Pra vo'cchā ririce devayuspadameko rudrebhiryāti turvaṇiḥ. Jarā vā yeṣvamṛteṣu dāvane pari va ūmebhyah siñcatā madhu.*

O seekers of divinity, there is only one guide and leader for you who creates and provides the ultimate haven for you with the divines. And that is Indra who readily and instantly comes with his powers of justice,

reward and punishment. And among the seekers of immortality and freedom, divine worship and adoration alone is the ultimate and unfailing giver. Therefore offer honeyed hospitality and sincere worship for the divinities that provide the means of protection, advancement and immortality.

निधीयमानमपंगूल्हमप्सु प्र मे देवानां व्रतपा उवाच । इन्द्रो
विद्रां अनु हित्वा चक्ष तेनाहमग्ने अनुशिष्ट आगाम् ॥ ६ ॥

6. *Nidhīyamānam-apagūlhamapsu pra me devānām
vratapā uvāca. Indro vidvāñ anu hi tvā cacakṣa
tenāhamagne anuśiṣṭa āgām.*

The protector and preserver of the laws of divinities, Indra, divine spirit and teacher, enlightens me and speaks of the fire and spirit of life, Agni, pervasive and concealed in the waters, in particles of Prakṛti abounding in space and in the will, awareness and acts of humanity. O Agni, Indra, the spirit, only experiences and watches your presence. Taught, enlightened and committed by Indra, I have come to the realisation of your presence.

अक्षेत्रविक्षेत्रविदुं ह्यप्राट् स प्रैति क्षेत्रविदानुशिष्टः ।
एतद्वै भद्रमनुशासनस्योत स्तुतिं विन्दत्यञ्जसीनाम् ॥ ७ ॥

7. *Akṣetravit kṣetravidam hyaprāt sa praiti kṣetra-
vidānuśiṣṭaḥ. Etadvai bhadram-anuśāsan-asyota
srutiṁ vindatyañjasīnām.*

Let the man ignorant of the field of life ask the teacher who knows the field and facts of life and who can communicate, and, thus taught and trained, go forward in the business of living. This only is the holy

and auspicious end and aim of teaching and training for life. And this is the way of the evolution and development of tradition by which man gets enlightened on way to progress.

अद्येदु प्राणीदर्ममन्निमाहापीवृतो अधयन्मातुरुधः ।

एमेनमाप जरिमा युवानमहेळन्वसुः सुमना बभूव ॥ ८ ॥

8. *Adyedu prāṇīd-amamannimāhāpīvrto adhayan-māturūdhah. Emenamāpa jarimā yuvāna-mahe-
lan vasuḥ sumanā babhūva.*

Just today Indra, the soul, starts receiving the energy of prana in the womb, then, covered in the womb these days, it has the feel of its existence, then, when born it sucks the mother's milk, then it grows, thought and language comes to it, adolescence and youth, and finally old age takes it over the youth. O lord, let the resident soul in the body be holy at heart without anger and frustration.

एतानि भद्रा कलश क्रियाम् कुरुश्रवण ददतो मघानि ।

दान इद्वो मघवानः सो अस्त्वयं च सोमो हृदि यं बिभर्मि ॥ ९ ॥

9. *Etāni bhadrā kalaśa kriyāma kuruśravaṇa dadato maghāni. Dāna idvo maghavānaḥ so astvayaṁ
ca somo hṛdi yaṁ bibharmi.*

O treasure hold of knowledge, Indra, O learned teacher, O listener of my praises and prayers, these are the holy acts of reverence and adoration which we, givers of thanks and presents, perform in homage to your honour. O men of wealth and power of knowledge, let this knowledge and this presentation of thanks and appreciation be a holy gift of gracefulness and culture,

and so may this soma of knowledge be for you, the knowledge which I hold at heart in myself.

Mandala 10/Sukta 33

*Vishvedevah (1), Indra (2-3), Kurushravana
Trasadasyava Danastuti (4-5), Upamashrava Maitratithi
(6-9) Devatah, Kavasha Ailusha Rshi*

प्र मा युयुज्रे प्रयुजो जनानां वहामि स्म पृषणमन्तरेण ।
विश्वे देवासो अध मामरक्षन्दुःशासुरागादिति घोष
आसीत् ॥ १ ॥

1. *Pra mā yuyujre prayujo janānām vahāmi sma
pūṣaṇam-antareṇa. Viśvedevāso adha māmara-
kṣaṇ duḥśāsuraḡāgāditi ghoṣa āsīt.*

May the divine givers of knowledge and enlightenment to the people inspire and enlighten me too, so I hold the lord giver of life and nourishment dear to my heart in the soul. May the divinities of heaven and earth in nature and humanity protect and promote me. The indomitable is come: this is the declaration.

सं मा तपन्त्यभितः सपत्नीरिव पशीवः ।
नि बाधते अमतिर्नग्नता जसुर्वेन वैवीयते मतिः ॥ २ ॥

2. *Sam mā tapantyabhitaḥ sapatnīriva paśāvaḥ. Ni
bādgate amatirnagnatā jasurvena vevīyate
matih.*

All round the pressures of life oppress me like rival mistresses, adversity, depression and exhaustion bind me down to loss of self-awareness, and my understanding is paralysed like the bird's before the hunter.

मूषो न शिश्ना व्यदन्ति माध्यः स्तोतारं ते शतक्रतो ।

सुकृत्सु नो मघवन्नन्द्र मृळ्याऽथा पितेव नो भव ॥ ३ ॥

3. *Mūṣo na śiśnā vyadanti mādhyah stotāraṁ te śatakrato. Sakṛt su no maghavannindra mṛṣayā'-dhā piteva no bhava.*

As mice eat up the weaver's thread soaked in starch, so do the afflictions of want and worry consume me, your celebrant, O lord of a hundred grand acts of protection, promotion and boundless generosity. O lord of power and glory, Indra, be kind and save us now as ever, and always be our saviour and protector like a father.

कुरुश्रवणमावृणि राजानं त्रासदस्यवम् ।

महिष्ठं वाघतामृषिः ॥ ४ ॥

4. *Kuruśravaṇamāvṛṇi rājānaṁ trāsadasyavam. Mamhiṣṭhaṁ vāghatāmṛṣiḥ.*

I, the man of vision and comprehensive judgement, choose and abide by the brilliant ruler, all attentive and universal listener, offspring of the destroyer of evil, want, injustice and violence, and most generous protector and patron of the wise and grateful celebrants.

यस्य मा हरितो रथे तिस्रो वहन्ति साधुया ।

स्तवै सहस्रदक्षिणे ॥ ५ ॥

5. *Yasya mā harito rathe tisro vahanti sādhuayā. Stavai sahasradakṣiṇe.*

I celebrate and adore Indra, generous lord of thousandfold charity of kindness and grace, whose

threefold gifts of divine knowledge, holy will and grateful prayer and adoration transport me like three horses of the divine chariot of human life well through and across the world of human existence to the state of freedom from limitations and eternal bliss.

यस्य प्रस्वादसो गिर उपमश्रवसः पितुः ।

क्षेत्रं न रण्वमूचुषे ॥ ६ ॥

6. *Yasya prasvādaso gira upamaśravasaḥ pituḥ.
Kṣetraṁ na raṇvamūcuṣe.*

I celebrate the brilliant ruler whose words of kindness and grace—fatherly protector, exemplary listener and exceptionally rich and honoured as he is—are like a field shower of joyous generosity for the supplicant.

अधि पुत्रोपमश्रवो नपान्मित्रातिथेरिहि ।

पितुष्टे अस्मि वन्दिता ॥ ७ ॥

7. *Adhi putropamaśravo napān-mitrātitherihi.
Pituṣṭe asmi vanditā.*

O ruler, exemplary kind, exceptionally generous, honourable son and scion of the line of the ruler, friend of friends and strangers alike, I honour and adore your father and your family line. Pray come and bless.

यदीशीयामृतानामुत वा मर्त्यानाम् ।

जीवेदिन्मघवा मम ॥ ८ ॥

8. *Yadīśīyāmṛtānāmuta vā martyānām.
Jīvedinmaghavā mama.*

If I were master controller and ruler of the mortal

as well as of the immortal principles and elements of my existence, then I would be really alive in all my power and potential for all time.

न देवानामति व्रतं शतात्मा च न जीवति ।

तथा युजा वि वावृते ॥ ९ ॥

9. *Na devānāmati vrataṁ śatātmā cana jīvati.*
Tathā yujā vi vāvṛte.

No soul of a hundred year life on earth, even if it had a hundred lives, can live beyond the laws of nature and divinity, therefore it has to leave and return to life with its natural concomitants of body and mind again and again in the cycle.

Mandala 10/Sukta 34

Aksha (1, 7, 9, 12), Krshi (13), Akshakitava Ninda (2-6, 8, 10, 11, 14) Devata, Kavasha Ailusha or Aksha
Maujavan Rshi

प्रावेपा मा बृहतो मादयन्ति प्रवातेजा इरिणे ववृतानाः ।
सोमस्येव मौजवतस्य भक्षो विभीदको जागृविर्मह्यम-
च्छान् ॥ ९ ॥

1. *Prāvepā mā brhato mādayanti pravātejā iriṇe varvṛtānāḥ. Somasyeva maujavatasya bhakṣo vibhīdako jāgrvir-mahyam-acchān.*

The large quivering dice, made of vibhidika tree grown on grassy green mountain slopes, shaking and rolling awesome on the dice board, tantalise me like the sight of exhilarating drink from a munja grass covered mountain valley, they excite me and I lose my sleep.

न मा॒ मिमेथ॑ न जिहीळ॒ एषा॑ शि॒वा सखि॑भ्य उ॒त मह्य॑मासीत् ।
अ॒क्षस्या॒हमे॑कप॒रस्य॑ हे॒तोरनु॑व्रता॒मप॑ जा॒याम॑रोधम् ॥ २ ॥

2. *Na mā mimetha na jihīḷa eṣā śivā sakhibhya uta mahyamāsīt. Akṣasyāham-ekaparasya hetoranuvratāmapa jāyāmarodham.*

This gentle lady, my wife, is good to me and to my friends, she never quarrels with me nor does she embarrass or hate me. Alas, for one reason, my persistent addiction to gambling, have I alienated my devoted wife totally dedicated to her life's duty.

द्वेष्टि॑ श्व॒श्रूरप॑ जा॒या रु॑णद्धि न ना॒थितो॑ वि॒न्दते॑ मर्डि॒तार॑म् ।
अ॒श्वस्ये॒व ज॑र॒तो व॑स॒न्यस्य॑ नाहं वि॒न्दामि॑ कि॒तव॑स्य॒ भोग॑म् ॥ ३ ॥

3. *Dveṣṭi śvaśrūrapa jāyā ruṇaddhi na nāthito vindate marḍitāram. Aśvasyeva jarato vasnyasya nāham vindāmi kitavasya bhogam.*

Normally speaking, the wife of a gambler feels indifferent and alienated from him, the mother-in-law hates him, the wretched man finds no friends' sympathy, there is none to comfort him. Like an old, exhausted, broken horse, though he might have been valuable otherwise, no one bids for him. I set no value upon the gambler. Who would?

अ॒न्ये जा॒यां परि॑ मृ॒शन्त्य॑स्य॒ यस्या॑गृ॒ध्रद्वेद॑ने वा॒ज्यक्षः॑ ।
पि॒ता मा॒ता भ्रा॑तर॒ एन॑माहु॒र्न जा॑नीमो॒ नय॑ता ब॒द्धमे॒तम् ॥ ४ ॥

4. *Anye jāyām pari mṛśantyaśya yasyāgrḍhadvedane vājakṣaḥ. Pitā mātā bhrātara enamā-hurna jānīmo nayatā baddhametam.*

Others covet his wife as a possible prize since the mighty dice have cheated him of his money and all wealth. Father, mother, brother, all disown him and say: off with him, we bound and taken. We know him not.

यद्वादीध्ये न दविषाण्येभिः परायद्भ्योऽ व हीये सखिभ्यः ।
न्युप्ताश्च बभ्रवो वाचमक्रतुं एमीदेषां निष्कृतं जारि-
णीव ॥ ५ ॥

5. *Yadādīdhye na daviṣāṇyebhiḥ parāyadbhyo'va hīye sakhibhyaḥ. Nyuptāśca babhravo vācamakṛtaṁ emīdeṣāṁ niṣkṛtaṁ jāriṇīva.*

When I realise and think I must not play with dice and must not be miserable, even then, having so decided, I succumb to the approaching dice as to seductive friends. Red and shining dice cast in the game rattle and resound, and I walk into the den like a woman stealing to her paramour.

स॒भामेति॑ कि॒तवः॑ पृ॒च्छमा॑नो जे॒ष्यामी॑ति॒ तन्वा॑ऽ शू॒र्शुजा॑नः ।
अ॒क्षासो॑ अ॒स्य॒ वि ति॑र॒न्ति॒ कामं॑ प्र॒तिदी॑द्वे दध॑त॒ आ
कृ॒तानि॑ ॥ ६ ॥

6. *Sabhāmeti kitavaḥ pṛcchamāno jeṣyāmīti tanvā śūśujānaḥ. Akṣāso asya vi tiranti kāmam prati-divne dadhata ā kṛtāni.*

Puffed up in body and mind, the gambler moves to the gambling house asking, even assuring, himself in mind: Shall I win? I must, this time. And his dice, held and poised in hand to defeat his rival, inflame his fire to play and win, more and more.

अ॒क्षास॒ इदं॑ङ्कु॒शिनो॑ नितो॒दिनो॑ नि॒कृत्वान॒स्तप॑नास्ता-
पयि॒ष्णावः॑ । कु॒मा॒रदै॑ष्णा जय॑तः पु॒नर्ह॑णो मध्वा॒ सम्पृ॑क्ताः
कि॒तव॒स्य ब॒र्हणा॑ ॥ ७ ॥

7. *Akṣāsa idaṅkuśino nitodino nikṛtvānastapanāstā-
payiṣṇavaḥ. Kumāradeṣṇā jayataḥ punarhaṇo
madhvā saṁprktāḥ kitavasya barhaṇā.*

The dice hold the gambler by the hook, pierce like a dagger, hew down the man and even his family from the root, as a hatchet, burn like fire and torture like incessant pain. For the winner, they bring joyous gifts for the time but later in turn they destroy, and though soaked in honey for the moment, they tear the gambler to pieces at the end.

त्रि॒प॒ञ्चा॒शः क्री॑ळति॒ व्रात॑ ए॒षां दे॒वइ॒व स॒वि॒ता स॒त्यध॑र्मा ।
उ॒ग्रस्य॑ चिन्म॒न्यवे॒ ना न॑मन्ते॒ राजा॑ चि॒देभ्यो॑ नम॒ इत्कृ॑-
णोति॑ ॥ ८ ॥

8. *Tripañcāśaḥ kṛṣṇati vrāta eṣāṁ deva iva savitā
satyadharmā. Ugrasya cinmanyave nā namante
rājā cidebhyo nama it kṛṇoti.*

The group of fifty-three of those dice is played strictly within unsparing rules of the game like the divine sun observing the laws of its motion. They do not bow even to the strongest of men, indeed the ruler bows and offers obeisance to the dice (if he too is addicted).

नी॒चा वर्त॑न्त उ॒परि॑ स्फु॒रन्त्य॒हस्ता॑सो ह॒स्तव॑न्तं स॒हन्ते॑ । दि॒व्या
अ॒ङ्गा॒रा इ॒रि॒णे न्यु॑प्ताः शी॒ताः स॒न्तो हृद॑यं नि॒र्द॑हन्ति ॥ ९ ॥

9. *Nicā vartanta upari sphurantyahastāso hasta-
vantaṁ sahante. Divyā āṅgārā iriṇe nyuptāḥ
śītāḥ santo hrdayaṁ nirdahanti.*

Some time they go down, some time they spring up high, and although they are armless they beat the strongest armed warrior. Thrown upon the dice board, they can be burning brilliant and some time, even though ice cold, they burn the heart.

जा॒या तप्य॑ते कि॒तव॑स्य॒ ही॒ना मा॒ता पु॒त्रस्य॑ चर॒तः क्व॑ स्वित् ।
ऋ॒णा॒वा बिभ्य॑द्धन्मि॒च्छमा॑नोऽन्ये॒षाम॑स्तमु॒प न॑क्त-
मेति ॥ १० ॥

10. *Jāyā tapyate kitavasya hīnā mātā putrasya carataḥ kva svit. Rṇāvā bibhyad-dhanamichchamāno' nyeṣāmastamupa naktameti.*

The forsaken wife of the gambler suffers at heart, the mother of her child wandering somewhere feels tortured by loss. Down under loss and debt, pining for money, he is oppressed by fear, and at night goes to other's home either for shelter or for money the way he can get.

स्त्रियं दृ॒ष्ट्वाय॑ कि॒त॒वं त॑तापाऽन्ये॒षां जा॒यां सु॒कृतं॑ च
योनि॑म् । पू॒र्व॒ह्णे अ॒श्वान्यु॑युजे हि ब॒भ्रू॑न्त्सो अ॒ग्नेर॑न्ते
वृ॒षलः॑ प॒पाद ॥ ११ ॥

11. *Striyam drṣṭvāya kitavam tatāpā'nyeṣāṃ jāyām sukrtaṃ ca yonim. Pūrvāhṇe aśvān yuyuje hi babhrūntso agnerante vṛṣalah papāda.*

The gambler suffers when he sees his wife, and he regrets when he sees another's wife well settled, their noble acts and comfortable home. Yet again in the forenoon he grabs the tempting dice as a warrior takes to his steed, but when the fire is gone cold, he falls down broken and farlorn.

यो वः सेनानीर्महतो गुणस्य राजा व्रातस्य प्रथमो बभूव ।
तस्मै कृणोमि न धना रुणध्मि दशाहं प्राचीस्तदृतं
वदामि ॥ १२ ॥

12. *Yo vaḥ senānīrmahato gaṇasya rājā vrātasya
prathamo babhūva. Tasmai kṛṇomi na dhanā
ruṇadhmi daśāhaṁ prācīstadrtaṁ vadāmi.*

O dice, O gamblers, to that which is the first and foremost of you, the ruler of your mighty order and organisation, the leading warrior over all of you, my homage and salutation with farewell with folded hands and all the ten fingers, open all in front with the vow that I would lose no money any more, and this is the truth I speak. (The gambler shows his ten fingers, may be, because his hands are empty now.)

अक्षैर्मा दीव्यः कृषिमित्कृषस्व वित्ते रमस्व बहु मन्यमानः ।
तत्र गावः कितव तत्र जाया तन्मे वि चष्टे सविताय-
मर्यः ॥ १३ ॥

13. *Akṣairmā dīvyah kṛṣimit kṛṣasva vitte ramasva
bahu manyamānah. Tatra gāvaḥ kitava tatra jāyā
tanme vi caṣṭe savitāyamarayah.*

Play not with dice. Till the land. Be happy with the land and wealth you produce. Take it that that much is enough and be content. There are the cows, O gambler, there your wife is happy. This is what Savita, lord of life and giver of light has revealed to me.

मित्रं कृणुध्वं खलु मृळता नो मा नो घोरेण चरताभि
धृष्णु । नि वो नु मन्युर्विशतामरातिरन्यो बभ्रूणां प्रसितौ
न्वस्तु ॥ १४ ॥

14. *Mitram kṛṇudhvaṃ khalu mṛḷatā no mā no ghoreṇa caratābhi dhr̥ṣṇu. Ni vo nu manyur- viśatāmarātiranyo babhrūṇāṃ prasitau nvastu.*

Be friends, make friends, be good and kind to us. Treat us not with the torture of fear and suppression. Let your anger and passion subside into peace and tranquillity, and may another unfortunate in adversity in the snares of dice be the same way free.

Mandala 10/Sukta 35

Vishvedevah Devata, Lusha Dhanaka Rshi

अबुध्रमु त्य इन्द्रवन्तो अग्रयो ज्योतिर्भरन्त उषसो व्युष्टिषु ।
मही द्यावापृथिवी चेततामपोऽ द्या देवानामव आ वृणी-
महे ॥ १ ॥

1. *Abhudhramu tya indravanto agnayo jyotirbha-
ranta uṣaso vyuṣṭiṣu. Mahī dyāvāpṛthivī deta-
tāmapo' dyā devānāmava ā vṛṇīmahe.*

In the early hours of the dawn, those flames of morning fire bearing light and energy of the sun awake and awaken the great heaven and earth, dispelling the darkness, and arouse the people to the karmic business of the day. In this very morning hour of the day, we pray for the protection and promotive energy of the divinities of nature and humanity for enlightenment.

द्विस्मृथिव्योरव आ वृणीमहे मातृन्तिसन्धून्पर्वताञ्छर्य-
णावतः । अनागास्त्वं सूर्यमुषासमीमहे भद्रं सोमः सुवानो
अद्या कृणोतु नः ॥ २ ॥

2. *Divasprthivyorava ā vṛṇīmahe mātṛntsindhūn
parvatāñcharyaṇāvataḥ. Anāgāstvaṃ sūryamuṣā-
samīmahe bhadraṃ somahḥ suvāno adyā kṛṇotu naḥ.*

We pray for the good will, protection and inspiration of heaven and earth for light and nourishment. We want the love and blessings of mother powers, the energy and liquid flow of the streams and seas, showers of clouds, the cool of mountain snows and gifts of soma herbs. We pray for the energies of all that is dynamic and generous in life. Innocent and free from sin, we pray for the rise of a new dawn and light of the sun every day. May the peace, beauty and inspiration of nature at dawn inspired with the love and power of divinity bless us with vision, will and power to act here and now so that we too may rise and shine.

द्यावा नो अद्य पृथिवी अनागसो मही त्रायेतां सुविताय
मातरा । उषा उच्छन्त्यप बाधतामघं स्वस्त्यग्निं समिधान-
मीमहे ॥ ३ ॥

3. *Dyāvā no adya prthivī anāgaso mahī trāyetām
suvitāya mātārā. Uṣā ucchantyapa bādhatāma-
gham svastyagnim samidhānamīmahe.*

May this new day, the great mother powers of earth and heaven, generous givers of inspiration, light and settlement, protect and promote us, their innocent children, for the sake of happiness and well being. May the bright dawn now rising keep off sin and evil. We pray that the lighted fire and rising light and all enlightened powers of human will and action be good to us and all may be well and blissful.

इयं न उस्त्रा प्रथमा सुदेव्यं रेवत्सनिभ्यो रेवती व्युच्छतु ।
आरे मन्युं दुर्विदत्रस्य धीमहि स्वस्त्यग्निं समिधान-
मीमहे ॥ ४ ॥

4. *Iyaṁ na usrā prathamā sudevyāṁ revat sanibhyo revatī vyucchatu. Āre manyuṁ durvidatrasya dhīmahi svastyagnim samidhā-nam-īmahe.*

This dawn, this maiden, this first moving power of the early day, blest with wealth and energy of rising life may, we pray, shine, bring us and illuminate divine gifts of life worthy of the holies for the friendly community of seekers. May we cast off the anger and malice of the unbearable and take in and internalise the love and enthusiasm of the most challenging discipline of life divine. We pray may the lighted fire and rising dawn bring all happiness and all round well being of life.

प्रयाः सिस्रते सूर्यस्य रश्मिभिर्ज्योतिर्भरन्तीरुषसो व्युष्टिषु ।
भद्रा नो अद्य श्रवसे व्युच्छत स्वस्त्यग्निं समिधान-
मीमहे ॥ ५ ॥

5. *Pra yāḥ sisrate sūryasya raśmibhir-jyotirbharantīruṣaso vyuṣṭiṣu. Bhadrā no adya śravase vyucchata svastyagnim samidhānam-īmahe.*

The lights of dawn at the break of day which shine with rays of the sun, bearing the message of enlightenment, may, we pray, rise and radiate and be good for us today for our nourishment of body, mind and soul and for our honour and excellence of life. We pray may the lighted fire and rising dawn bring us all happiness and well being of life.

अनमीवा उषस आ चरन्तु न उदग्रयो जिहतां ज्योतिषा
बृहत् । आयुक्षातामश्विना तूतुजिं रथं स्वस्त्यग्निं समिधान-
मीमहे ॥ ६ ॥

6. *Anamīvā uṣasa ā carantu na udagnayo jihatām jyotiṣā br̥hat. Āyukṣātāmaśvinā tūtujīm ratham svastyagnīm samidhānam-īmahe.*

May the dawns free from ailments bring us good health, and may the yajna fires rise up high with blazing light. Let the day and night keep the fastest chariot in harness for us. We pray may the lighted fire and the rising dawn bring us all happiness and well being of life.

श्रेष्ठं नो अद्य सवितर्वरेण्यं भागमा सुव स हिरत्नधा असि ।
रायो जनित्रीं धिषणामुप ब्रुवे स्वस्त्यग्निं समिधान-
मीमहे ॥ ७ ॥

7. *Śreṣṭham no adya savitarvareṇyam bhāgamā suva sa hi ratnadhā asi. Rāyo janitrīm dhiṣa-ṇāmupa bruve svastyagnīm samidhānam-īmahe.*

O Savita, lord of life and giver of light, create for us the highest of our choice share of life's joy to our satisfaction and pleasure as you are the treasure hold of the jewels of life. I speak and pray to the voice and omniscience of divinity, universal creator of life's wealth: May the rising dawn and lighted fire bring us all happiness and well being of life.

पिपर्तु मा तदृतस्य प्रवाचनं देवानां यन्मनुष्या अमन्महि ।
विश्वा इदुस्त्राः स्पळुदेति सूर्यः स्वस्त्यग्निं समिधान-
मीमहे ॥ ८ ॥

8. *Pipartu mā tadṛtasya pravācanam devānām yanmanuṣyā amanmahi. Viśvā idusrāḥ spaḷudeti sūryaḥ svastyagnīm samidhānam-īmahe.*

May that original voice of divinities, which revealed the nature and laws of existence at the beginning of human creation and which we humans honour, adore and pray for, protect and promote us with fulfilment. The sun rises, the same one, and illuminates all the dawns. We pray may the lighted fire and rising dawn bless us with felicity and total fulfilment.

अ॒द्वेषो अ॒द्य ब॒र्हिषः स्त॒रीम॒णि ग्राव्णां॑ योगे मन्म॑नः साध॑
ईमहे। आ॒दित्यानां॑ श॒र्माणि॑ स्था भु॒रण्यसि स्व॒स्त्य॑ग्निं
स॒मिधा॒नमी॑महे ॥ ९ ॥

9. *Adveṣo adya barhiṣaḥ starīmaṇi gravṇāṃ yoge manmanah sādha īmahe. Ādityānāṃ śarmaṇi sthā bhuranyasi svastyagniṃ samidhānam-īmahe.*

Today in the congregation of the sages on the holy grass spread on the yajna vedi of search for knowledge without jealousy, anger and malice, we pray for the fulfilment of our aspirations. O man, smart and brilliant as you are, we wish that you enjoy the light and peace of the bliss and warmth of the sun in the zodiacs throughout the year in the inspiring company of eminent scholars and thus advance. We pray that the lighted fire and rising dawn bless us with felicity and total fulfilment.

आ नो॑ ब॒र्हिः स॒ध॒मादे॑ बृ॒हद्दिवि॑ दे॒वाँ ई॒ळे सा॒दया॑ सप्त
होतृ॑न् । इन्द्रं॑ मि॒त्रं वरु॑णं सा॒तये॑ भगं स्व॒स्त्य॑ग्निं स॒मिधा॒न-
मी॑महे ॥ १० ॥

10. *Ā no barhiḥ sadhamāde brhaddivi devāṃ īle sādayā sapta hotṛn. Indraṃ mitraṃ varuṇaṃ sātaye bhagaṃ svastyagniṃ samidhānam-īmahe.*

O lord of light and bliss, O Adityas, phases of the sun and earth on the move, in this joyous hall of yajna in our open ended search for physical, mental and spiritual knowledge and well being, I invoke the brilliancies of nature and humanity and pray let the seven priests be seated for the conduct of the yajna (the seven being senses of perception, senses of volition, speech, mind, discriminative intelligence, selective memory, and the self). We invoke Indra, divine and secular power, Mitra, divine and human love and cohesion with cooperation, Varuna, divine and human judgement and choice in relation to nature and society, and Bhaga, divine glory and human prosperity with power and self confidence, for sure success and victory. We pray may the lighted fire and rising dawn bless us with felicity and self fulfilment.

त आदित्या आ गता सर्वतातये वृधे नो यज्ञमवता सजोषसः ।
 बृहस्पतिं पृषणमश्विना भगं स्वस्त्यग्निं समिधान-
 मीमहे ॥ ११ ॥

11. *Ta ādityā ā gatā sarvatātaye vṛdhe no yajñama-
 vatā sajoṣasaḥ. Bṛhaspatiṁ pūṣaṇam-aśvinā
 bhagaṁ svastyagniṁ samidhānam-īmahe.*

May the Adityas come and join us with love and favour for the advancement and comprehensive success of our yajna of universal character and save, protect and promote our yajnic projects of creative progress. We invoke Brhaspati, power of infinite knowledge and speech, Pushan, power of nourishment and growth, Ashvins, complementary powers of nature and humanity, and Bhaga, spirit of universal power and prosperity and pray may the lighted fire and the rising

dawn bring us felicity and total self-fulfilment.

तन्नो देवा यच्छत सुप्रवाचनं छर्दिरादित्याः सुभरं नृपाय्यम् ।
पश्वे तोकाय तनयाय जीवसे स्वस्त्यग्निं समिधान-
मीमहे ॥ १२ ॥

12. *Tanno devā yacchata supravācanam chardirā-dityāḥ subharam nṛpāyyam. Paśve tokāya tanayāya jīvase svastyagnim samidhānam-īmahe.*

May the Adityas, divine harbingers of the light of omniscient divinity at the dawn of humanity, give us that universal word of knowledge and that peaceful settlement in life which holds all abundant power and prosperity for the protection and advancement of our human family, the animals, our children and grand children for our good health and full life of joy. We pray may the lighted fire and the rising dawn bring us all felicity and total fulfilment.

विश्वे अद्य मरुतो विश्व ऊती विश्वे भवन्त्वग्नयः समिद्धाः ।
विश्वे नो देवा अवसा गमन्तु विश्वमस्तु द्रविणं वाजो
अस्मे ॥ १३ ॥

13. *Viśve adya maruto viśva ūtī viśve bhavantva-gnayāḥ samiddhāḥ. Viśve no devā avasā gamantu viśvamastu draviṇam vājo asme.*

Today in this life of ours, may all the winds and pranic energies and all lighted fires of the world bring us all protections and promotions. May all divine powers of nature and humanity in the world come with all protection, power and progress. May all wealth, honour and excellence of the world, all speed, success and victory be our common human heritage, good fortune

and universal victory.

यं दे॒वा॒सोऽ व॒थ॒ वा॒ज॒सा॒तौ॒ यं त्रा॒य॒ध्वे॒ यं पि॒पृ॒था॒त्य॒हः । यो
वो॑ गो॒पि॒थे न भ॒य॒स्य॒ वेद॒ ते स्या॑म दे॒ववी॑तये तुरा॒सः ॥ १४ ॥

14. *Yam devāso 'vatha vājasātau yaṁ trāyadhve yaṁ pipṛthātyamhaḥ. Yo vo gopīthe na bhayasya veda te syāma devavītaye turāsaḥ.*

O Vishvedevas, divine powers of nature and humanity, pray let us be, help us all to be, a happy, vibrant and dynamic human community of noble nature, character and action living the life divine and moving ahead on the holy path of life to total fulfilment here and beyond: The person and the community whom you protect, guide and lead to victory in the struggle of existence, whom you save, guard and direct against sin and suffering to success knows no fear. Pray let us be that on the paths of pilgrimage to the Life Divine.

Mandala 10/Sukta 36

Vishvedevah Devata, Lusha Dhanaka Rshi

उ॒षा॒सा॒न॒क्तो बृ॒हती॒ सु॒पे॒श॒सा॒ द्या॒वा॒क्षा॒मा वरु॑णो मि॒त्रो
अ॒र्य॒मा । इन्द्रं॑ हु॒वे म॒रुतः॑ पर्व॒ताँ अ॒प आ॒दि॒त्यान् द्या॒वापृ॒थि॒वी
अ॒पः स्वः॑ ॥ १ ॥

1. *Uṣāsānaktā brhatī supeśasā dyāvākṣāmā varuṇo mitro aryamā. Indram huve marutaḥ parvatāṅ apa ādityān dyāvapṛthivī apaḥ svah.*

I invoke the rising dawn of the light of day and the soothing darkness of restful night, the radiant illuminative heaven and the vast sheltering stabilising earth, both great and expansive, beautiful and beatific,

I invoke Varuna, oceans of earth and spatial vapours, Mitra, friendly warmth of the sun, Aryama, refreshing breezes, Indra, infinite energy and power of nature, Maruts, stormy forces of the winds, clouds and mountains, sun rays, zodiacs of the sun, radiative energy of the sun and magnetic and gravitational energy of earth, the middle regions of space for expansion and the highest regions of light for illumination.

द्यौश्च नः पृथिवी च प्रचेतस ऋतावरी रक्षतामंहसो रिषः ।
मा दुर्विदत्रा निरृतिर्न ईशत तद्देवानामवो अद्या वृणी-
महे ॥ २ ॥

2. *Dyauśca naḥ pṛthivī ca pracetasa ṛtāvarī rakṣatā-
maṁhaso riṣaḥ. Mā durvidatrā nirṛtirna īśata ta-
ddevānāmavo adyā vṛṇīmahe.*

The sun and the earth, father and mother, both sources of enlightenment, both committed to divine law and replete with dynamic energy, may, we pray, protect us from sin and violence. Let ignorance, injustice and adversity never dominate our life, let pain and suffering keep off. This is the safety, security and protection of our choice we pray for of the divinities today.

विश्वस्मान्नो अदितिः पात्वंहसो माता मित्रस्य वरुणस्य
रेवतः । स्वर्वज्योतिरवृकं नशीमहि तद्देवानामवो अद्या
वृणीमहे ॥ ३ ॥

3. *Viśvasmānno aditiḥ pātvaṁhaso mātā mitrasya
varuṇasya revataḥ. Svarvajjyotiravṛkaṁ naśi-
mahi taddevānāmavo adyā vṛṇīmahe.*

May the eternal mother power, the divine Shakti, Aditi, protect us from sin and suffering of the world,

she being the mother of abundant sun and ocean, love and judgement. May we receive the light of heaven without violence. This is our prayer for protection we may make to the divinities with free choice today.

ग्रावा वदन्नप रक्षांसि सेधतु दुष्वपन्यं निर्र्हीतिं विश्व-
मत्रिणम् । आदित्यं शर्म मरुतामशीमहि तद्देवानामवो अद्या
वृणीमहे ॥ ४ ॥

4. *Grāvā vadannapa rakṣānsi sedhatu duṣṣvapn-
yaṁ nurṛtiṁ viśvamatrīṇam. Ādityaṁ śarma
marutāmaśīmahī taddevānāmavo adyā vṛṇīmahe.*

May the thundering voice of wise sages keep off all destructive forces, evil dreams, want, adversity and fear of death, and all voracious elements of society. May we obtain the protection, peace and enlightenment of the leading lights and stormy troops of society. This is the shelter and protection we now pray for, of our own choice, from the divinities.

एन्द्रो बर्हिः सीदतु पिन्वतामिळा बृहस्पतिः सामभिर्ऋक्वो
अर्चतु । सुप्रकेतं जीवसे मन्म धीमहि तद्देवानामवो अद्या
वृणीमहे ॥ ५ ॥

5. *Endro barhiḥ sīdatu pinvatāmiḷā bṛhaspatiḥ
sāmabhirṛkvo arcatu. Supraketaṁ jīvase manma
dhīmahi taddevānāmavo adyā vṛṇīmahe.*

May Indra, omnipotent lord of the universe, enlighten us at heart and bless our yajnic home, may Ila, the earth and the divine voice, raise our health and awareness, may Brhaspati, sagely scholar of the divine Word, adore the spirit with songs of praise, and may we obtain divine wisdom and intelligence and meditate on

the light divine. This is the favour and protection of the divinities we pray for today.

दिविस्पृशं यज्ञमस्माकमश्विना जीराध्वरं कृणुतं सुम्न-
मिष्टये । प्राचीनरश्मिमाहुतं घृतेन तद्देवानामवो अद्या
वृणीमहे ॥ ६ ॥

6. *Divispr̥śaṁ yajñamasmākamaśvinā jīrādhvaram
kṛṇutaṁ sumnamiṣṭaye. Prācīnaraśmimāhutaṁ
ghṛtena taddevānāmavo adyā vṛṇīmahe.*

May the Ashvins, complementary fire and wind, refine and energise our yajna of love and non-violence, fed on ghrta, rising in high flames as ever before, and may they raise it to the regions of the sun to bring us peace and joy for the fulfilment of our aspirations. This is the favour and protection of the divinities we pray for today.

उप ह्वये सुहवं मारुतं गणं पावकमृष्वं सख्याय शंभुवम् ।
रायस्पोषं सौश्रवसाय धीमहि तद्देवानामवो अद्या वृणी-
महे ॥ ७ ॥

7. *Upa hvaye suhavaṁ mārutaṁ gaṇaṁ pāvakamṛ-
ṣvaṁ sakhyāya śambhuvam. Rāyas-poṣaṁ sau-
śravasāya dhīmahi tad devānāmavo adyā vṛṇī-
mahe.*

I invoke and call upon the band of Maruts, vibrant winds of nature and dynamic sages and pioneers of humanity, worthy of service and adoration, pure and purifying and harbingers of peace and well being, all heroic and sublime. I invoke them to win their love and friendship. We study and meditate upon wealth, energy and enrichment for participation in their grace and glory.

This is the protective and promotive favour of the divinities we choose to pray for today.

अ॒पां पे॒रुं जी॒वध॑न्यं भ॒राम॑हे दे॒वाव्यं॑ सु॒हव॑मध्व॒रश्रि॑यम् ।
सु॒र॒श्मिं सोम॑मिन्द्रि॒यं य॑मीमहि तद्दे॒वाना॑मवो अ॒द्या वृ॑णी॒महे॑ ॥ ८ ॥

8. *Apām perum jīvadhanyam bharāmahe devāvyam suhavamadhvaraśriyam. Suraśmim somamin-driyam yamīmahi tad devānāmavo adyā vṛṇī-mahe.*

We bear Soma at heart, love and honour Soma, spirit of universal peace, vitality and ecstasy, protector and promoter of life's liquid energies for action, inspirer of life adorable for the divinities, beauty of the yajna of love and non-violence, worthy of invocation and celebration. Beautiful are its flames of fire, its rays of light and its waves of fragrance worthy of being perceived, experienced and internalised, all these we love. And that Soma is the gift, favour and protection of the divinities we choose to pray for, this day.

स॒नेम॑ तत्सु॒स॒निता॑ स॒नित्व॑भिर्व॒यं जी॒वा जी॒वपु॑त्रा अना॒गसः॑ ।
ब्र॒ह्मद्वि॑षो वि॒ष्वगे॑नो भ॒रेर॑त तद्दे॒वाना॑मवो अ॒द्या वृ॑णी॒महे॑ ॥ ९ ॥

9. *Sanema tat susanitā sanitvabhirvayam jīvā jīvaputrā anāgasah. Brahmadviṣo viṣvageno bharerata tad devānāmavo adyā vṛṇīmahe.*

Let us join and live that Soma spirit of life along with all others who live it with passion and enthusiasm. We are all children of life, living and vibrant with our children and grand children, free from sin and crime.

Let others who negate, hate and violate that universal Spirit of love, life and peace bear, for that reason, their negativities and the dispensation thereof. And that favour of the love of Soma and protection against negativities we beg of the divinities this day.

ये स्था मनोर्यज्ञियास्ते शृणोतन् यद्वो देवा ईमहे तद्दातन् ।
जैत्रं क्रतुं रयिमद्वीरवद्यशस्तद्देवानामवो अद्या वृणी-
महे ॥ १० ॥

10. *Ye sthā manoryajñiyāste śṛṇotana yadvo devā īmahe taddadātana. Jaitraṁ kratuṁ rayimadvīravadyaśastad devānāmavo adyā vṛṇīmahe.*

And listen all, those who are dedicated to yajna at heart in communion with divine Soma, be steadfast and, O divine souls, bear and bring us that we pray for from you : Bring us the spirit of success and victory, holy yajnic action, wealth, honour and fame with progeny worthy of the brave. That is the favour and prayer of our choice we ask of you this day.

महदद्य महतामा वृणीमहे ऽ वो देवानां बृहतामन्वर्णाम् ।
यथा वसु वीरजातं नशामहे तद्देवानामवो अद्या वृणी-
महे ॥ ११ ॥

11. *Mahadadya mahatāmā vṛṇīmahe'vo devānām bṛhatāmanarvaṇām. Yathā vasu vīrajātaṁ naśāmahai tad devānāmavo adyā vṛṇīmahe.*

Today, the grandeur of the great we ask for, of our own choice, and the protection of the grand progressive and irresistible divinities we pray for, so that we may acquire the security and stability created and established by brave generations of humanity: that

is the favour and prayer of our choice for protection of the divinities we ask for this day.¹¹ Today, the grandeur of the great we ask for, of our own choice, and the protection of the grand progressive and irresistible divinities we pray for, so that we may acquire the security and stability created and established by brave generations of humanity: that is the favour and prayer of our choice for protection of the divinities we ask for this day.

म॒हो अ॒ग्नेः स॒मिधा॒नस्य॒ शर्म॑ण्यना॒गा मि॒त्रे वरु॑णे स्व॒स्तये॑ ।
श्रेष्ठे॑ स्याम स॒वितुः॑ स॒वीम॒नि तद्दे॒वाना॒मवो॑ अ॒द्या वृ॒णी-
महे॑ ॥ १२ ॥

12. *Maho agneḥ samidhānasya śarmaṇyanāgā mitre varuṇe svastaye. Śreṣṭhe syāma savituḥ savīmāni tad devānāmavo adyā vṛṇīmahe.*

Let us live under the shelter and protection of the great Agni, self-refulgent, self enlightened leading light of the cosmic yajna. Let us live free from sin and evil under the abundant care of Mitra, friendly sun, and Varuna, boundless ocean of space, for the achievement of plenty, prosperity and all round well being. Let us live under the guidance and ruling control of Savita, highest spirit of life, creation and regeneration. This is the gift of protection and progress we choose to ask of the divinities this day.

ये स॒वितुः॑ स॒त्यस॑वस्य॒ विश्वे॑ मि॒त्रस्य॑ व्र॒ते वरु॑णस्य दे॒वाः ।
ते सौ॒भगं॑ वी॒रव॒द्रोम॒दप्रो॑ दधा॒तन् द्र॒विणं॑ चि॒त्रम॒स्मे ॥ १३ ॥

13. *Ye savituḥ satyasavasya viśve mitrasya vrata varuṇasya devāḥ. Te saubhagaṁ vīravaddromadapno dadhātana draviṇaṁ citramasme.*

All those generous, brilliant and illuminative divinities of the world, both in nature and in humanity, which observe and work under the laws and discipline of Savita, creator of the world of truth and reality, Mitra, lord of light and love, and Varuna, lord of judgement and boundless abundance, may they all bear and bring for us all holy good fortune, power of choice and action, and wondrous variety of wealth blest with brave progeny, lands, cows and culture of enlightenment.

सविता पश्चात्तात्सविता पुरस्तात्सवितोत्तरात्तात्सविता-
धरात्तात् । सविता नः सुवतु सर्वतातिं सविता नो रासतां
दीर्घमायुः ॥ १४ ॥

14. *Savitā paścātāt savitā purastāt savitottarātāt savitādharaātāt. Savitā naḥ suvatu sarvatātīm savitā no rāsatām dīrghamayuh.*

May Savita protect us from behind. May Savita protect us in front. May Savita protect us from above. May Savita protect us from below. May Savita bless us all round, create and give us universal wealth of existence. May Savita bless us with a long, happy and full life.

Mandala 10/Sukta 37

Surya Devata, Abhitapa Saurya Rshi

नमो मित्रस्य वरुणस्य चक्षसे महो देवाय तदृतं संपर्यत ।
दूरे दृशे देवजाताय केतवे दिवस्पुत्राय सूर्याय शंसत ॥ १ ॥

1. *Namo mitrasya varuṇasya cakṣase maho devāya tadṛtaṁ saparyata. Dūredṛśe devajātāya ketave divasputrāya sūryāya śaṁsata.*

Homage and salutations to the eye of the lord of universal love and cosmic judgement, lord of day and deep night, mighty generous light of the world. Observe and abide by that universal law of the lord. Sing and celebrate in honour of the Sun, child of Light, heavenly ensign of divine refulgence, born of space, the eye that can see as far as the bounds of existence.

सा मां सत्योक्तिः परि पातु विश्वतो द्यावा च यत्र ततन्नहानि
च । विश्वमन्यन्नि विशते यदेजति विश्वाहापो विश्वाहोदेति
सूर्यः ॥ २ ॥

2. *Sa mā satyoktiḥ pari pātu viśvato dyāvā ca yatra tatanannahāni ca. Viśvamanyanni viśate yadejati viśvāhāpo viśvāhodeti sūryaḥ.*

May the word of truth abide by me and protect and sustain me all round all time: That Sun, light of the world, is the presence in which the heavens of light and the green earth abide, days and nights arise and expand, wherein the other worlds abide and all else moves and abides, wherein all dynamics of the universe abide and move day and night, wherein the sun rises every morning for all time in the existential world.

न ते अदेवः प्रदिवो नि वासते यदेतशेभिः पतरै रथर्यसि ।
प्राचीनमन्यदनु वर्तते रज उदन्येन ज्योतिषा यासि सूर्य ॥ ३ ॥

3. *Na te adevaḥ pradivo ni vāsate yadetaśebhiḥ patarai ratharyasi. Prācīnamanyadanu vartate raja udanyena jyotiṣā yāsi sūrya.*

O sun, when you ride your chariot and move on with the radiation of your rays, the earlier darkness of the night does not stay before you, instead it moves on

to the other region you left behind, and as you move on, you go forward with your light for another region of the world.

येन सूर्य ज्योतिषा बाधसे तमो जगच्च विश्वमुदियर्षि
भानुना । तेनास्मद्विश्वामनिरामनाहुतिमपामीवामप दुष्वप्यं
सुव ॥ ४ ॥

4. *Yena sūrya jyotiṣā bādhasse tamo jagacca viśva-mudiyarṣi bhānunā. Tenāsmadviśvām-anirām-anāhutim-apāmīvāmapa duṣṣvapnyarṇ suva.*

O sun, by the light by which you dispel the darkness, and by the rise by which you go up and light up the moving world in the day, by that very light and enlightenment, pray, dispel and throw out all famine of food in the world,, all poverty of yajnic programmes, all sickness and disease, and all depression and evil dreams born of want and poverty of light.

विश्वस्य हि प्रेषितो रक्षसि व्रतमहेळयन्नुच्चरसि स्वधा अनु ।
यदद्य त्वा सूर्योपब्रवामहै तं नो देवा अनु मंसीरत
क्रतुम् ॥ ५ ॥

5. *Visvasya hi preṣito rakṣasi vratamahelāyannu-ccarasi svadhā anu. Yadadya tvā sūryopabrahvāmahai taṁ no devā anu maṁsīrata kratum.*

O lord of light, moved and inspired by your own divine self and invoked by prayers of the supplicants, you protect and rule the laws and disciplines of the world around, and without passion or disturbance you rise and move according to your own powers and in response to your celebrants' homage (such as the homage of the planets and yajnic offers of devotees). O sun, whatever

we pray for, may the divinities of nature and humanity favour and respond to our yajnic action and prayer.

तं नो द्यावापृथिवी तन्न आप इन्द्रः शृण्वन्तु मरुतो हव
वचः । मा शूने भूम सूर्यस्य संदृशि भद्रं जीवन्तो जर्णा-
मशीमहि ॥ ६ ॥

6. *Tam no dyāvāpṛthivī tanna āpa indraḥ śṛṇvantu maruto havam vacaḥ. Mā śūne bhūma suryasya sandṛśi bhadram jīvanto jaraṇāmaśimahi.*

That word of invocation and prayer, and that word of homage and prayer with supplication may the heaven and earth as father and mother, waters of earth and space and the learned sages of holy attainments, Indra, omnipotent lord and ruler of the earth, Maruts, pranic energies of life and leading lights of humanity listen, and may they favourably respond. May they never be indifferent. May we live blest in the light of the sun and the illumination of divinity. We pray that living in peace and felicity, we may enjoy a full life of good health and mental and spiritual fulfilment.

विश्वाहा त्वा सुमनसः सुचक्षसः प्रजावन्तो अनमीवा
अनागसः । उद्यन्तं त्वा मित्रमहो दिवेदिवे ज्योग्जीवाः प्रति
पश्येम सूर्य ॥ ७ ॥

7. *Viśvāhā tvā sumanasah sucakṣasah prajāvanto anamīvā anāgasah. Udyantam tvā mitramaho divedive jyogjīvāḥ prati paśyema sūrya.*

We pray, O sun, may we be happy at heart, enlightened of vision, blest with noble progeny, free from ill health, sin and evil, and thus happy and healthy, live long to see you rising every day all the time. May

we, O sun, see you rising day by day as the greatest friend of ours and live long for a happy time in the light and bliss divine.

महि ज्योतिर्बिभ्रतं त्वा विचक्षणं भास्वन्तं चक्षुषेचक्षुषे
मयः । आरोहन्तं बृहत्तः पार्जसस्परी वयं जीवाः प्रति पश्येम
सूर्य ॥ ८ ॥

8. *Mahi jyotirbibhratam tvā vicakṣaṇa bhāsvantam cakṣuṣe cakṣuṣe mayah. Ārohantam bṛhataḥ pājasaspari vyaṁ jīvāḥ prati paśyema sūrya.*

O sun, lord of vision watching all, we pray that while we live a long and full life time here on earth, we may continue to see you as the divine power bearing great light of life, shining bright and blessing every living eye with light and joy, and rising high over the vast order of mighty time and the world of existence.

यस्य ते विश्वा भुवनानि केतुना प्र चेरते नि च विशन्ते
अक्तुभिः । अनागास्त्वेन हरिकेश सूर्याऽह्नाह्ना नो वस्यसा-
वस्यसोदिहि ॥ ९ ॥

9. *Yasya te viśvā bhuvanāni ketunā pra cerate ni ca viśante aktubhiḥ. Anāgāstvena harikeśa sūryā'-hnāhnā no vasyasāvasyasodihi.*

O Sun, self-refulgent divinity, by whose light and sustaining power all regions of the universe, stars and planets move on with their tasks in their own orbits and then recede into their state of rest as into the night, O lord of radiant light and fire of life, by your inviolable purity of law and natural piety, shine, and emerge more and more bright and excellent for our experience, guidance and sustenance day by day for us.

शं नो भव चक्षसा शं नो अह्ना शं भानुना शं हिमा शं
घृणेन । यथा शमध्वञ्छमसद्गुरोणे तत्सूर्यं द्रविणं धेहि
चित्रम् ॥ १० ॥

10. *Śaṁ no bhava cakṣasā śaṁ no ahnā śaṁ bhānuna
śaṁ himā śaṁ ghr̥ṇena. Yathā śamadhvañ-
chamasad durōṇe tat sūrya draviṇaṁ dhehi
citram.*

By your light and gracious eye, let there be peace and bliss for us, peace and well being by day, peace and bliss by light and solar radiation, peace by the cool of snow and peace by soothing warmth of the sun, peace the way it may be possible on our paths of progress, and peace and all round well being in the home. That wondrous variety of wealth, honour and excellence, O Sun, give us by which there may be all round peace and total well being in life.

अस्माकं देवा उभयाय जन्मने शर्म यच्छत द्विपदे चतुष्पदे ।
अदत्पिबद्गूर्जयमानमाशितं तदस्मे शं योररपो दधा-
तन ॥ ११ ॥

11. *Asmākaṁ devā ubhayāya janmane śarma
yacchata dvipade catuṣpade. Adat pibadūrjaya-
mānamāśitaṁ tadasme śaṁ yorarapo dadhātana.*

May all you Devas, divinities of nature and humanity, give us peace and felicity for our life, for both humans and animals. Let all that is eating, all that is drinking be strong, energetic and fulfilled. Pray give us that peace and well being which is free from violence, sin and evil.

यद्धो देवाश्चकृम जिह्वा गुरु मनसो वा प्रयुती देवहेळनम् ।
 अरावा यो नो अभि दुच्छुनायते तस्मिन्तदेनो वसवो नि
 धेतन ॥ १२ ॥

12. *Yadvo devāścakṛma jihvayā guru manaso vā prayutī devaheḷanam. Arāvā yo no abhi succhunāyate tasmin tadenō vasavo ni dhetana.*

O Devas, divinities of nature and humanity, if we trespass or do some grave offence by word, thought or action and behaviour to earn your displeasure or even provoke your anger, pray forgive us and cleanse us of that weakness and negativity. And if there be some mean and uncharitable person among us who behaves in a vile manner toward us, then O divine givers of peace and shelter, pray let that sin visit back upon the source.

Mandala 10/Sukta 38

Indra Devata, Mushkavan Indra Rshi

अस्मिन्न इन्द्र पृत्सुतौ यशस्वति शिमीवति क्रन्दसि प्राव
 सातये । यत्र गोषाता धृषितेषु खादिषु विष्वक्पतन्ति दिद्यवो
 नृषाह्ये ॥ १ ॥

1. *Asmin na indra pṛtsutau yaśasvati śimīvati kran-dasi prāva sātaye. Yatra goṣātā dhṛṣiteṣu khādiṣu viṣvak patanti didyavo nṛṣahye.*

Indra, O ruler of the world, in this mighty battle for honour and industry, you roar and thunder, pray defend and protect us to advance to the victory. This is a battle for the reclamation, defence and development of the lands and cows, between bold, undaunted soldiers thirsting for the enemy's blood, and on them, in this

murderous contest, sharp and blazing arrows fall on all sides.

स नः क्षुमन्तं सदने व्यूर्णुहि गोअर्णसं रयिमिन्द्र श्रवाय्यम् ।
स्याम ते जयतः शक्र मेदिनो यथा वयमुश्मसि तद्वसो
कृधि ॥ २ ॥

2. *Sa naḥ kṣumantaṁ sadane vyūrṇuhi go-arṇasaṁ rayimindra śravāyyam. Syāma te jayataḥ śakra medino yathā vayamuśmasi tadvaso kṛdhi.*

Indra, O lord of power and glory, in this house of the social order abundant in food, water and the wealth of lands and cows, cover, protect and promote the honoured wealth of the nation. O mighty victorious lord, let us be your friends, allies and admirers and, O lord giver of peace, settlement and a good home, pray do as we would wish to fulfil our aspirations.

यो नो दास आर्यो वा पुरुष्टुताऽदेव इन्द्र युधये चिकेतति ।
अस्माभिष्टे सुषहाः सन्तु शत्रवस्त्वया वयं तान्वनुयाम
संगमे ॥ ३ ॥

3. *Yo no dāsa āryo vā puruṣṭutā' deva indra yudhaye ciketati. Asmābhiṣṭe suṣahāḥ santu śatravastvayā vayaṁ tān vanuyāma saṅgame.*

O lord most admired and celebrated, Indra, whether it is a power ignoble and slavish in character, or even one dynamic in character but undivine and negative, who challenges us to battle, let those enemies be boldly faced and fought out, and let us all under your leadership, overthrow and destroy them in battle.

यो द॒भ्रेभि॒र्हव्यो॒ यश्च॒ भूरि॑भि॒र्यो अ॒भीके॑ वरिवो॒वि॒वृषा॑ह्यौ ।
तं वि॒खा॒दे सस्त्रि॑म॒द्य श्रु॒तं नर॑म॒र्वाञ्च॒मिन्द्र॑मवसे करा॒
महे ॥ ४ ॥

4. *Yo dabhebhīrhavyo yaśca bhūribhīryo abhīke
varivovinnṛṣāhye. Taṁ vikhāde sasnimadya
śrutam naramarvāñcamindramavase karāmahe.*

In the decisive battle of humanity to the point of the destruction of evil and negative forces, we now choose and install that man as Indra, leader for defence, protection and progress, who is adorable equally by the select few and the many, small as well as great, who is clean and pure, reputable and universally rich and powerful to create the space and freedom for thought and action around.

स्व॒वृजं॑ हि त्वा॒म॒हमिन्द्र॑ शु॒श्रवा॑नानुदं वृष॒भ र॒ध्रचो॑दनम् ।
प्र मु॒ञ्चस्व॑ परि॒ कुत्सा॑दि॒हा ग॒हि किमु॑ त्वावा॒न्मुष्कयो॑र्ब॒द्ध
आ॑सते ॥ ५ ॥

5. *Svavṛjaṁ hi tvām-aham-indra śuśravānānudaṁ
vṛṣabha radhracodanam. Pra muñcasva pari
kutsādihā gahi kimu tvāvān muṣkayorbaddha
āsate.*

Come Indra, lord potent and generous, rise and take on the leadership. We hear and know you are powerful by yourself to uproot evil, indefatigable, inspirer of fighting forces, uplifter of the weak and breaker of blockades. Pray be free and free us from terror and violence. How can the brave like you stay back stolen by ravishment in obscurity?

Mandala 10/Sukta 39

Ashvinau Devata, Ghosha Kakshivati Rshi

यो वां परिज्मा सुवृदश्विना रथो' दोषामुषासो हव्यो
हविष्मता । शश्वत्तमासस्तमु वामिदं वयं पितुर्न नाम सुहवं
हवामहे ॥ १ ॥

1. *Yo vām parijmā suvr̥daśvinā ratho doṣāmuṣāso havyo haviṣmatā. Śaśvattamāsastamu vāmidam vayan piturna nāma suhavan havāmahe.*

Ashvins, complementary powers of nature and humanity like heat and cold, light and liquids, teacher and preacher, science and technology, swift and smooth is your chariot, turning, moving and going all over the world in all directions. Adored and adorable is it day and night by admiring priests, worthy of invocation by them with homage and havi. Since time immemorial we have been calling on you and this chariot of yours as we chant the holy name of father, and we call upon you, riders of the chariot, now.

चोदयतं सूनृताः पिन्वतं धिय उतपुरन्धीरीरयतं तदुश्मसि ।
यशसं भागं कृणुतं नो अश्विना सोमं न चारुं मघवत्सु
नस्कृतम् ॥ २ ॥

2. *Codayataṁ sūnṛtāḥ pinvataṁ dhiya ut puran-dhīrīrayataṁ taduśmasi. Yaśasaṁ bhāgaṁ kṛṇu-taṁ no aśvinā somaṁ na cāruṁ magha-vatsu nas-kṛtam.*

Ashvins, inspire, energise and raise the voice of truth and divine law of eternity. Nourish, strengthen and advance the intelligence and will of humanity for action. Raise up, strengthen and confirm the principles

and policies which govern and sustain the values of human institutions. That is what we love and desire of you. Create and confirm our share of honour and excellence in the affairs of human society. Vest the beauty and grace of sweetness and culture for our sake among the men of wealth and power.

अम॒जुर॑श्चिद्भव॒थो यु॒वं भगो॑ऽ न॒शोश्चि॑दवि॒तार॑प॒मस्य॑
चित् । अ॒न्धस्य॑ चिन्ना॒सत्या॑ कृ॒शस्य॑ चिद्यु॒वामि॑दाहुर्भि॒षजा॑
रु॒तस्य॑ चित् ॥ ३ ॥

3. *Amājuraścidbhavatho yuvaṁ bhago'nāśościda-vitārāpamasya cit. Andhasya cinnāsatyā kṛśasya cidyuvāmidāhurbhiṣajā rutasya cit.*

Ashvins, you are the hope and inspiration of the bed-ridden home-confined old person. You are saviours of the debilitated and the weakest persons who are unable to eat and move. O lovers and observers of the truth and law of nature, you bring light for the blind, strength for the anaemic and health for the chronic sufferers. That is what people call you, “saviours of life”.

यु॒वं च्य॑वानं स॒नय॑ यथा॒ रथं॑ पु॒नर्यु॑वानं च॒रथा॑य तक्षथुः ।
नि॒ष्टौग॑र्यमू॒हथु॑र॒द्भ्यस्परि॑ वि॒श्वेत्ता वां॑ स॒र्वने॑षु प्र॒वाच्या॑ ॥ ४ ॥

4. *Yuvaṁ cyavānaṁ sanayaṁ yathā ratham punaryuvānaṁ carathāya takṣathuḥ. Niṣṭaugrya-mūhathuradbhyaspari viśvet tā vāṁ savaneṣu pravācya.*

You rejuvenate the broken old man to fresh youth to go round and enjoy life as the craftsman repairs an old worn out chariot and converts it to new efficiency. You raise the drowned man from the water and revive

him to life. That's why all your works and achievements are praised and celebrated in holy gatherings.

पु॒रा॒णा वां वी॒र्या॑ऽ३ प्र ब्र॒वा जने॑ऽथो हासथु॒र्भिष॑जा मयो॒भुवा॑ ।
ता वां नु नव्या॒वव॑से करा॒महे॑ऽयं ना॒सत्या॒ श्रद॑रि॒र्यथा॒
दध॑त् ॥ ५ ॥

5. *Puraṇā vām vīryā pra bravā jane'tho hāsathur-bhiṣajā mayobhuvā. Tā vām nu navyāvavase karāmahe'yaṁ nāsatyā śradariryathā dadhat.*

O physician and surgeon dedicated to truth and goodness of life, your old and ancient deeds I proclaim and praise among people. Be you both harbingers of good health, peace and joy. We celebrate you both as adorable for the sake of health and protection so that this dynamic community may have faith and trust in you.

इ॒यं वा॑म॒ह्वे शृ॑णु॒तं मे॑ अ॒श्विना पु॒त्रायै॑व पि॒तरा॒ मह्यं॑ शि॒क्षत॑म् ।
अना॑पि॒रज्ञा॑ अस॒जा॒त्याम॑तिः पु॒रा तस्यो॑ अ॒भि॒शस्ते॑रव॒
स्पृ॑तम् ॥ ६ ॥

6. *Iyaṁ vāmahve śṛṇutam me āśvinā putrāyeva pitarā mahyaṁ śikṣatam. Anāpirajñā asajātyā-matiḥ purā tasyā abhiśasterava spṛtam.*

I, this supplicant girl, request you, Ashvins, pray listen to me, and as father speaks to the child, so please instruct me on matters of health. I am alone and unrelated, ignorant, without kith and kin and immature. Pray protect me with knowledge before the onslaught of the effects of that ignorance.

यु॒वं रथे॑न वि॒म॒दाय॑ शु॒न्ध्यु॒वं न्यू॑हथुः पु॒रुमि॑त्रस्य॒ योष॑णाम् ।
यु॒वं हव॑ं व॒ध्निम॑त्या अ॒गच्छ॑तं यु॒वं सु॑षु॒तिं चक्र॑थुः
पु॒रन्ध॑ये ॥ ७ ॥

7. *Yuvaṁ rathena vimadāya śundhyuvaṁ nyūhathuḥ purumitrasya yoṣaṇām. Yuvaṁ havaṁ vadhri-matyā agacchataṁ yuvaṁ suṣuṭim cakrathuḥ purandhaye.*

O Ashvins, with your knowledge of body and mind, you join the youthful, bright and intelligent daughter of the widely friendly father with a bright young man for their joy and fulfilment. You listen to the call of the barren woman, treat her, restore her fertility, and she is blest with a child for a joyous home life.

युवं विप्रस्य जर्णामुपेयुषः पुनः कल्लेरकृणुतं युवद्वयः ।
युवं वन्दनमृश्यदादुदूपथुर्युवं सद्यो विश्पलामेतवे कृथः ॥ ८ ॥

8. *Yuvaṁ viprasya jaraṇām-upeyuṣaḥ punaḥ kalerakṛṇutaṁ yuvadvayaḥ. Yuvaṁ vandana-mṛśyadād-udūpathur-yuvaṁ sadyo viśpalāmetave kṛthaḥ.*

You rejuvenate and restore to vibrant youthfulness the aging veteran scholar in pursuit of research. You raise the man of holiness from chronic ailment to renewed life. And you help the public health authority in community health programmes so that they may go on with their normal activity.

युवं हरेभं वृषणा गुह्यं हितमुदैरयतं ममृवांसमश्विना ।
युवमृबीसमुत तप्तमत्रय ओमन्वन्तं चक्रथुः सप्तवध्रये ॥ ९ ॥

9. *Yuvaṁ ha rebhaṁ vṛṣaṇā guhā hitamudair-ayataṁ mamṛvāṁsam-aśvinā. Yuvaṁṛbīsamuta taptamatraya omanvantaṁ cakrathuḥ sapta-vadhraye.*

You revive the sinking man who has lost consciousness, all but surviving in the brain, and muttering from the subconscious. You cure the man in high fever in the state of delirium and restore him to health, full consciousness and self-immunity with all his five senses, mind and intelligence fully working in perfect order.

यु॒वं श्वे॒तं पे॒दवे॑ऽ श्वि॒नाश्वं॑ न॒वभि॒र्वाजै॑र्न॒वती॑ च॒ वा॒जिन॑म् ।
च॒र्कृत्यं॑ द॒दथु॑द्रा॒वय॑त्स॒खं भ॒गं न॑ नृ॒भ्यो ह॒व्यं म॒योभु॑-
व॒म् ॥ १० ॥

10. *Yuvam śvetam pedave'svināśvam navabhir-vājair-navatī ca vājinam. Carkṛtyam dadathur-drāvayatsakham bhagam na nṛbhyo havyam mayobhuvam.*

Ashvins, for the active intelligent soul you give pure unsullied virility and vitality and vibrant swift smartness blest with nine and ninety qualities and faculties of body (nine faculties of sense and mind each energised with ten pranic energies) ever in action onward like a constant friend as you bring for people plenty, prosperity and power full of peace and joy worthy of love and invocation in life for all time.

न तं रा॒जाना॑वदि॒ते कु॒तश्च॑ न नां॒हो अ॑श्नोति दुरि॒तं
नकि॑र्भय॒म् । यम॑श्वि॒ना सु॒हवा॑ रु॒द्रव॑र्तनी पु॒रोर॑थं कृ॒णु॒थः
प॒त्या स॒ह ॥ ११ ॥

11. *Na tam rājānāvadite kutaścana nāmho aśnoti duritam nakirbhayam. Yamaśvinā suhavā rudra-vartanī puroratham kṛṇuthaḥ patnyā saha.*

O brilliant, independent and inviolable twin

divine powers, nothing from any where, no sin, no evil, no hate, no fear touches him whom, O Ashvins, easily invoked and approachable, moving by paths free from the pain and suffering of ailments, you join in wedlock and lead forth to a happy home.

आ तेन॑ यात॑म॒नसो॑ जवी॑यसा॒ रथं॑ यं वामृ॑भ॒वश्चक्रु॑र॒श्विना॑ ।
यस्य॑ योगे॑ दुहि॒ता जा॑यते दि॒व उ॒भे अ॒हनी॑ सुदि॒ने वि॒व-
स्वतः॑ ॥ १२ ॥

12. *Ā tena yātaṁ manaso javīyasā ratham yaṁ vāmṛbhavaścakruraśvinā. Yasya yoge duhitā jāyate diva ubhe ahanī sudine vivasvataḥ.*

O Ashvins, morning stars divine, come by that chariot of yours faster than mind which the celestial artists crafted for you, that which you yoke in harness and the maiden of heaven walks forth to ride and rise and then both the happy day and soothing night born of the sun move on.

ता व॒र्तिर्या॑तं ज॒युषा॑ वि प॒र्वत॑मपि॒न्वतं॑ श॒यवे॑ धे॒नुम॑श्चि॒वना॑ ।
वृ॒कस्य॑ चि॒द्वर्ति॑काम॒न्तरा॑स्याद्यु॒वं श॒ची॑भिर्ग॒सिताम॑-
मु॒ञ्चतम्॑ ॥ १३ ॥

13. *Tā vartiryātaṁ jayuṣā vi parvatamapinvataṁ śayave dhenumaśvinā. Vṛkasya cidvartikāmanta-rāsyādyuvaṁ śacībhirgrasitāmamuñcatam.*

O Ashvins, divine powers of knowledge and action, enlightened men and women of the world, harness the victorious chariot of divine vision and inspiration, rise forth and move forward by the road to the clouds, strengthen and raise the rousing voice for sleeping humanity, and with your voice and actions free

the poor victims seized and held in the jaws of wolves.

एतं वां स्तोममश्विनावकर्मातक्षाम भृगवो न रथम् ।
न्यमृक्षाम योषणां न मर्ये नित्यं न सूनुं तनयं दधानाः ॥ १४ ॥

14. *Etaṁ vāṁ stomamaśvināvakarmātakṣāma bhr̥gavo na ratham. Nyamṛkṣāma yoṣaṇāṁ na marye nityaṁ na sūnuṁ tanayaṁ dadhānāḥ.*

Ashvins, complementary twin powers of nature and humanity, this song of adoration we offer in your honour as the divine artists craft and offer the celestial chariot for you, and we have adorned it as we always adorn and prepare a bride for the groom. Blest with children and grand children we abide in life (and depend on you for strength and inspiration in the life cycle day and night, through the seasons, year in and year out).

Mandala 10/Sukta 40

Ashvinau Devata, Ghosha Kakshivati Rshi

रथं यान्तं कुह को ह वां नरा प्रति द्युमन्तं सुविताय भूषति ।
प्रातर्यावाणं विभ्वं विशेविशे वस्तोर्वस्तोर्वहमानं धिया
शमि ॥ १ ॥

1. *Rathaṁ yāntaṁ kuha ko ha vāṁ narā prati dyumantaṁ suvitāya bhūṣati. Prātaryāvāṇaṁ vibhvaṁ viśeviśe vastorvastorvahamānaṁ dhiyā śami.*

O leading lights of life and humanity, who and where, with holy intelligence and action, crafts, adorns and prepares your mighty spacious, brilliant, and auspicious chariot ever on the move in action going every morning to yajna every day to every people,

bearing and bringing all kinds of wealth for the sake of happiness and well being?

कुहं स्विद्दोषा कुह वस्तोरश्विना कुहाभिपित्वं करतः
कुहोषतुः । को वां शयुत्रा विधवेव देवरं मर्यं न योषा कृणुते
सुधस्थ आ ॥ २ ॥

2. *Kuha svid doṣā kuha vastoraśvinā kuhābhipitvaṁ karataḥ kuhoṣatuḥ. Ko vām śayutrā vidhaveva devaram maryam na yoṣā kṛṇute sadhastha ā.*

Ashvins, man and woman, where were you at night? Where in the day? Where do you find food and rest? Where do you live? Where do you sleep? Where do you stay together like the widow with her second husband, or a maiden married to a youth? Who invites you to yajna?

प्रातर्जरेथे जरणेव कापया वस्तोर्वस्तोर्यजता गच्छथो गृहम् ।
कस्य ध्वस्त्रा भवथः कस्य वा नरा राजपुत्रेव सवनाव
गच्छथः ॥ ३ ॥

3. *Prātarjarethe jaraṇeva kāpayā vastorvastorya-jatā gacchatho gṛham. Kasya dhvasrā bhavathaḥ kasya vā narā rājaputrevā savanāva gacchathah.*

Early morning, like venerable divinities you are honoured with songs of praise. Venerable and adorable, you visit the devotee's home day by day. Whose weaknesses do you destroy? And O leading lights of humanity, whose house and yajna do you visit like the princes of a royal realm?

युवां मृगेव वारणा मृगण्यवो दोषा वस्तोर्हविषा नि ह्यमहे ।
युवं होत्रामृतुथा जुह्वते नरेषं जनाय वहथः शुभस्पती ॥ ४ ॥

4. *Yuvām mṛgeva vāraṇā mṛgaṇyavo doṣā vastorha-
viṣā ni hvayāmahe. Yuvām hotrāmṛtuthā juhvate
nareṣaṁ janāya vahathaḥ śubhaspatī.*

Looking and searching for you as seekers and saviours, we invoke and invite you with homage day and night. All house holders invoke you and offer you homage of havi according to the seasons, and you, leading lights for humanity, treasure holds of good and promoters of the auspicious, bring food and energy for the people.

युवां ह घोषा पर्यश्विना यती राज्ञ ऊचे दुहिता पृच्छे वां
नरा । भूतं मे अह्ने उत भूतमक्तवेऽश्वावते रथिने शक्त-
मर्वते ॥ ५ ॥

5. *Yuvām ha ghoṣā paryaśvinā yatī rājña ūce duhitā
pṛcche vām narā. Bhūtaṁ me ahna uta bhūtama-
ktave'śvāvate rathine śaktamarvate.*

Ashvins, leading lights of the land, rulers and warriors, this voice of the ruling order like a daughter of the sovereign, going round and knowing every thing of the state, asks you and says : Be up and awake for me day and night and strengthen yourselves and strengthen me to meet the challenges of the forces of horse, chariot and the stormy troopers and thus save me and the social order.

युवं कवी ह्यः पर्यश्विना रथं विशो न कुत्सो जरितुर्न-
शायथः । युवोर्ह मक्षा पर्यश्विना मध्वासा भरत निष्कृतं
न योषणा ॥ ६ ॥

6. *Yuvām kavī ṣṭhaḥ paryaśvinā rathaṁ viśo na
kutso jariturnaśāyathaḥ. Yuvorha makṣā parya-
śvinā madhvāsā bharata niṣkṛtaṁ na yoṣaṇā.*

Ashvins, you are visionary poetic creators, stay fast on the chariot, go to the people and appreciate their songs of adoration as a creator and maker of songs would. The honey sweets of your creation, the honey bees taste and drink with their mouth as a youthful woman loves the sweet beauty of her new home.

यु॒वं ह॑ भुज्युं यु॒वम॑श्विना॒ वशं॑ यु॒वं शि॒ञ्जार॑मु॒शना॒मुपा॑रथुः ।
यु॒वो ररा॑वा॒ परि॑ स॒ख्यमा॑सते यु॒वो र॒हम॑वसा सु॒म्नमा॑
च॒के ॥ ७ ॥

7. *Yuvaṁ ha bhujyūṁ yuvamaśvinā vaśaṁ yuvaṁ śiñjāram-uśanāṁ-upārathuḥ. Yuvo rarāva pari sakhyamāsate yuvor-ahamavasā sumnamā cake.*

Ashvins, protect the protector and sustainer of the people's standard of living, protect the dependent and supporter, protect him who appreciates and adores, and protect the poet of love and beauty. Your generous admirer loves to be friends with you, and I too pray for your protection and gift of well being. Pray help all these people to complete their journey of life to self-fulfilment.

यु॒वं ह॑ कृ॒शं यु॒वम॑श्विना॒ शयुं॑ यु॒वं वि॒धन्तं॑ वि॒धवा॑मु॒रुष्य॑थः ।
यु॒वं स॒निभ्यः॑ स्त॒नय॑न्तम॒श्विना॑ऽप॒ ब्रज॑मू॒र्णुथः॑ स॒प्ता॒स्यम् ॥ ८ ॥

8. *Yuvaṁ ha kṛśaṁ yuvamaśvinā śayūṁ yuvaṁ vidhantaṁ vidhavāṁ-uruṣyathaḥ. Yuvaṁ sanibhyaḥ stanayantam-aśvinā'pa vrajamūrṇu-thaḥ saptāsyam.*

Ashvins, both of you, pray protect and support the weak, the depressed, the supporter of the weak, and

the widow who has lost all support. And, O Ashvins, for the lovers of knowledge and devotees of yajna and divinity, open the seven rousing flood gates of the seven metres of Vedic poetry for chanting and hearing.

जनिष्ट योषा पुतर्यत्कनीनको वि चारुहन्वीरुधो दुंसना
अनु । आस्मै रीयन्ते निवनेव सिन्धवोऽस्मा अह्ने भवति
तत्पतित्वनम् ॥ ९ ॥

9. *Janiṣṭa yoṣā patayat kanīnako vi cāruhan vīrudho
daṁsanā anu. Āsmai rīyante nivaneva sindhavo' -
smā ahne bhavati tat patitvanam.*

The maiden is grown mature, the suitor comes seeking and proposes for marriage, the plants and creepers bloom according to innate power and potential, streams and rivers, desires and passions for living and continuing, flow down the slopes for the young man, and that is the stage for matrimony when the day of youthfulness is on the high and irrepressible.

जीवं रुदन्ति वि मयन्ते अध्वरे दीर्घामनु प्रसितिं दीधियुनरः ।
वामं पितृभ्यो य इदं समेरिरे मयः पतिभ्यो जनयः
परिष्वजे ॥ १० ॥

10. *Jīvaṁ rudanti vi mayante adhware dīrghāmanu
prasitiṁ dīdhiyurnarah. Vāmaṁ pitṛbhyo ya idaṁ
samerire mayah patibhyo janayah pariṣvaje.*

People yearn for life, live it with tears and ecstasy, exchange vows and positions on the vedi of love and non-violence, and they desire that they live in wedlock as long as they may wish. Those who live in this felicity for their parents and elders, even away from them, would live happy, their wives would love them

and bring them peace and joy in their conjugal relationship.

न तस्य विद्म तदु षु प्र वोचत युवा ह यद्युवत्याः क्षेति
योनिषु । प्रियोस्त्रियस्य वृषभस्य रेतिनो गृहं गमेमाश्विना
तदुश्मसि ॥ ११ ॥

11. *Na tasya vidma tadu ṣu pra vocata yuvā ha yadyu-
vatyāḥ kṣeti yoniṣu. Priyosriyasya vṛṣabhasya
retino gṛhaṁ gamemāśvinā taduśmasi.*

We know not of that mystery of life, O Ashvins, pray speak of that mystery, that bond and felicity, to the youth who lives in the home of his youthful wife. We only wish that we may find a sweet home with a loving, generous, virile young man, loving at heart and winsome to his wife.

आ वामगन्तसु मतिर्वीजिनीवसू न्यश्विना हृत्सु कामा
अयंसत । अभूतं गोपा मिथुना शुभस्पती प्रिया अर्यम्णो
दुर्यो अशीमहि ॥ १२ ॥

12. *Ā vāmagant-sumatir-vājinīvasū nyaśvanā hrtsu
kāmā ayaṁsata. Abhūtaṁ gopā mithunā śubha-
spatī priyā aryamṇo duryāñ aśīmaḥi.*

O Ashvins, twin powers of domestic complementarity of love and wisdom, masters of the science and art of wedlock and home life, may the benefit of your enlightenment come to us, may there be the joy of life with wisdom and emotional control in our hearts. That way, be our protectors as leading lights in our pursuit of happiness and well being. Bless us that we may love, desire and find a home with loving, enlightened, generous and caring husbands.

ता म॑न्द॒साना॑ म॒नुषो॑ दु॒रो॒ण आ ध॒त्तं र॒यिं स॒हवी॑रं व॒च॒स्यवे॑ ।
कृ॒तं ती॒र्थं सु॒प्रपा॑णं शु॒भस्प॑ती स्था॒णुं प॒थे॒ष्ठाम॑प दु॒र्म॒तिं
ह॑तम् ॥ १३ ॥

13. *Tā mandasānā manuṣo duroṇa ā dhattaṁ rayiṁ saḥavīraṁ vacasyave. Kṛtaṁ tīrthaṁ suprapāṇaṁ śubhaspatī sthāṇuṁ patheṣṭhāmapa durmatim hatam.*

O Ashvins, joyous spirits of love and wisdom, prosperity and generosity, to the celebrant of life and divinity, to the house of humanity, bear and bring wealth, honour and excellence with brave progeny worthy of the celebrant. O givers, protectors and promoters of the good and well being of life, establish a happy home life overflowing with food, drink and freedom of holiness. Pray cast away infirmity, rigidity, hatred and negative disposition that may obstruct our path of progress in life.

क्व॑ स्वि॒दद्य॑ क॒त॒मास्व॑श्वि॒ना वि॒क्षु द॒स्रा मा॑दयेते शु॒भस्प॑ती ।
क॒ ई॒ नि ये॑मे क॒त॒मस्य॑ ज॒ग॒म॒तुर्वि॑प्र॒स्य वा॒ यज॑मानस्य वा
गृ॒हम् ॥ १४ ॥

14. *Kva svidadya katamāsvaśvinā vikṣu dasrā mādayete śubhaspatī. Ka īn ni yeme katamasya jagamatur-viprasya vā yajamānasya vā grham.*

Ashvins, lustrous divinities, wondrous workers, where have you been today? Among which people have you been enjoying yourselves for the day? Who can make you stay for the day? Which sage's or which yajamana's home did you visit for the day?

Mandala 10/Sukta 41*Ashvinau Devata, Suhastya Ghausheya Rshi*

स॒मान॒मु॒ त्वं पु॒रु॒हू॒तमु॒क्थ्यं॑ रथं त्रि॒च॒क्रं स॒र्वना॒ ग॒नि॒ग॒मत॒म् ।
 परि॒ज्मानं॑ वि॒द॒थ्यं सु॒वृ॒क्तिभि॒र्वयं॑ व्यु॒ष्टा उ॒षसो॑ ह॒वाम॑हे ॥ १ ॥

1. *Samānamu tyaṁ puruhūtam-ukthyaṁ ratham tri-cakram savanā ganigmatam. Parijmānam vidathyaṁ suvr̥ktibhirvayaṁ vyuṣṭā uṣaso havāmahe.*

O Ashvins, harbingers of new light and energy, in the light of the dawn with holy chant of mantric formulae, we invoke and call for that constant and invariable, universally loved and invoked, venerable and purposefully specialised three stage three wheeled chariot which would be constantly on the move to reach yajnic programmes all over the earth.

प्रा॒त॒र्यु॒जं ना॒स॒त्याधि॑ तिष्ठ॒थः प्रा॒त॒र्या॒वाणं॑ मधु॒वाह॑नं रथं॒म् ।
 वि॒शो येन॑ गच्छ॒थो य॒ज्वरी॑र्नरा क्री॒रे॒श्चिद्य॒ज्ञं हो॒तृम॑न्त॒म॒श्विना॑ ॥ २ ॥

2. *Prātaryujam nāsatyādhi tiṣṭhathaḥ prātaryāvāṇam madhuvāhanam ratham. Viśo yena gacchatho yajvarīrnarā kīreścidyajñam hotṛmantam-śvinā.*

O Ashvins, harbingers of the light of knowledge and energy of life, leading lights of humanity dedicated to truth and never deviating from your path of rectitude, you ride and guide the chariot harnessed, started and moving in the morning, which bears and brings honey sweets of life and by which you reach the yajnic communities and bless the celebrant's yajna joined by devotees in unison and cooperation.

अध्वर्यु वा मधुपाणिं सुहस्त्यमग्निधं वा धृतदक्षं दमूनसम् ।
विप्रस्य वा यत्सर्वानि गच्छथोऽत आ यातं मधुपेय-
मश्विना ॥ ३ ॥

3. *Adhvaryuṁ vā madhupāṇiṁ suhastyamagnidhaṁ
vā dhṛtadakṣaṁ damūnasam. Viprasya vā yat
savanāni gacchatho'ta ā yātaṁ madhupeyam-
aśvinā.*

O Ashvins, harbingers of the light of knowledge and practical power and energy through yajna, whether you go to the dexterous organiser of yajna, bearing honeyed offerings, or you go to the initiator of yajna and fire kindler, expert in the science and power of yajna and at the same time generous and socially oriented, or whether you go to the yajnas of the vibrant scholar specialist, you would have a taste of the honey sweets of life for achievement.

Mandala 10/Sukta 42

Indra Devata, Krishna Angirasa Rshi

अस्तेव सु प्रतरं लायमस्यन्भूषन्निव प्र भरा स्तोममस्मै ।
वाचा विप्रास्तरत वाचमर्यो नि रामय जरितः सोम
इन्द्रम् ॥ १ ॥

1. *Asteva su prataraṁ lāyamasyan bhūṣanniva pra
bharā stomamasmai. Vacā viprāstarata vācamar-
yo ni rāmaya jaritaḥ soma indram.*

As an expert archer shoots a distant target with the arrow, similarly bear and offer a holy song in honour of divine Indra, thereby exalting him with the beauties of word and music. O sages, with your voice of song

overwhelm the other voice, of negation. O celebrant, hold the divine Indra at heart, be happy and let the Presence shine in your peaceful soul.

दोहैन॒ गामुप॑ शिक्षा॒ सखा॑यं प्र बो॒धय॑ जरित॒र्जारमिन्द्र॑म् ।

कोशं॑ न पूर्णं वसु॒ना न्यू॑ष्ट॒मा च्या॑वय मघ॒देया॑य॒ शूर॑म् ॥ २ ॥

2. *Dohena gāmupa śikṣā sakhāyaṁ pra bodhaya jaritar-jāram-indram. Kośaṁ na pūrṇaṁ vasunā nyrṣtamā cyāvaya maghadeyāya śūram.*

O celebrant, with constant churning of the mind, refine and energise your voice of adoration, send it in to your friend Indra, the soul within, and, like a treasurehold overflowing with wealth of light, stir it, wake up the brave soul for the gift of excellence and grandeur.

किम॒ङ्ग त्वा॑ मघव॒न्भोज॑माहुः शिशी॒हि मा॑ शिशृ॒यं त्वा॑
शृ॒णोमि॑ । अप्र॒स्वती॑ मम॒ धीर॑स्तु शक्र वसु॒विदं॑ भग॒मिन्द्रा॑
भ॒रा नः॑ ॥ ३ ॥

3. *Kimaṅga tvā maghavan bhojamāhuḥ śīśīhi mā śīśayaṁ tvā śṛṇomi. Apnasvatī mama dhīrastu śakra vasuvidaṁ bhagamindrā bharā naḥ.*

Indra, mighty soul, dear as breath of life, grand and sublime, don't they say you are the giver of all pleasure and glory of life? Pray bless me too with the wealth of light and grandeur. I hear you are the all omnificent lord. O Lord Almighty, refine and sharpen my vision and understanding to the efficiency of divine attainment. Indra, pray bring us glory and good fortune full of wealth, power and peace.

त्वां जना॑ ममस॒त्येष्वि॑न्द्र सन्त॒स्थाना॑ वि ह॒व्यन्ते॑ समी॒के ।
अत्रा॑ युजं कृणु॒ते यो ह॒विष्मा॒न्नासु॑न्वता स॒ख्यं व॑ष्टि
शूरः ॥ ४ ॥

4. *Tvām janā mamasatyēṣvindra santasthāna vi hvayante samīke. Atrā yujam kṛṇute yo haviṣmān nāsunvatā sakhyam vaṣṭi śūrah.*

Indra, people invoke you for help in contests of righteousness and call upon you while they march to the battle. Here too, however, he alone wins his help who offers faith and yajna, because the mighty one does not love, nor recognise, the friendship of the selfish and the non-performer of Soma-yajna.

धनं॑ न स्प॒न्द्रं ब॑हु॒लं यो अ॑स्मै ती॒व्रान्त॑सोमौ आ॒सुनोति॑
प्रय॑स्वान् । तस्मै॑ शत्रून्त॒सुतुका॑न्प्रा॒तरहो॑ नि स्व॒ष्ट्रा॒न्युवति॑
हन्ति॑ वृ॒त्रम् ॥ ५ ॥

5. *Dhanam na spandram bahulam yo asmai tivrānt-somāñ āsunoti prayasvān. Tasmai śatrūntsutukān prātarahno ni svaṣṭrān yuvati hanti vrtram.*

Whoever the man of discipline and practice that offers precious gifts of holy and plenteous value and performs effective and powerful soma yajna of peace and pleasure for this divine Indra, ruling lord of humanity, for him Indra dispels all darkness and evil and eliminates all his enemies at the very outset of the day, howsoever strong, violent and well-armed the enemies might be.

यस्मि॑न्व॒यं द॑धि॒मा शंस॑मि॒न्द्रे यः शि॒श्राय॑ म॒घवा॑ का॒र्मम॑स्मे ।
आ॒रा॒च्छित्स॑न्भय॒तामस्य॑ शत्रु॒र्न्यै॑स्मै द्यु॒म्ना ज॑न्या॒ नम॒॑न्ताम् ॥ ६ ॥

6. *Yasmin vayanṁ dadhimā śaṁsamindre yaḥ śísṛāya maghavā kāmamasme. Ārāccit san bhayatāmasya śatrur-nyasmai dyumnā janyā namantām.*

Indra, the ruler in whom we repose our faith with admiration and who assures our fulfilment in all we want and aspire for, is great and all powerful. His enemies, even though they be far off cower with fear and flee, and to him all the wealth and powers born and produced in the land submit in reverence and loyalty.

आ॒रा॒च्छ॒त्रु॒म॒र्ष॒ बा॒ध॒स्व दू॒र॒मु॒ग्रो यः श॒म्बः पु॒रु॒हू॒त ते॒न । अ॒स्मे
धे॒हि॒ य॒व॒म॒द्रो॒म॒दि॒न्द्र कृ॒धी धि॒यं ज॒रि॒त्रे वा॒ज॒र॒त्ना॒म् ॥ ७ ॥

7. *Ārācchatrum-apa bādhasva dūramugro yaḥ śambhaḥ puruhūta tena. Asme dhehi yavamadgo-madindra kṛdhī dhiyaṁ jaritre vājaratnām.*

Indra, ruler of the world, invoked and celebrated by all, by that thunderbolt of power and justice which is lustrous and awful, throw out and keep off from us all social and environmental enemies. Give us abundance of grain, lands and cows, and for the celebrant yajna create an environment of enlightened action productive of the jewel wealth of life.

प्र॒ य॒म॒न्त॒र्वृ॒ष॒स॒वा॒सो अ॒ग॒म॒न्ती॒व्राः सो॒मा ब॒हु॒ला॒न्ता॒स॒ इ॒न्द्र॒म् ।
ना॒ह॒ द॒मा॒नं म॒घ॒वा नि॒ यं॒स॒न्नि सु॒न्व॒ते व॒ह॒ति भू॒रि॒ वाम॒म् ॥ ८ ॥

8. *Pra yamantarvṛṣasavāso agman tivrāḥ somā bahulāntāsa indram. Nāha dāmānaṁ maghavā ni yaṁsanni sunvate vahati bhūri vāmam.*

The ruler to whom powerful creations of generous and imaginative artists and inspiring somaic achievements of peaceful projects are offered and

dedicated from within the land for highly generative purposes and social values, that ruler, commanding wealth, power and majesty, does not impose any restrictions upon such veteran and generous artists, instead he provides manifold inspiring incentives to the creative minds.

उत प्रहामतिदीव्या जयाति कृतं यच्छुग्नी विचिनोति काले ।
यो देवकामो न धना रुणद्धि समित्तं राया सृजति स्व-
धावान् ॥ ९ ॥

9. *Uta prahāmatidīvyā jayāti kṛtaṁ yacchvaghñī vicinoti kāle. Yo devakāmo na dhanā ruṇaddhi Samit taṁ rāyā sṛjati svadhāvān.*

A veteran winner, he counters an attack and wins the opponent just as an expert player or hunter rounds up his prey and chooses the right time to strike and win. He does not restrict or restrain the philanthropist who loves divinity and spends on yajnic projects, instead, master, protector and promoter of wealth and power as he is, he blesses the giver with more and more of wealth.

गोभिष्टरेमामतिं दुरेवां यवेन क्षुधं पुरुहूत विश्वाम् । वयं
राजभिः प्रथमा धनान्यस्माकै न वृजनैना जयेम ॥ १० ॥

10. *Gobhiṣṭaremāmatim durevām yavena kṣudhaṁ puruhūta viśvām. Vayaṁ rājabhiḥ prathamā dhanānyasmākena vrjanenā jayema.*

O ruler of the world invoked and celebrated by all humanity, let us solve the difficult problem of poverty and mental and cultural backwardness by cow development, land development and proper education, and the problem of hunger, by food production across

the world. Let us take the initiative first to win wealth by cooperation with other rulers, and ultimately win our goals by our own power and effort.

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः । इन्द्रः
पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु ॥ ११ ॥

11. *Bṛhaspatirnaḥ pari pātu paścādutottarasmaḍadharādaghāyoḥ. Indraḥ purastāduta madhyato naḥ sakhā sakhibyō varivaḥ kṛṇotu.*

May Brhaspati, omniscient lord of divine voice, protect us from sins and negative legacies of the past, from doubts and fears from above and below. May Indra, mighty ruler, be our friend and protect us from difficulties facing upfront. May he promote us on and on. May he place us at the centre of life's problems, protect and promote us and create the wealth of honour and excellence for us, his friends.

Mandala 10/Sukta 43

Indra Devata, Krishna Angirasa Rshi

अच्छा म इन्द्रं मतयः स्वर्विदः सध्रीचीर्विश्वा उशतीरनूषत ।
परि ष्वजन्ते जनयो यथा पतिं मर्यं न शुन्ध्युं मघवान-
मृतये ॥ १ ॥

1. *Acchā ma indraṁ matayaḥ svarvidāḥ sadhrīcīrviśvā uśātīranūṣata. Pari ṣvajante janayo yathā patiṁ maryam na śundhyuṁ maghavānam-ūtaye.*

All my thoughts, words and actions, all together in perfect unison concentrated on the love and light of divinity, ecstatically adore and celebrate Indra, lord almighty of existence. Just as wives with love embrace

their human lover, protector and husband, so do my prayers centre on Indra, lord of glory, power and purity, for all round protection, promotion and well being.

न घा त्वद्रिगप वेति मे मनस्त्वे इत्कामं पुरुहूत शिश्रय ।
राजेव दस्म नि षदोऽधि बर्हिष्यस्मिन्त्सु सोमेऽ वपानमस्तु
ते ॥ २ ॥

2. *Na ghā tvadrigapa veti me manastve it kāmam puruhūta śīśraya. Rājeva dasma ni ṣado'dhi barhiṣyasmintsu some'vapānamastu te.*

Indra, lord universally invoked and celebrated, may my mind and soul having surrendered its love and ambition to you, never go astray from the presence such as yours. O lord beatific and glorious, you abide on my vedi and in my heart as the sovereign ruling presence. May your divine love, joy and protection ever abide in this mind and soul and bless it with peace and joy in your presence.

विषूवृदिन्द्रो अमतेरुत क्षुधः स इद्रायो मघवा वस्व ईशते ।
तस्येदिमे प्रवणे सप्त सिन्धवो वयो वर्धन्ति वृषभस्य
शुष्मिणः ॥ ३ ॥

3. *Viṣūvrdindro amateruta kṣudhaḥ sa idrāyo maghavā vasva īśate. Tasyedime pravane sapta sindhavo vayo vardhanti vṛṣabhasya śuṣmīṇaḥ.*

Indra, lord of all power and glory, dynamic presence all round in the world, dispels hunger and ignorance, rules and dispenses wealth, power and peace of shelter and settlement. Indeed, under the rule of this mighty generous master, all these seven streams of nature, life and living energy flow on and evolve to

perfection. (This is true of both the external world of nature under the law of the cosmic spirit and of the internal world of mind and pranic energy under the rule of the spirit within.)

वयो न वृक्षं सुपलाशमासदन्त्सोमास इन्द्रं मन्दिनश्चमूषदः ।
 प्रैषामनीकं शवसा दविद्युतद्विदत्स्व॑र्मनवे ज्योति-
 रायम् ॥ ४ ॥

4. *Vayo na vṛkṣaṁ supalāśamāsada-ntsomāsa indraṁ mandinaścamūṣadaḥ. Praiṣāmanīkaṁ śavasā davidyutadvidat svarmanave jyotirā-ryam.*

Just as birds take to the tree of rich foliage for rest and replenishment of life energy, so the soma cheer and energy of the sevenfold fluent streams of cosmic and individual systems take to Indra, the soul, for life and peace and joy. Then the expressive face of these shines with the splendour of Indra, and thus the living light of divinity descends in showers for the bliss of man.

कृतं न श्वघ्नी वि चिनोति देवने संवर्गं यन्मघवा सूर्यं जयत् ।
 न तत्ते अन्यो अनु वीर्यं शकन्न पुराणो मघवन्नोत
 नूतनः ॥ ५ ॥

5. *Kṛtaṁ na śvaghnī vi cinoti devane saṁvargam yanmaghavā sūryaṁ jayat. Na tat te anyo anu vīryaṁ śakanna purāṇo maghavan nota nūtanah.*

Just as a player in the game casts the die and wins and piles up his gains, so does Indra, lord omnipotent and omnificent, in this pleasure garden of the dynamics of existence win over the sun and the rain bearing cloud. O lord almighty, no one else can possibly

equal your might, no one old or new.

विशंविशं मधवा पर्यशायत जनानां धेना अवचाकशदृषा ।
यस्याहं शक्रः सवनेषु रण्यति स तीव्रैः सोमैः सहते
पृतन्यतः ॥ ६ ॥

6. *Viśam-viśam maghavā paryaśāyata janānām
dhenā avacākaśadr̥ṣā. Yasyāha śakraḥ savaneṣu
raṇyati sa tīvraiḥ somaiḥ sahate pṛtanyataḥ.*

The lord of glory abides with all people of the world whosoever they be. The generous lord knows, listens and grants all prayers of the people. Whosoever the devotee whose yajnas the mighty one joins and enjoys, that celebrant wins over all his rivals and adversaries by the power of his ardent soma offerings of holy action in yajna.

आपो न सिन्धुमभि यत्समक्षरन्त्सोमास इन्द्रं कुल्याइव
हृदम् । वर्धन्ति विप्रा महौ अस्य सादने यवं न वृष्टिर्दिव्येन
दानुना ॥ ७ ॥

7. *Āpo na sindhumabhi yat samakṣarantsomāsa
indram kulyā iva hradam. Vardhanti viprā mahō
asya sādane yavaṁ na vṛṣṭirdivyena dānunā.*

As rivers flow into the sea, as streams of rain flow into the lake, so do the beauties of faith and pleasure in soma yajnas concentrate on Indra, glory of the world. As showers of rain with profuse divine generosity raise the crops of barley and the plants grow up in ecstasy, so in the homely presence of this generous lord of sublimity, saints and sages rise and shine in moral and spiritual grandeur.

वृषा न क्रुद्धः पतयद्रजः स्वा यो अर्यपत्नीरकृणोदिमा अपः ।
स सुन्वते मघवा जीरदानवेऽविन्दज्योतिर्मनवे हवि-
ष्मते ॥ ८ ॥

8. *Vṛṣā na kruddhaḥ patayadrajah svā yo aryapat-
nīrakṛṇodimā apah. Sa sunvate maghavā jīradā-
nave vindaḥ jyotirmanave haviṣmate.*

Just as the swelling cloud causes the vapours of water in the skies to be released of itself and lets these showers of rain fall upon the earth, so does Indra, lord of glorious generosity, bring showers of light and bliss for the generous man of charity who offers the homage of soma to the lord for humanity.

उज्जायतां परशुर्योतिषा सह भूया ऋतस्य सुदुर्घा पुराणवत् ।
वि रोचतामरुषो भानुना शुचिः स्वर्णं शुक्रं शुशुचीत्
सत्पतिः ॥ ९ ॥

9. *Ujjāyatām paraśurjyotiṣā saha bhūyā ṛtasya
sudughā purāṇavat. Vi rocatāmaruṣo bhānunā
śuciḥ svarṇa śukraṁ śuśucīta satpatiḥ.*

Let the thunderbolt of power and justice arise, let the voice of truth and law divine be generous, creative and fruitful as ever before, let the bright sun rise with its immaculate light and glory, may the lord protector and promoter of the good reveal the light and power of divinity as the bliss of heaven.

गोभिष्टरेमामतिं दुरेवां यवेन क्षुधं पुरुहूत विश्वाम् ।
वयं राजभिः प्रथमा धनान्यस्माकेन वृजनैना जयेम ॥ १० ॥

10. *Gobhiṣṭare māmatim durevām yavena kṣudhaṁ
puruhūta viśvām. Vayaṁ rājabhiḥ prathamā dha-
nānyasmākena vṛjanenā jayema.*

Let us dispel the darkness of ignorance with the communication of universal knowledge, let us remove the world's hunger with food production, let us reclaim our original wealth of knowledge, power and prosperity with our innate lights and enlightened actions.

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः । इन्द्रः
पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु ॥ ११ ॥

11. *Bṛhaspatirnaḥ pari pātu paścādutottarasmā-dadharādaghāyoḥ. Indraḥ purastāduta madhyato naḥ sakhā sakhibyo varivaḥ kṛṇotu.*

May Brhaspati, lord of Infinity and the master of knowledge protect us against the violence of sin and sinners upfront, behind, above or below. May Indra, ruler and friend of humanity, create and lead us to the wealth of life for us and our friends, all at present and in our midst.

Mandala 10/Sukta 44

Indra Devata, Krishna Angirasa Rshi

आ यात्विन्द्रः स्वपतिर्मदाय यो धर्मणा तूतुजानस्तुविष्मान् ।
प्रत्वक्षाणो अति विश्वा सहांस्यपारेण महता वृष्येन ॥ १ ॥

1. *Ā yātvindraḥ svapatirmadāya yo dharmāṇa tūtujānastuviṣmān. Pratvakṣāṇo ati viśvā sahāṁsypāreṇa mahatā vṛṣṇyena.*

May Indra, lord ruler of his world of reality, come, arise in view, in our consciousness, for the joy of his devotees. Mighty is he, loving, bright and accepting by his own essential nature and the laws of life, and, by his boundless grandeur and generosity, he takes on all

challenges of counterforces and reduces them to naught for his people. (The mantra may be applied to Divinity or to the ruling power).

सुष्ठामा रथः सुयमा हरी ते मिम्यक्ष वज्रो नृपते गर्भस्तौ ।

शीभं राजन्त्सुपथा याह्यर्वाङ्घ्रीं ते पपुषो वृष्ण्यानि ॥ २ ॥

2. *Suṣṭhāmā rathaḥ suyamā harī te mīmīyakṣa vajro nṛpate gabhastau. Śībhaṁ rājantsupathā yāhyarvāṅ vāṇ vardhāma te papuṣo vṛṣṇyāni.*

Stable, strong and perfectly directed is your chariot, controlled and accurate your dual powers of motion. O refulgent ruler and protector of the people, in your hands you hold the controls of the thunder power of force and justice. Pray come at the fastest by the safest and straightest path to us right here. We celebrate and exalt your powers and generosity, and you love to protect and promote your celebrants.

एन्द्रवाहो नृपतिं वज्रबाहुमुग्रमुग्रासस्तविषास एनम् ।

प्रत्वक्षसं वृषभं सत्यशुष्ममेमस्मत्रा सध्मादो वहन्तु ॥ ३ ॥

3. *Endravāho nṛpatiṁ vajrabāhumugramugrāsa-staviṣāsa enam. Pratvakṣasaṁ vṛṣabhaṁ satyaśuṣmamemasmatrā sadhamādo vahantu.*

May the mighty, blazing, penetrating, vigorous and refining radiations of this Indra, protector and promoter of humanity, thunder armed, virile and generous, indomitable upholder of truth, come in unison with inspiring strength and bring him to us for our social and spiritual good.

ए॒वा पतिं॑ द्रो॒णसा॒चं स॒चेत॑समूर्जः॒ स्क॒म्भं ध॒रुण॒ आ
वृषा॑यसे । ओजः॒ कृष्व॒ सं गृ॑भाय॒ त्वे अ॒प्यसो॒ यथा॑ के॒नि-
पाना॑मिनो वृ॒धे ॥ ४ ॥

4. *Evā patiṁ droṇasācam sacetasamūrjaḥ skam-
bham dharuṇa ā vṛṣāyase. Ojaḥ kṛṣva saṁ grbhā-
ya tve apyaso yatha kenipānāmino vṛdhe.*

Thus do solar radiations transmit the presence of Indra, lord protector and ruler pervasive in the world of humanity, all aware, the pillar of universal energy, strength and power. Thus do we exalt and celebrate Indra. O lord, you are the shower of power and generosity in the all-sustaining world of yours. Pray create and give us the strength of life, hold us in your power and presence for our promotion and progress since you are the ultimate lord and master of the dedicated aspirants for light.

गम॑न्नस्मे वसू॒न्या हि शंसि॑षं स्वा॒शिषं॒ भर्मा॒ याहि॒ सोमि॑नः ।
त्वमी॑शिषे सास्मिन्ना स॒त्सि ब॒र्हिष्य॑नाधृष्या तव॒ पात्रा॑णि
धर्म॑णा ॥ ५ ॥

5. *Gamannasme vasūnyā hi śamsiṣaṁ svāśiṣaṁ
bharamā yāhi sominaḥ. Tvamīśiṣe sāsminnā satsi
barhiṣyanādhrṣyā tava pātrāṇi dharmaṇā.*

Indra, may wealths, peace and honours of the world come to us, I wish and pray. Come, accept the homage of the celebrant's song of praise. You rule all, come and abide in this holy seat of yajna and love of the heart. Bold and undaunted, we are your celebrants by the nature and Dharma of our being.

पृथक्प्रायन्प्रथमा देवहूतयोऽकृण्वत श्रवस्यानि दुष्टरा । न
ये शेकुर्यज्ञियां नावमारुहमीमैव ते न्यविशन्त केपयः ॥ ६ ॥

6. *Prthak prāyan prathamā devahūtayo 'kṛṇvata śravasyāni duṣṭarā. Na ye śekuryajñiyām nāva-māruhamīrmaiva te nyaviśanta kepayah.*

People of the first order dedicated to divinity and yajnic piety go forward by holy paths of the first order and perform admirable acts of the most difficult order. But those who cannot board the ark of yajnic order and divine love, men of unclean character, doubtful mind and crooked ways, lie about here in the lower and lowest orders of being.

एवैवापागपरे सन्तु दूढ्योऽश्वा येषां दुर्युज आयुयुज्रे । इत्था
ये प्रागुपरे सन्ति दावने पुरूणि यत्र वयुनानि भोजना ॥ ७ ॥

7. *Evaivāpāgapare santu dūḍhyo 'śvā yeṣāṃ duryuja āyuyujre. Itthā ye prāgupare santi dāvane purūṇi yatra vayunāni bhojanā.*

Thus do people of evil disposition keep wallowing in low states of existence whose mind and senses are engaged in wrong things like restive horses. And thus do others of the first and higher disposition fare who are dedicated here itself to the higher omnificent divinity in which infinite gifts of freedom, peace and happiness abound.

गिरीरज्रात्रेजमानाँ आधारयद् द्यौः क्रन्ददन्तरिक्षाणि
कोपयत् । समीचीने धिषणे विष्कभायति वृष्णः पीत्वा
मद उक्थानि शंसति ॥ ८ ॥

8. *Girīñrajrān rejamānāñ adhārayad dyauḥ kranda-dantarikṣāṇi kopayat. Samīcīne dhiṣaṇe viṣka-bhāyati vr̥ṣṇaḥ pītvā mada ukthāni śamsati.*

He wields the dynamics of nature, fixes the mountains and moves the roaring clouds. He holds the raging heavens and shakes the violent skies. He holds both earth and heaven together and, the glorious sun having drunk up the vapours, showers down the rains in joy like the overflow of divine ecstasy in the music of song.

इमं बिभर्मि सुकृतं ते अङ्कुशं येनारुजासि मघवञ्छ-
फारुजः । अस्मिन्त्सु ते सवने अस्त्वोक्यं सुत इष्टौ मघ-
वन्बोद्ध्याभगः ॥ ९ ॥

9. *Imaṁ bibharmi sukr̥taṁ te aṅkuśaṁ yenārujāsi maghavañchaphārujaḥ. Asmintsu te savane astvokyaṁ suta iṣṭau maghavan bodhyābhagaḥ.*

I happily abide by this law and discipline of yours, Indra, which is divinely maintained and sustained, the law by which, O lord of power and glory, you punish those who strike life by their hoof and claw. May your presence abide in this holy seat of my yajna in the heart and soul. May your divine majesty, O lord of glory, know and fulfil our desire in this cherished act of love and faith.

गोभिष्टरेमामतिं दुरेवां यवेन क्षुधं पुरुहूत विश्वाम् ।
वयं राजभिः प्रथमा धनान्यस्माकेन वृजनेना जयेम ॥ १० ॥

10. *Gobhiṣṭare māmatim durevām yavena kṣudham puruhūta viśvām. Vayaṁ rājabhiḥ prathamā dhanānyasmākena vr̥janenā jayema.*

O lord universally invoked and celebrated, let us overcome the difficult problems of want, of moral and spiritual vision and knowledge, by the Vedic voice, and the problem of world hunger by cooperative production of food. And let us on top win wealth, honour and excellence by our own brilliance of intelligence and our own persistent effort.

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः । इन्द्रः
पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु ॥ ११ ॥

11. *Brhaspatirnaḥ pari pātu paścādutottarasmaḍadharādaghāyoḥ. Indraḥ purastāduta madhyato naḥ sakhā sakhibyō varivaḥ kṛṇotu.*

May Brhaspati protect and promote us all round from behind, from above and from below against sin and evil. May Indra, our friend and ruler, create and give wealth, honour and excellence for us and for the entire fraternity of the world from within at the centre of humanity and may he continue the same into the future.

Mandala 10/Sukta 45

Agni Devata, Vatsapri Bhalandana Rshi

दिवस्परि प्रथमं जज्ञे अग्निस्मद् द्वितीयं परि जातवेदाः ।
तृतीयमप्सु नृमणा अजस्त्रमिन्धान एनं जरते स्वाधीः ॥ १ ॥

1. *Divaspari prathamam jajñe agnirasmad dviṭīyam pari jātavedāḥ. Trṭīyamapsu nṛmaṇā ajasramin-dhāna enam jarate svādhīḥ.*

Agni first manifests as light in the high heavenly region in the form of the sun. Secondly it manifests as

Jataveda, vital heat in all earthly forms around us. In the third form it manifests as energy in waters in the middle regions of space as electricity. Agni is the vital energy which enables humanity to live and work. Man as self-intelligent being lights this perpetual Agni and thereby exalts and celebrates the eternal creative spirit of existence.

विद्वा ते अग्ने त्रेधा त्रयाणि विद्वा ते धाम विभृता पुरुत्रा ।
विद्वा ते नाम परमं गुहा यद्विद्वा तमुत्सं यत आजगन्थ ॥ २ ॥

2. *Vidmā te agne tredhā trayāṇi vidmā te dhāma vibhṛtā purutrā. Vidmā te nama paramaṁ guhā yadvidmā tamutsaṁ yata ājagantha.*

Agni, universal vital energy, we know the three modes in which you manifest in three different forms, structures, properties and functions. All pervasive energy, we know the three regions in which you abide. For sure we know the deepest secret cave where your abode is since we know the infinite source from where you arise and manifest as Agni, Vayu and Aditya on earth, in sky and in heaven.

समुद्रे त्वा नृमणा अप्सवन्तर्नृचक्षा ईधे दिवो अग्न ऊधन् ।
तृतीये त्वा रजसि तस्थिवांसमपामुपस्थे महिषा अवर्धन् ॥ ३ ॥

3. *Samudre tvā nṛmaṇā apsvantar-nṛcakṣā īdhe divo agna ūdhan. Trīṭīye tvā rajasi tasthivāṁsamapā-mupasthe mahiṣā avardhan.*

Agni, the fluid energy excites and kindles you in the currents in the depths of the waters; in the region of light, the sun that illuminates the world of humanity produces and radiates you; and in the third region of

the skies, the energy of the winds produces and augments you as you abide in the depths of the cloud.

अक्रन्ददग्निः स्तनयन्निव द्यौः क्षामा रेरिहद्वीरुधः समञ्जन् ।
सद्यो जज्ञानो वि हीमिद्धो अख्यदा रोदसी भानुना
भात्यन्तः ॥ ४ ॥

4. *Akrandadagniḥ stanayanniva dyauḥ kṣāmā rerihad-vīrudhaḥ samañjan. Sadyo jajñāno vi hīmiddho akhyadā rodasī bhānunā bhātyantaḥ.*

Agni roars as if thundering and shaking the skies, at the same time reaching and kissing the earth and beautifying the greenery. Always present, instantly rising, it proclaims itself, shines, and fills the heaven and earth with its light.

श्रीणामुदारो धरुणो रयीणां मनीषाणां प्रार्पणः सोमगोपाः ।
वसुः सूनुः सहसो अप्सु राजा वि भात्यग्र उषसामि-
धानः ॥ ५ ॥

5. *Śrīṇāmudāro dharuṇo rayīṇāṃ manīṣāṇāṃ prārpanaḥ somagopāḥ. Vasuḥ sūnuḥ sahaso apsu rājā vi bhātyagra uṣasāmidhānaḥ.*

Liberal source giver of light, beauty and life's graces, treasure home of wealths, honours and excellences, harbinger of intellectual smartness and fulfilment, protector and promoter of the soma energies of life, shelter home of peace and comfort, child as well as energiser of strength and courage, and the ruling inspirer of the soul in will and actions, Agni, kindled and rising, shines in advance of the dawns at the horizon.

विश्वस्य केतुर्भुवनस्य गर्भ आ रोदसी अपृणाज्जायमानः ।
वीळुं चिदद्रिमभिनत्परायञ्जना यदग्निमयजन्त पञ्च ॥ ६ ॥

6. *Viśvasya katur-bhuvanasya garbha ā rodasī aprṇāj-jāyamānaḥ. Vīlum cidadrim-abhinat parāyañjanā yadagnim-ayajanta pañca.*

Illuminator of the world, pervasive life energy of the universe, as it rises it fills the heaven and earth with light and life. Moving ahead and penetrating, it breaks the mighty strong cloud, and for this reason of its energy, power and light all communities of the world kindle and adore it in their yajnic projects of creation and production.

उ॒शि॒क्पा॒व॒को अ॒र॒तिः सु॒मे॒धा म॒र्ते॒ष्व॒ग्रि॒र॒मृ॒तो नि धा॒यि ।
इ॒य॒र्ति॒ धू॒म॒म॒रु॒षं भ॒रि॒भ्र॒दु॒च्छु॒क्रेण॒ शो॒चि॒षा द्या॒मि॒नक्ष॒न् ॥ ७ ॥

7. *Uśik pāvako aratiḥ sumedhā marteṣvagniramṛto ni dhāyi. Iyarti dhūmamaruṣaṁ bharibhra-ducchukreṇa śociṣā dyāminakṣan.*

Charming, purifying, dynamic, inspiring the mind and intelligence to acts of holiness, immortal Agni pervades in all mortal forms of nature and humanity. It bears and emanates light, sets in motion free fragrance for life and, with powerful pure light, fills the heavens of space.

दृ॒शा॒नो रु॒क्म उ॒र्वि॒या व्य॒द्यौर्दु॒र्म॒र्ष॒मायुः श्रि॒ये रु॒चा॒नः ।
अ॒ग्रि॒र॒मृ॒तो अ॒भ॒व॒द्व॒यो॒भिर्य॒दे॒नं द्यौर्ज॒नय॑त्सु॒रेताः ॥ ८ ॥

8. *Drśāno rukma urviyā vyadyaud durmarṣamāyuh śriye rucānaḥ. Agniramṛto abhavad-vayobhir-yadenam dyaur-jāyat suretāḥ.*

All watching and self-revealed, glorious Agni shines awfully, infinite light, indomitable life and pranic energy, all refulgent for the beauty and grace of life.

Agni is immortal and eternal with waves of living energy since the heavenly divine life spirit of existence generates it as it is.

यस्ते॑ अ॒द्य कृ॒णव॑द्भद्रशोचेऽपू॒पं दे॒व घृ॒तव॑न्तमग्ने ।

प्र तं न॑य प्र॒तरं॑ वस्यो॒ अच्चा॒ऽभि सु॒म्नं दे॒वभ॑क्तं यविष्ठ ॥ ९ ॥

9. *Yaste adya kṛṇavad-bhadraśoce 'pūpaṁ deva ghr̥-tavantamagne. Pra taṁ naya prataraṁ vasyo acchā'bhi sumnaṁ devabhaktaṁ yaviṣṭha.*

Agni, holy light of life, self-refulgent generous divinity, whoever the dedicated celebrant of the divine that prepares and offers you homage and yajna with perfect discipline of mind and sense, pray bless him, O power ever youthful, with honour and excellence of high order and the peace and comfort of a happy home.

आ तं भ॑ज सौ॒श्रव॑सेष्व॒ग्न उ॒क्थउ॒क्थ आ भ॑ज श॒स्यमा॑ने ।

प्रि॒यः सूर्ये॑ प्रि॒यो अ॒ग्न भ॑वा॒त्युज्जा॑तेन॒ भिन॑ददु॒ज्जनित्वैः ॥ १० ॥

10. *Ā taṁ bhaja sauśravaseṣvagna uktha-uktha ā bhaja śasyamāne. Priyaḥ sūrye priyo agnā bhavātyujjātena bhinadad-ujjanitvaiḥ.*

O self-refulgent Agni, love the celebrant, bless him among the celebrities of high renown, love and bless him in every celebrative song of adoration, Let him be dear to the sun, a darling of the fire to enjoy the favour and blessings of these divinities. May he rise with what he has created and achieved. May he rise by all that he is going to create and achieve.

त्वाम॑ग्रे यज॑माना॒ अनु॒ द्यून्वि॑श्वा॒ वसु॑ दधिरे॒ वार्यी॑णि ।

त्वया॑ सह॒ द्रवि॑णमिच्छ॑माना॒ व्रजं॑ गोम॑न्तमु॒शिजो॑ वि॒वन्नः॑ ॥ ११ ॥

11. *Tvāmagne yajamānā anu dyūn viśvā vasu dadhire vāryāṇi. Tvayā saha draviṇam-icchamānā vrajam gomantam-uśijo vi vavruḥ.*

Agni, lord of light and glory, those who offer you yajnic homage and worship are blest with all the world's wealth, peace and comfort of their choice. Seeking and aspiring for honour and excellence, loving sages and pioneers of progress not only achieve but also open the gates of further possibilities on earth abounding in lands, cows, and culture of knowledge and grace.

अस्ताव्यग्रिनरां सुशेवो वैश्वानर ऋषिभिः सोमगोपाः ।
अद्वेषे द्यावापृथिवी हुवेम देवा धत्त रयिमस्मे सुवीरम् ॥ १२ ॥

12. *Astāvyagnirnarām śuśevo vaiśvānara ṛṣibhiḥ somagopāḥ. Adveṣe dyāvāpṛthivī huvema devā dhatta rayimasme suvīram.*

Agni, self-refulgent light and fire of life, blissful guardian of humanity, world guide and pioneer of leading lights, protector and promoter of the soma beauty and glory of life is praised and exalted by seers and poetic celebrants. We invoke and pray for the blessings of loving heaven and earth free from anger and jealousy. We pray may the divinities bear and bring us wealth, honour and excellence with brave generations of progeny.

Mandala 10/Sukta 46

Agni Devata, Vatsapri Bhalandana Rshi

प्र होता जातो महान्नभोवित्रृषद्वा सीददुपामुपस्थे ।
दधिर्यो धायि स ते वयांसि यन्ता वसूनि विधत्ते तनूपाः ॥ १ ॥

1. *Pra hotā jātō mahān nabhovinnṛṣadvā sīda-
dapāmupasthe. Dadhīryo dhāyi sa te vayāmsi
yantā vasūni vidhate tanūpāḥ.*

High priest of the cosmic yajna of creation, universally self-manifested, great and glorious, pervasive in space and things even beyond the senses, abiding in the heart and soul of humanity, Agni rolls at the heart of the dynamics of existence. O man, the omnipresent light of the universe which holds, controls and sustains everything is celebrated in the Vedas and worshipped at heart. It is Agni, sustainer of the individual body and the cosmic form, ruler and controller of everything, that bears and brings you all food and energies and blesses you with all wealth, honour and excellence of life.

इमं विधन्तो अपां सधस्थे पशुं न नष्टं पदैरनु गमन् । गुहा
चतन्तमुशिजो नमोभिरिच्छन्तो धीरा भृगवोऽ विन्दन् ॥ २ ॥

2. *Imaṁ vidhanto apāṁ sadhasthe paśuṁ na naṣṭaṁ
padairanu gman. Guhā catantamuśijo namobhi-
ricchanto dhīrā bhṛgavo'vindan.*

Just as people search for a lost animal by following the foot prints of the animal in the forest, similarly seekers and aspirants of this Agni, omnipresent in the dynamics of existence, try to search for it by the overt as well as covert marks of its presence in the wide world of nature, and the deeply dedicated brilliant sages, loving and patient in their persistent search with yajnic homage, self-dedication and surrender, find it vibrating in the cave of the heart and soul.

इमं त्रितो भूर्यविन्ददिच्छन्वैभूवसो मूर्धन्यघ्न्यायाः ।

स शेवृधो जात आ हर्म्येषु नाभिर्युवा भवति रोचनस्य ॥ ३ ॥

3. *Imaṁ trito bhūryavindadicchan vaibhūvaso mūrdhanyaghnyāyāḥ. Sa śevr̥dho jāta ā harmyeṣu nābhiryuvā bhavati rocanasya.*

The ardent lover of divinity, Trita, the man having got over threefold suffering of body, mind and soul through knowledge, good work and meditation, finds this Agni presence on top of inviolable nature and earthly life in the absolute state of consciousness. Thus realised in spiritual manifestation, Agni, harbinger and augments of spiritual felicity, becomes the centre hold of happy homes and a youthful presence of divinity in the mind of enlightened souls.

मुन्द्रं होतारमुशिजो नमोभिः प्राञ्चं यज्ञं नेतारमध्वराणाम् ।

विशामकृण्वन्नरतिं पावकं हव्यवाहं दधतो मानुषेषु ॥ ४ ॥

4. *Mandraṁ hotāramuśijo namobhiḥ prāñcam yajñaṁ netāram-adhvarāṇām. Viśām-akṛṇvann-aratiṁ pāvakaṁ havyavāhaṁ dadhato mānuṣeṣu.*

Earnest men of love, passion and faith among people hold at heart and with homage serve Agni, the power that is joyous, yajnic creator giver and organiser, foremost leader directly realised, worthy of love and reverence, leading power of creative programmes of love and non-violence, cleanser and purifier, harbinger of holy materials for social development. They hold Agni at heart and create and exalt it as the prime power among the people.

प्र भूर्जयन्तं मह्यं विपोधां मूरा अमूरं पुरां दर्माणम् ।

नयन्तो गर्भं वनां धियं धुर्हिरिश्मश्रुं नार्वानां धनर्चम् ॥ ५ ॥

5. *Pra bhūrjayantam mahām vipodhām mūrā amūram purām darmāṇam. Nayanto garbham vanām dhiyam dhurhiriśmaśruṁ nārvāṇam dhanarcam.*

Earnest men of love, passion and faith, but, being human, limited in intelligence, hold at heart, worship and serve Agni pervading and dominating the world of existence, great, sustainer of the vibrant wise, all knowing and wise, breaker of the strongholds of negativity and darkness, the original seed and source of life, beatific, supremely intelligent, golden flamed and divinely adorable. Men hold at heart, worship and serve this omnipresent Agni being more dynamic than the dynamics of nature, the instant presence that it is.

नि पस्त्यासु त्रितः स्तभूयन्परिवीतो योनौ सीददन्तः ।

अतः संगृभ्या विशां दमूना विधर्मणायन्त्रैरीयते नृन् ॥ ६ ॥

6. *Ni pastyāsu tritaḥ stabhūyan parivīto yonau sīda-dantaḥ. Ataḥ saṁgrbhyā viśām damūnā vidhar-maṇāyantrairīyate nṛn.*

Agni, the light of three worlds, all supportive and sustaining, enveloped in light and flames, sits in the vedi in the homes as in the midst of regions of the universe, and from there, having received the homage of yajnic oblations, the generous Agni reaches the leading divinities of nature and humanity in various ways according to different laws of nature.

अस्याजरासो दमामरित्रा अर्चद्धमासो अग्रयः पावकाः ।
 श्वित्तीचयः श्वात्रासो भुरण्यवो वनर्षदो वायवो न
 सोमाः ॥ ७ ॥

7. *Asyājarāso damāmaritrā arcad-dhūmāso agna-
 yaḥ pāvakāḥ. Śvitīcayaḥ śvātrāso bhuṇyaṇyavo
 vanarṣado vāyavo na somāḥ.*

The eternal, adorable and all saving flames and fragrances of the powerful fires of this Agni are purifying, sanctifying, invigorating, instantly effective, pervasive in forests, clouds and waters, and they are vibrant and blissful as the soothing pleasures of soma.

प्र जिह्वया भरते वेपो अग्निः प्र वयुनानि चेतसा पृथिव्याः ।
 तमायवः शुचयन्तं पावकं मन्द्रं होतारं दधिरे यजिष्ठम् ॥ ८ ॥

8. *Pra jihvayā bharate vepo agniḥ pra vayunāni
 cetasā prthivyāḥ. Tamāyavaḥ śucayantaṁ pāva-
 kaṁ mandraṁ hotāraṁ dadhire yajisṭham.*

Agni, light of omniscience, vests humanity with the wisdom, will and power of action, and also with the awareness of the laws of the expansive universe, by the flames of its powerful Vedic voice of revelations. And the people hold, adore, serve and follow that Agni, the most lovable and adorable, purifying, sanctifying and joyous power which is the high priest of the dynamics of existence, the receiver and a thousandfold giver.

द्यावा यमग्निं पृथिवी जनिष्ठामापस्त्वष्टा भृगवो यं सहोभिः ।
 ईळेन्यं प्रथमं मातरिश्वा देवास्ततक्षुर्मनवे यजत्रम् ॥ ९ ॥

9. *Dyāvā yamagniṁ prthivī janiṣṭām-āpastvaṣṭā
 bhṛgavo yaṁ saḥobhiḥ. Īlenyaṁ prathamāṁ
 mātariśvā devās-tataksur-manave yajatram.*

That Agni, self-refulgent spirit and light of the universe, is the universal presence which the heaven and earth manifest with their vastness, which the blazing lights of the stars reveal with their splendour, Agni, the first and supreme power and presence, lovable and adorable, which the mighty winds and other bright divinities of nature reveal for thinking humanity.

यं त्वा देवा दधिरे हव्यवाहं पुरुस्पृहो मानुषासो यजत्रम् ।
स यामन्नग्रे स्तुवते वयो धाः प्र देवयन्यशसः सं हि
पूर्वीः ॥ १० ॥

10. *Yam tvā devā dadhire havyavāham purusprho mānuṣāso yajatram. Sa yāmannagne stuvate vayo dhāḥ pra devayan yaśasaḥ saṁ hi pūrvīḥ.*

Agni, self-refulgent light and spirit of the universe whom the divine forces of nature and ardent lovers and faithful people adore and worship as loving and friendly bearer of the gifts of yajna, we pray, bring the food, energy and health and light of life for the dedicated celebrant on the highways of existence. May the lover of divinity be blest with eternal fame, honour and excellence.

Mandala 10/Sukta 47

Vaikuntha Indra Devata, Saptagu Angirasa Rshi

जगृभ्मा ते दक्षिणमिन्द्र हस्तं वसूयवो वसुपते वसूनाम् ।
विद्या हि त्वा गोपतिं शूर गोनामस्मभ्यं चित्रं वृषणं रयिं
दाः ॥ १ ॥

1. *Jagr̥bh̥mā te dakṣiṇam-indra hastam vasūyavo vasupate vasūnām. Vidmā hi tvā gopatiṁ śūra gonām-asmabhyam citram vṛṣaṇam rayim dāḥ.*

Indra, lord ruler, controller, promoter and giver of the world's wealth, peace, comfort and joy, we, seekers of wealth, honours and excellence, hold on to your liberal hand of generosity. Lord of omnipotence, we know that you are the ruler and controller of the earths, stars, knowledge, wisdom and culture of life. Pray bless us with profuse and wondrous source wealth of the world with honours, excellence and happiness.

स्वायुधं स्ववसं सुनीथं चतुःसमुद्रं धरुणं रयीणाम् ।

चर्कृत्यं शंस्यं भूरिवारमस्मभ्यं चित्रं वृषणं रयिं दाः ॥ २ ॥

2. *Svāyudham svavasam sunītham catuḥsam-udraṁ dharuṇam rayiṇām. Carkṛtyam śamsyaṁ bhū-rivāram-asmabhyam citraṁ vṛṣaṇam rayim dāḥ.*

We know you, Indra, wielder of mighty weapons, unfailing guardian, noble guide, pervasive all round in the four quarters of space, treasure-hold of universal wealth, constantly doing and glorified, adorable and infinite source of choicest boons. Pray bear and bring us abundant and wondrous wealth of the world.

सुब्रह्माणं देववन्तं बृहन्तमुरुं गभीरं पृथुबुध्नमिन्द्र ।
श्रुतऋषिमुग्रमभिमातिषाहमस्मभ्यं चित्रं वृषणं रयिं दाः ॥ ३ ॥

3. *Subrahmaṇam devavantam bṛhantam-urum gabhīram pṛthubudhnam-indra. Śrutṛṣimugra-mabhimātiṣāham-asmabhyam citraṁ vṛṣaṇam rayim dāḥ.*

We know you, Indra, lord of divine speech, highest lover of divinities, greatest, boundless, deepest,

foundation of the expansive universe, exalted among seers and sages, blazing lustrous, destroyer of opponents. Pray, bear and bring us abundant and wondrous wealth of the world.

सनद्वाजं विप्रवीरं तरुत्रं धनस्पृतं शूशुवासं सुदक्षम् । दस्युहनं
पूरिर्दमिन्द्र सत्यमस्मभ्यं चित्रं वृषणं रयिं दाः ॥ ४ ॥

4. *Sanadvājam vipravīram tarutram dhanasprṭam śūśuvāmsam sudakṣam. Dasyuhanam pūrbhidam-indra satyam-asmabhyam citram vṛṣaṇam rayim dāh.*

We know you, Indra, abundant in food, energy and advancement, commanding the brave and intelligent, guiding presence over the ocean of existence, infinitely opulent, giver of strength and sure success, most powerful, destroyer of evil and negativity, breaker of mountainous obstructions, ever true and eternal. O lord omnipotent, give us wondrous wealth of life in abundance.

अश्वावन्तं रथिनं वीरवन्तं सहस्रिणं शतिनं वाजमिन्द्र ।
भद्रव्रातं विप्रवीरं स्वर्षामस्मभ्यं चित्रं वृषणं रयिं दाः ॥ ५ ॥

5. *Aśvāvantam rathinam vīravantam sahasriṇam śatinam vājam-indra. Bhadrav-ātam vipravīram svarṣāmasmabhyam citram vṛṣaṇam rayim dāh.*

We know you, Indra, equipped with dynamic forces, cosmic chariot and brave powers of the world, abundant in hundredfold, thousandfold, even infinite energy, power and victory, assisted by excellent powers of natural law, served by the wise and brave sages, the lord all blissful. Pray give us abundant and wondrous

wealth of the wonderful world of life.

प्र सप्तगुमृतधीति सुमेधां बृहस्पतिं मतिरच्छ जिगाति । य
अङ्गिरसो नमसोपसद्योऽस्मभ्यं चित्रं वृषणं रयिं दाः ॥ ६ ॥

6. *Pra saptagum-ṛtadhītiṁ sumedhāṁ bṛhaspatiṁ
matiracchā jigāti. Ya āṅgirasō namasopasad-
yo'smabhyāṁ citraṁ vṛṣaṇaṁ rayiṁ dāḥ.*

We know you Indra, lord of the seven-fold world of existence sung by seven priests with seven songs of the Veda, lord of infinite intelligence, presiding over the expansive universe whom the man of intelligence adores and who is directly invoked with homage and prayer of the man of dynamic faith. Pray give us the wondrous wealth of the world full of abundant creative possibilities.

वनीवानो मम दूतासु इन्द्रं स्तोमाश्चरन्ति सुमतीरियानाः ।
हृदिस्पृशो मनसा वच्यमाना अस्मभ्यं चित्रं वृषणं रयिं
दाः ॥ ७ ॥

7. *Vanīvāno mama dūtāsa indraṁ stomāścaranti
sumatīriyānāḥ. Hṛdispr̥śo manasā vacyamānā
asmabhyāṁ citraṁ vṛṣaṇaṁ rayiṁ dāḥ.*

My songs of adoration full of love and faith, vibrating with holy thoughts, expressive of the language of my mind and touching the heart, reach Indra like messengers of my soul. Indra, pray give us wondrous wealth of the world in abundance.

यत्त्वा यामिं दद्धि तत्र इन्द्र बृहन्तं क्षयमसमं जनानाम् ।
अभि तद् द्यावापृथिवी गृणीतामस्मभ्यं चित्रं वृषणं रयिं
दाः ॥ ८ ॥

8. *Yat tvā yāmi daddhi tanna indra brhantaṁ kṣaya-masamaṁ janānām. Abhi tad dyāvāprthivī grṇī-tām-asmabhyaṁ citraṁ vṛṣaṇaṁ rayiṁ dāḥ.*

Indra, what I pray for, graciously grant us, a boundless expansive abode of joy unlike any house of the people on earth. May heaven and earth approve of my prayer and join in the supplication. Indra, lord omnipotent, give us wondrous wealth of the world, creative, abundant, never ending.

Mandala 10/Sukta 48

Indra Devata, Vaikuntha Indra Rshi

अ॒हं भु॒वं व॒सुनः॑ पू॒र्व्यस्पति॑र॒हं ध॒नानि॑ सं ज॒यामि॑ श॒श्वतः॑ ।
मां ह॒वन्ते पि॒तरं॑ न ज॒न्तवो॑ऽहं द॒ाशुषे॑ वि भ॒जामि॑ भो॒ज-
नम् ॥ १ ॥

1. *Ahaṁ bhuvam vasunaḥ pūrvyaspatis-aham dhanāni saṁ jayāmi śaśvataḥ. Mām havante pitaraṁ na jantavo'ham dāśuṣe vi bhajāmi bhojanam.*

I am the eternal lord, master protector and promoter of the world of existence. I create, raise, protect and rule over the eternal wealths of the world. Living beings call on me as father, mother and saviour guardian. I provide food and sustenance for generous humanity dedicated to service and yajna.

अ॒हमिन्द्रो॑ रो॒धो व॒क्षो अथ॑र्वणस्त्रि॒ताय॑ गा अ॒जनय॑म॒हेरधि॑ ।
अ॒हं दस्यु॑भ्यः॒ परि॑ नृ॒म्णमा॑ ददे गो॒त्रा शि॒क्षेन्द॑धी॒चे मा॒तृ-
रि॒श्वने॑ ॥ २ ॥

2. *Ahamindro rodho vakṣo atharvaṇastritāya gā ajanayamaheradhi. Ahaṃ dasyubhyaḥ pari nṛmṇamā dade gotrā śikṣan dadhīce mātariśvane.*

I am the corselet and the centre-hold of pranic energy in the state of tension and equilibrium. I create the streams of vapour over the cloud and waves of energy for the three realms of earth, heaven and the middle regions. I collect and disburse wealth of materials and energies from and for the dynamics of evolution, and I give protection and perception of sense and response to the foetus in the mother's womb.

मह्यं त्वष्टा वज्रमतक्षदायसं मयि देवासोऽवृजन्नपि क्रतुम् ।
ममानीकं सूर्यस्येव दुष्टरं मामार्यन्ति कृतेन कर्त्वेन
च ॥ ३ ॥

3. *Mahyam tvaṣṭā vajram-atakṣad-āyasam mayi devāso'vrjannapi kratum. Mamānīkaṃ sūrya-syeva duṣṭaram māmāryanti kṛtena kartvena ca.*

For me, Tvashta, formative faculty of divine nature, creates the thunderbolt of steel. For me, the divinities of nature and humanity perform their tasks and surrender them unto me. My blazing power is insurmountable like the sun's, and all actions past, present and future in nature or humanity must come to me for effectual fulfilment.

अहमेतं गव्ययमश्व्यं पशुं पुरीषिणं सायकेना हिरण्ययम् ।
पुरू सहस्रा नि शिशामि दाशुषे यन्मा सोमास उक्थिनो
अमन्दिषुः ॥ ४ ॥

4. *Ahametaṁ gavyayamaśvyaṁ paśuṁ purīṣaṇaṁ sāyakenā hiranyayam. Purū sahasrā ni śīśāmi dāśuṣe yanmā somāsa ukthino amandiṣuḥ.*

When men of soma peace and piety chant hymns of praise in gratitude to cosmic divinity, it pleases me, and this man of perceptive senses, thinking mind, penetrative vision, energetic character and a golden heart, I vest with the abundance of a thousand capacities and capabilities of refinement for rooting out sin and evil.

अहमिन्द्रो न परा जिग्य इद्धनं न मृत्यवेऽव तस्थे कदा
चन । सोममिन्मा सुन्वन्तो याचता वसु न मे पूरवः सुख्ये
रिषाथन ॥ ५ ॥

5. *Ahamindro na parā jigya iddhanam na mṛtya-ve'va tasthe kadā cana. Somaminmā sunvanto yācatā vasu na me pūrvaḥ sakhye riṣāthana.*

I am Indra, the powerful, never defeated. None can deprive me of my identity. I exist not for death. O makers of soma, ask me for the wealth and peace of life. Men who abide in friendship with me never come to harm.

अहमेताञ्छाश्वसतो द्वाद्वेन्द्रं ये वज्रं युधयेऽकृण्वत ।
आह्वयमानाँ अव हन्मनाहनं दृळ्हा वदन्ननमस्युर्नम-
स्विनः ॥ ६ ॥

6. *Ahametāñ-chāśvasato dvādvendram ye vajraṁ yudhaye'krṇvata. Āhvayamānāñ ava hanmanā-hanaṁ dr̥ḷhā vadannanamasyur-namasvinaḥ.*

I destroy those challengers who, panting for

battle in two's, raise their thunder weapon and challenge the mighty ruling power of the system. I throw them off without the weapon, without bending in compromise either, but with a determined mind and the warning word of the inevitable.

अ॒भी॒रे॒दमे॒कमे॒को अ॒स्मि नि॒ष्वा॒ळभी॒ द्वा कि॒मु त्रयः॑ क॒रन्ति॑ ।
ख॒ले न प॒र्षा॒न्प्रति॑ ह॒न्मि भू॒रि किं॑ मा॒ निन्द॑न्ति श॒त्रवोऽ॒-
नि॒न्द्राः ॥ ७ ॥

7. *Abhīdamekameko asmi niṣṣā-ḷabhī dvā kimu trayah karanti. Khale na parśān prati hanmi bhūri kim mā nindanti śatravo'nindrāḥ.*

I am one, the absolute without a second. I am destroyer of the enemies who do not recognise me, Indra, centrality of the system. Those who challenge me, I destroy, whether it is one or two or three. I crush them all as sheaves of corn on the threshing floor. It is a pity they revile me.

अ॒हं गु॒ङ्गु॒भ्यो अ॒तिथि॒ग्वमि॒ष्कर्मि॒षं न वृ॒त्रतु॑रं वि॒क्षु धा॑रयम् ।
यत्प॑र्ण॒यघ्न॑ उ॒त वा क॑र॒ञ्ज॒हे प्रा॑हं म॒हे वृ॒त्रह॑त्ये अ॒शुश्र॑वि ॥ ८ ॥

8. *Ahaṁ guṅgubhyo atithigvamiṣkaramiṣaṁ na vṛtraturam vikṣu dhārayam. Yat parṇayaghna uta vā karañjahe prāhaṁ mahe vṛtrahatyē aśuśravi.*

For the protection and advancement of the unostentatious people of piety and creativity among humanity, I hold and maintain persons and powers that are hospitable, producers of food, and destroyers of sin, evil and violence, and I protect them like the very nourishment of society, since I am known and celebrated for what I am and what I do : eliminate the forces counter

to growth, break the cloud for rain, and dispel darkness, want and ignorance.

प्र मे नमीं साप्य इषे भुजे भूद्वामेषे सख्या कृणुत द्विता ।
दिद्युं यदस्य समिथेषु मंहयमादिदेनं शंस्यमुक्थ्यं कर्म ॥ ९ ॥

9. *Pra me namī sāpya iṣe bhuje bhūd-gavāmeṣe sakhyā kṛṇuta dvitā. Didyurṇ yadasya samitheṣu maṁhayamādidenam śamsyam-ukthyam karam.*

My celebrant is worthy of love and honour, because he is for sustenance, enjoyment and procurement of knowledge for society. He is loved and honoured for two reasons: for friendship and for enlightenment. And when I have given him the light in abundance in the battles of life, only then I raise him to the position of praise and celebration.

प्र नेमस्मिन्ददृशे सोमो अन्तर्गोपा नेममाविरस्था कृणोति ।
स त्रिगमशृङ्गं वृषभं युयुत्सन्द्रुहस्तस्थौ बहुले बद्धो
अन्तः ॥ १० ॥

10. *Pra nemasmin dadṛṣe somo antargopā nemamā-virasthā kṛnoti. Sa tigmaśṛṅgaṁ vṛṣabhaṁ yuyutsan druhasasthau bahule baddho antaḥ.*

Among some people, Indra manifests as soma, divine spirit of joy, beauty and peace, the protector within. Among others, the lord manifests as a bolt from the blue, the sudden fall of thunder. Fighting the sharply armed, strongly determined forces, he stands and subdues like a fury. Thus does Indra manifest, abiding within, among all.

आदित्यानां वसूनां रुद्रियाणां देवो देवानां न मिनामि धाम ।
ते मा भद्राय शर्वसे ततक्षुरपराजितमस्तृतमषाळहम् ॥ ११ ॥

11. *Ādityānām vasūnām rudriyāṇām devo devānām na mināmi dhāma. Te mā bhadrāya śavase tata-kṣur-aparājitam-astrtam-aṣālham.*

Light of lights, generous and potent, I never violate, frustrate or transgress the identity, function and power of the Adityas, zodiacs of the sun, of Vasus, natural spheres of life sustenance, or Rudras, forces such as winds and pranic energies. Nor do I ever disturb the aditya, rudra and vasu scholars of knowledge and divine service. Let them all realise me and manifest my spirit and presence for their good and fulfilment of their prowess: me, Indra, undaunted, unviolated and unopposed.

Mandala 10/Sukta 49

Indra Devata, Indra Vaikuntha Rshi
Indra Devata, Indra Vaikuntha Rshi

अ॒हं दां॑ गृ॒ण॒ते पू॒र्व्यं॑ वस्व॒हं ब्र॒ह्म॑ कृ॒ण॒वं म॒ह्यं॑ व॒र्ध॒नम्॑ । अ॒हं
भु॒वं॑ यज॒मान॑स्य चो॒दि॒ताऽय॑ज्वनः सा॒क्षि॑ वि॒श्वस्मि॑न्भ॒रे ॥ १ ॥

1. *Aham dām grṇate pūrvyam vasvahanam brahma kṛṇavam mahyam vardhanam. Aham bhuvam yajamānasya coditā'yajvanah sākṣi viśvasmin bhare.*

I give to the celebrant of divinity eternal peace and freedom of the soul, the highest value of life across the world of existence. I create the eternal song of existence for self celebration in joyous exaltation. I am the giver of inspiration to the yajnic performer and partner in cosmic evolution, and I subdue the negationist and uncreative soul in the entire struggle of life for evolution.

मां धुरिन्द्रं नाम देवता दिवश्च गमश्चापां च जन्तवः ।

अहं हरी वृषणा विव्रता रघू अहं वज्रं शवसे धृष्णवा ददे ॥ २ ॥

2. *Mām dhurindram nāma devatā divasca gmaścā-pām ca jantavaḥ. Aham harī vṛṣaṇā vivratā raghū aham vajram śavase dhṛṣṇvā dade.*

Living beings of land, waters, heaven and all spaces and all that move, they accept and adore me in faith as Indra, the omnipotent sustainer. I keep the twofold dynamic forces of high velocity constantly on the move in the cosmic process of evolution, and I, power supreme, wield the thunderbolt as my sceptre of omnipotent justice and dispensation.

अहमत्कं कवये शिश्रुथं हथैरहं कुत्समावमाभिरूतिभिः ।

अहं शुष्णस्य श्रुतिता वधर्यमं न यो रर आर्यं नाम दस्यवे ॥ ३ ॥

3. *Ahamatkaṁ kavaye śiśnatham hathairaham kutsamāvamābhirūtibhiḥ. Aham śuṣṇasya śnathitā vadharyamaṁ na yo rara āryaṁ nāma dasyave.*

I pierce and dispel the darkness for the visionary seer, giving him the break-through and the light with radiations of illuminations and revelation. I protect the sage with these modes of protection and advancement. I, dispeller and destroyer of drought and want, wield the thunderbolt for the negationist and the destroyer whom I do not recognise by the name of a creative positivist.

अहं पितेव वेतसूरभिष्टये तुग्रं कुत्साय स्मदिभं च रन्धयम् ।

अहं भुवं यजमानस्य राजनि प्र यद्धरे तुजये न प्रिया-धृषे ॥ ४ ॥

4. *Ahaṁ piteva vetasūrñrabhiṣṭaye tugraṁ kutsāya smadibhaṁ ca randhayam. Ahaṁ bhuvam yajamānasya rājani pra yadbhare tujaye na priyā-dhrṣe.*

Like a father for the good of the man of creative generosity, I subdue and throw out the obstinate and persistent forces of bruteness, violence and terror. I am for the advancement of the man of yajnic creativity and enlightenment, and I have nothing good for the violent and the bully.

अहं रन्ध्रयं मृगयं श्रुतर्वणे यन्माजिहीत वयुना चनानुषक् ।
अहं वेशं नम्रमायवेऽकरमहं सव्याय पङ्गृभिमरन्ध्रयम् ॥ ५ ॥

5. *Ahaṁ randhayam mṛgayam śrutarvaṇe yanmā-jihīta vayunā canānuṣak. Ahaṁ veśam namramāyave'karamahaṁ savyāya paṅgrbhimaran-dhayam.*

I subdue the roaming mind of the learned man so that it matures and, always by thought and action, it abides in me without going astray. I condition the inner spirit of man to humility, love and kindness, and I remove the obstacles from the path of the man on way to progress.

अहं स यो नववास्त्वं बृहद्रथं सं वृत्रेव दासं वृत्रहारुजम् ।
यद्वर्धयन्तं प्रथयन्तमानुषगदूरे पारे रजसो रोचनाकरम् ॥ ६ ॥

6. *Ahaṁ sa yo navavāstvam bṛhadratham saṁ vṛtreva dāsaṁ vṛtrahārujam. Yadvardhayantaṁ prathayantamānuṣagdūre pāre rajaso rocanākaram.*

I am that who, like breaking of the cloud, destroy

the evil tendencies of body and mind extending to new areas like epidemics expanding and covering large territories, and thus I am that who throw away for all time all that sin and darkness which would otherwise go on rising and expanding in effect and intensity.

अ॒हं सूर्य॑स्य॒ परि॑ या॒म्याशु॒भिः प्रै॒त॒शेभि॒र्वह॑मान् ओज॑सा ।
यन्मा॑ सा॒वो मनु॑ष आह॑ नि॒र्णिज् ऋ॒ध्वकृ॑षे दासं॑ कृ॒त्स्न्यं
हथैः॑ ॥ ७ ॥

7. *Ahaṁ sūryasya pari yāmyāśubhiḥ praitaśebhir-vahamāna ojasā. Yanmā sāvo manuṣa āha nirṇija ṛdhak kṛṣe dāsaṁ kṛtyaṁ hathaiḥ.*

I manifest all round in glory as my presence is conducted by fast radiations of sun rays, and when the celebrant of soma yajna for peace and joy calls on me for fulfilment of his essential nature in divinity, immediately I strike off all impediments by strokes of the thunderbolt as the negativities deserve.

अ॒हं सप्त॑हा नहु॒षो नहु॑ष्टरः प्रा॒श्राव॑यं शव॑सा तुर्व॑शं यदु॑म् ।
अ॒हं न्य॑न्यं स॒हसा॑ स॒हस्करं॑ न॒व ब्रा॑ध॒तो न॒वतिं॑ च
वक्ष॑यम् ॥ ८ ॥

8. *Ahaṁ saptahā nahuṣo nahuṣṭarah prāśrāvayaṁ śavasā turvaśaṁ yadum. Ahaṁ nyanyaṁ sahasā saḥaskaraṁ nava vrādhato navatiṁ ca vakṣayam.*

I am the destroyer of sevenfold darkness (of passion, anger, greed, infatuation, pride, fear and sorrow) by sevenfold light of divinity. I am the bond between humanity and divinity, stronger than strength itself. The aspiring man of action and effort, I raise to heights of honour and fame. Others, I fortify with

courage and patience, and the rising ones, I cause to rise higher by nine and ninety times for a full life of hundred years.

अ॒हं स॒प्त स्र॒वतो॑ धा॒रय॑ वृ॒षा द्र॒वित्त्वः॑ पृ॒थि॒व्यां सी॒रा अधि॑ ।
अ॒हम॒र्णांसि॑ वि ति॒रामि॑ सु॒क्रतु॑र्यु॒धा वि॒दं मन॑वे गा॒तु-
मि॒ष्टये॑ ॥ ९ ॥

9. *Ahaṁ sapta sravato dhārayaṁ vṛṣā dravitnvaḥ prthivyāṁ sīrā adhi. Ahamarṇāṁsi vi tirāmi sukraturyudhā vidam manave gātumiṣṭaye.*

Infinite, generous and omnipotent, I cause the seven streams to flow and the seven seas to roll on earth, and I cause the seven streams of blood and nerve to flow in the body. Master of holy action, I provide for the river's flow, and with the dynamics of nature and society, I provide the paths of progress for humanity on way to fulfilment.

अ॒हं तदा॑सु धा॒रय॑ यदा॑सु न दे॒वश्च॑ न त्व॒ष्टाधा॑रय॒द्गुश॑त् ।
स्पा॒र्ह गवा॑मू॒धःसु॑ व॒क्षणा॑स्वा म॒धोर्म॑धु॒ श्वात्र्यं॑ सोम॒मा-
शि॒रम् ॥ १० ॥

10. *Ahaṁ tadāsu dhārayaṁ yadāsu na devaścana tvaṣṭādhārayadruśat. Spārhaṁ gavāmūdhaḥsu vakṣaṇāsvā madhormadhu śvātryaṁ somamāśiram.*

I create and cause to flow that bright fluid in these seas and streams of earth and the body which no bright power of nature or humanity, not even Tvashta, the divine artist, could have created and made to flow: the lovely milk in cow's udders, honey sweet waters in the rivers, and the sparkling life blood in the body's

veins, the essence of vitality.

एवा देवाँ इन्द्रो विव्ये नृन्प्र च्यौत्नेन मघवा सत्यराधाः ।
विश्वेत्ता ते हरिवः शचीवोऽभि तुरासः स्वयशो
गृणन्ति ॥ ११ ॥

11. *Evā devāñ indro vivye nṛṇ pra cyautnena magha-vā satyarādhāḥ. Viśvet tā te harivaḥ śacīvo'bhi turāsaḥ svayaśo grṇanti.*

Thus does Indra, lord of glory and protector of Truth and Law, impel and inspire natural and human forces of generous and positive action with energy. As such, all men of action and excellence over the world exalt and adore you, O lord of radiant presence, omnipotence and innate excellence, and they feel blest in themselves.

Mandala 10/Sukta 50

Indra Devata, Indra Vaikuntha Rshi

प्र वो महे मन्दमानायान्धसोऽर्ची विश्वानराय विश्वाभुवे ।
इन्द्रस्य यस्य सुमखं सहो महि श्रवो नृम्णं च रोदसी
सपर्यतः ॥ १ ॥

1. *Pra vo mahe mandamānāyāndhaso'rcā viśvānārāya viśvābhuve. Indrasya yasya sumakhaṁ saho mahi śravo nṛmṇaṁ ca rodasī saparyataḥ.*

You seekers and celebrants, offer reverence and homage with service, prayer and selfless work to Indra, omnipresent guide, giver of happiness and fulfilment to all people of the world, whose holiness of universal creativity, strength, grandeur, honour and glory, and gracious generosity, both heaven and earth proclaim and adore.

सो चिन्नु सख्या नर्यं इनः स्तुतश्चर्कृत्य इन्द्रो मावते नरै ।
विश्वासु धूर्षु वाजकृत्येषु सत्पते वृत्रे वाप्स्वभि शूर
मन्दसे ॥ २ ॥

2. *So cinnu sakhyā narya inah stutaścarkṛtya indro māvate nare. Viśvāsu dhūrṣu vājakṛtyeṣu satpate vṛtre vāpsvabhi śūra mandase.*

He, Indra, Lord of heaven and earth, leader and master of humanity with love and friendship for all, loved and adored universally, is worthy of worship for all men like me. O lord omnipotent protector and promoter of the good and true, you rejoice, exhilarate and energise us in all top situations worth challenging in the world, in all battles of the brave worth winning, and in all states of darkness and showers of the clouds.

के ते नर इन्द्र ये त इषे ये ते सुम्नं सधन्यमियक्षान् । के ते
वाजायासुर्याय हिन्विरे के अप्सु स्वासूर्वरासु पौंस्यै ॥ ३ ॥

3. *Ke te nara indra ye ta iṣe ye te sumnam sadhan-yamiyakṣān. Ke te vājāyāsuryāya hinvire ke apsu svāsūrvarāsu pauṁsye.*

Indra, who are those people that try to win your favour of sustenance and enlightenment, who realise your divine bliss of peace and well being, who exert themselves to win the strength and spirit of life and joy of divinity, and who delight in their own acts of ambition, manliness and generosity?

भुवस्त्वमिन्द्र ब्रह्मणा महान्भुवो विश्वेषु सवनेषु यज्ञियः ।
भुवो नृश्च्यौत्नो विश्वस्मिन्भरे ज्येष्ठश्च मन्त्रो विश्व-
चर्षणे ॥ ४ ॥

4. *Bhuvastvamindra brahmaṇā mahān bhuvo viśveṣu savaneṣu yajñīyaḥ. Bhuvo nṛṅścyautno viśvasmin bhare jyeṣṭhaśca manthro viśvacarṣane.*

Indra, you are great by virtue of your infinity and eternity of Being and the eternal Word of Being and Divinity. In all holy works of creativity in the world, you are adorable. In all struggles of existence, you are the power and inspiration of humanity. And you are the first, highest and the most sacred chant of human consciousness of divinity, O lord all watching and inspiring for the world.

अवा॒ नु कं॒ ज्यायान्य॒ज्ञव॑नसो म॒हीं त॒ ओमा॑त्रां कृ॒ष्टयो॑ विदुः ।
असो॑ नु क॒म॒जरो॑ व॒र्धी॑श्च॒ विश्वे॑दे॒ता स॑र्वना तू॒तुमा॑
कृ॒षे ॥ ५ ॥

5. *Avā nu kaṁ jyāyān yajñavanaso mahīm ta omā-trām kṛṣṭayo viduḥ. Aso nu kamajaro vardhāśca viśvedetā savanā tūtumā kṛṣe.*

Indra, you are great, pray protect and promote the lovers and performers of the divine yajna of faith and creativity. People know the grandeur and greatness of your power of protection. Unaging and imperishable you are, pray promote life and all. Indeed, ultimately, it is you who effect all these acts of creation and progress with strength and speed.

ए॒ता वि॒श्वा॒ स॑र्वना तू॒तुमा॑ कृ॒षे स्व॒यं सू॒नो स॑हस्रो॒ यानि॑
द॒धि॒षे । व॑रीय॒ ते पा॒त्रं ध॑र्म॒णे त॑ना॒ य॒ज्ञो म॒न्त्रो ब्र॑ह्मो॒द्य॑तं
वचः॑ ॥ ६ ॥

6. *Etā viśvā savanā tūtumā kṛṣe svayaṁ sūno sahaso yāni dadhiṣe. Varāya te pātraṁ dharmaṇe tanā yajño mantrō brahmodyataṁ vacaḥ.*

You perform all these acts of holiness, O inspirer of force and power, which you hold and sustain. May your protection be for safety and peace, wealth for Dharma mantra, for communion, and the song be for Divinity.

ये ते विप्र ब्रह्मकृतः सुते सचा वसूनां च वसुनश्च दावने ।
प्र ते सुम्नस्य मनसा पथा भुवन्मदे सुतस्य सोम्यस्या-
न्धसः ॥ ७ ॥

7. *Ye te vipra brahmakṛtaḥ sute sacā vasūnāṁ ca vasunaśca dāvane. pra te sumnasya manasā pathā bhuvan made sutasya somyasyāndhasaḥ.*

Lord of vibrant generosity, the celebrants of divinity in song together in this assembly wait for your gift of the highest wealth of wealths. May they, with their heart and soul and by the path of rectitude, abide in the peace and joy of the soma gift of your grace of spiritual food they pray for.

Mandala 10/Sukta 51

Agni (1, 3, 5, 7, 9), Devah (2, 4, 6, 8) Devata, Devah (1, 3, 5, 7, 9), Agni Sauchika (2, 4, 6, 8) Rshis

This sukta is a dialogue between the Devas such as Mitra, Varuna, pranic energies such as prana and udana and Agni. Agni here means many forms of energy of the world of existence: earthly agni that is fire, middle regions' agni that is electricity, and self-refulgent agni that is light of the solar region. In Vedic literature, it

means energy not only in these forms but also in many more forms, that is, the vital heat of life, the passion for living, the spirit of life, the body heat, the vital virility, life itself, the soul and the cosmic spirit. This wide context is relevant to the present sukta.

महत्तदुल्बं स्थविरं तदासीद्येनाविष्टितः प्रविवेशिथापः ।

विश्वा अपश्यद्बहुधा ते अग्ने जातवेदस्तन्वो देव एकः ॥ १ ॥

1. *Mahat tadulbariṁ sathaviram tadāsīdyenāviṣ-ṭitaḥ praviveśithāpaḥ. Viśvā apaśyadbahudhā te agne jātavedastanvo deva ekaḥ.*

O Agni, Jataveda, cognizable in existential forms, great is that form, that cover, that medium, fine and firm, clothed in which you enter upon the course of life in existence. There is one Divinity which watches all your body forms existent in nature in various media in the world.

को मा ददर्श कतमः स देवो यो मे तन्वो बहुधा पर्यपश्यत् ।

क्वाह मित्रावरुणा क्षियन्त्यग्नेर्विश्वाः समिधो देवयानीः ॥ २ ॥

2. *Ko mā dadarṣa katamaḥ sa devo yo me tanvo bahudhā paryapaśyat. Kvāha mitrāvaruṇā kṣiyantyagnerviśvāḥ samidho devayānīḥ.*

O Devas, who saw me? Which is that Divine who sees me in my body forms in so many ways? O Mitra and Varuna, O sun and moon, O vital energies of prana and udana, say where abide all my bright and vital waves and flames of fire and energy in the world which light up the paths of divinity and lead humanity there?

ऐच्छाम त्वा बहुधा जातवेदः प्रविष्टमग्ने अप्सवोषधीषु । तं
त्वा यमो अचिकेच्चित्रभानो दशान्तरुष्यादतिरोच-
मानम् ॥ ३ ॥

3. *Aicchāma tvā bahudhā jātavedaḥ praviṣṭa-magne
apsvoṣadhīṣu. Tam tvā yamo acikeccitra-bhāno
daśāntaruṣyādatirotcamānam.*

O Jataveda, manifest in all that is born and come into existence, Agni, we seek for you, co-existent as you are with all waters, motions, plants and trees. Yama, the One Divine who directs all things in existence knows you and watches you, O mysterious presence of infinite forms, shining, illuminating, energising and vitalising life from the depth of ten orders of existence: ten sense organs, ten pranas, and ten physical abodes, i.e., earth, skies, heavens of light, the fire, electric energy, the sun, waters, plants, trees and the living bodies.

होत्रादहं वरुण बिभ्यदायं नेदेव मा युनजन्नत्र देवाः । तस्य
मे तन्वो बहुधा निविष्टा एतमर्थं न चिकेताहमग्निः ॥ ४ ॥

4. *Hotrādahaṁ varuṇa bibhyadāyaṁ nedeva mā
yunajannatra devāḥ. Tasya me tanvo bahudhā
niviṣṭā etamarthaṁ na ciketāhamagniḥ.*

O Varuna, lord of judgement and choice, soothing spirit of waters cool in peace, afraid of self-sacrifice to the senses and to the fiery divinities, I, the soul, come to you from the burning fire. Here neither the senses nor the divinities would consume me. As such my body and body organs with all waves and vibrations are completely merged in you. Here I know no such purpose as there in the fire.

एहि मनुर्देवयुर्यज्ञकामोऽर्कृत्या तमसि क्षेप्यग्रे । सुगान्पथः
कृणुहि देवयानान्वह हव्यानि सुमनस्यमानः ॥ ५ ॥

5. *Ehi manurdevayuryajñakāmo'raṁkrtyā tamasi kṣeṣyagne. Sugān pathaḥ kṛṇuhi devayānān vaha havyāni sumanasyamānaḥ.*

Agni, come, you are the soul, director of your divine senses and mind, thoughtful and intelligent, lover of divinities, dedicated to yajna. But you are still steeped in darkness. Come, get ready for yajnic performer. Prepare the paths of divinity for yourself and, happy at heart, carry the holy fragrances to the divinities by yajna.

अग्नेः पूर्वे भ्रातरो अर्थमेतं रथीवाध्वानुमन्वावरीवुः ।

तस्माद्भिया वरुण दूरमायं गौरो न क्षेप्नोरविजे ज्यायाः ॥ ६ ॥

6. *Agneḥ pūrve bhrātaro arthametam rathīv-ādhvānamanvāvarīvuh. Tasmādbhīyā varuṇa dūramāyaṁ gauro na kṣepnoravije jyāyāḥ.*

O Varuna, earlier my brothers created the same paths for themselves as a charioteer selects the road for himself, but they went off. For that reason I have come this far to you here, and I tremble with fear as a deer shakes with fear from the twang of the bow string of a hunter.

कुर्मस्त आयुरजरं यदग्रे यथा युक्तो जातवेदो न रिष्याः ।
अथा वहसि सुमनस्यमानो भागं देवेभ्यो हविषः
सुजात ॥ ७ ॥

7. *Kurmasta āyurajaram yadagne yathā yukto jātavedo na riṣyāḥ. Athā vahāsi sumanasya-māno bhāgaṁ devebhyo haviṣaḥ sujāta.*

O Agni, O soul, known as born in the body, we create and ordain an unaging life for you so that joined to that life divine you come to no hurt, nor would you die, and then, happy at heart, happily born, you carry to the divinities that share of the yajnic homage which is meant to be dedicated to them.

प्रयाजान्मे अनुयाजाँश्च केवलानूर्जस्वन्तं हविषो दत्त
भागम् । घृतं चापां पुरुषं चौषधीनामग्रेश्च दीर्घमायुरस्तु
देवाः ॥ ८ ॥

8. *Prayājān me anuyājāṅśca kevalānūrjasvantam haviṣo datta bhāgam. Ghṛtaṁ cāpāṁ puruṣaṁ cauṣadhīnāmagneśca dīrghamāyurastu devāḥ.*

O Devas, give me the prayaja, food part of yajnic offerings, and the anuyaja, supplementary part of food, and that part of the offerings which gives energy, light and vision, the lustre of liquid energy, vitality from herbs and plants, long age of health for the soul and freedom from death. O Devas, brilliant, illuminative generous givers. Give me only that part which is mine.

तव प्रयाजा अनुयाजाश्च केवल ऊर्जस्वन्तो हविषः सन्तु
भागाः । तवाग्रे यज्ञो ऽयमस्तु सर्वस्तुभ्यं नमन्तां
प्रदिशश्चतस्रः ॥ ९ ॥

9. *Tava prayājā anuyājāśca kevala ūrjasvanto haviṣaḥ santu bhāgāḥ. Tavāgne yajño'yamastu sarvas-tubhyaṁ namantāṁ pradiśaś-catasraḥ.*

O Agni, O Soul, yours is the prayaja part of yajnic food, yours is anuyaja, the supplementary part. Let all this be for experience and for the realisation of your essential spiritual nature. And let your share be

full of energy and light for you. Indeed all this yajna of your individual existence is for you, the soul, as the cosmic yajna of existence is for the cosmic soul. Let it not go counter to the soul. Let all four directions of space and all that therein is be for experience and self-realisation. (Let it be subservient to the soul, let not the soul be lost in the experience of it.)

Mandala 10/Sukta 52

Vishvedevah Devata, Agni Sauchika Rshi

विश्वे देवाः शास्तन मा यथेह होता वृतो मनवै यन्निषद्य ।
प्र मे ब्रूत भागधेयं यथा वो येन पथा हव्यमा वो वहानि ॥ १ ॥

1. *Viśve devāḥ śāstana mā yatheha hotā vrto manavai yanniṣadya. Pra me brūta bhāgadheyaṁ yathā vo yena pathā havyamā vo vahāni.*

O Vishvedevas, generous brilliancies of nature and humanity, instruct me that, selected, elected, appointed and seated in my position as organiser and high priest of the yajnic social system, how I should think and act and how and in what way or ways I shall carry out my responsibilities and fulfil my obligations to you in the social system to offer you your share of sustenance.

अहं होता न्यसीदुं यजीयान्विश्वे देवा मरुतो मा जुनन्ति ।
अहरहरश्विनाध्वर्यवं वां ब्रह्मा समिद्धवति साहुति-
वाम् ॥ २ ॥

2. *Ahaṁ hotā nysīdaṁ yajīyān viśve devā maruto mā junanti. Aharaharaśvinādhvaryavaṁ vāṁ brahmā samiddhāvati sāhutirvām.*

I am the hota, performer of yajna, calling to the fire and offering oblations into the vedi, seated on the vedi one in unison with all people. All divinities of the world and Maruts, vibrant youth, like winds of storm, inspire and energise me. O Ashvins, complementary powers of nature and humanity, men and women, teachers and preachers in the socio-economic system, yours is the conduct of the organisation of yajna day by day at and from the very rise of dawn. Let the Vedic scholar, bright and cool like the moon be the Brahma, presiding high priest, and act like ignition and illumination of the fire, and let that light and fire be the concluding oblation into the fire.

अयं यो होता किरु स यमस्य कमप्यूहे यत्समञ्जन्ति देवाः ।
अहरहर्यायते मासिमास्यथा देवा दधिरे हव्यवाहम् ॥ ३ ॥

3. *Ayam yo hotā kiru sa yamasya kamapyūhe yat samañjanti devāḥ. Aharaharjāyate māsīmāsyathā devā dadhire havyavāham.*

Who is this hota, yajnic performer, who carries out any and all the powers and obligations of Yama, order and controller of the whole system, whom all the devas, brilliancies of the system, anoint, prepare and honour? He rises higher and higher day by day, month by month, and all the devas, divine powers, uphold and support him while he conducts the vital economy of the yajnic system.

मां देवा दधिरे हव्यवाहमपम्लुक्तं बहु कृच्छ्रं चरन्तम् ।
अग्निर्विद्वान्यज्ञं नः कल्पयाति पञ्चयामं त्रिवृतं सप्त-
तन्तुम् ॥ ४ ॥

4. *Mām devā dadhire havyavāham-apamluktam bahu kṛcchrā carantam. Agnirvidvān yajñam naḥ kalpayāti pañcayāmaṁ trivṛtam saptatan-tum.*

Me the devas, divines, honour and uphold while I conduct the powers and obligations of the yajnic system for them and face the many difficult and most laborious situations even in the minutest details with perfect discipline. Hence they all say: This Agni, the light and fire of the system, well aware of life and its conduct, accomplishes the yajna, threefold, five ways and seven stages.

आ वो यक्ष्यमृतत्वं सुवीरं यथा वो देवा वरिवः कराणि ।
आ बाह्वोर्वज्रमिन्द्रस्य धेयामथेमा विश्वाः पृतना जयाति ॥ ५ ॥

5. *Ā vo yakṣyamṛtatvaṁ suvīraṁ yathā vo devā varivaḥ karāṇi. Ā bāhvorvajramindrasya dheyā-mathemā viśvāḥ pṛtanā jayāti.*

O devas, as I do honour and service to you in the best manner, as I pray for your gifts of immortality, virility and vitality, and as I hold in hands the ruler's thunderbolt of justice and dispensation, this way does man win all the battles of life.

त्रीणि शता त्री सहस्राण्यग्निं त्रिंशच्च देवा नव चासपर्यन् ।
औक्षन्धृतैरस्तृणन्बर्हिस्मा आदिद्धोतारं न्यसादयन्त ॥ ६ ॥

6. *Trīṇi śatā trī sahasrāṇyagniṁ trimśacca devā nava cāsaparyan. Aukṣan ghr̥tair-astr̥ṇan barhiraśmā ādiddhotāraṁ nyasādayanta.*

Three thousand three hundred thirty and nine are the divinities that serve this yajaka, Agni, shower it with brightest ghr̥ta and cover the vedi with holy grass,

and they seat the high priest over the yajna of the cosmos, nature, society, and also the individual living soul.

Mandala 10/Sukta 53

*Agni (1-3, 6-11), Devah (4-5) Devata, Devah (1-3, 6-11),
Sauchika Agni (4-5) Rshis*

यमैच्छाम् मनसा सोऽयमागाद्यज्ञस्य विद्वान्परुषश्चि-
कित्वान्। स नो यक्षहेवताता यजीयान्नि हि षत्सदन्तरः
पूर्वो अस्मत् ॥ १ ॥

1. *Yamaicchāma manasā so'yamāgādyajñasya vidvān paruṣaścikitvān. Sa no yakṣad devatātā yajīyān ni hi ṣatsadantarāḥ pūrvo asmat.*

He whom we Devas loved and sought with heart and mind is come. He knows the integrated process of yajnic union, knows all and every part of it. May this unifying principle of life, most venerable, join us here in the yajna of life, infact it was abiding here itself within before we joined. (The Devas are the divine principles and faculties of life, and Agni whom the Devas love and seek is the life itself, the soul, which integrates the faculties with the identity that the soul acquires with the body and the faculties, all united in one organismic individual form. Reference may be made to Aitareya Upanishad, ch. 1, 2 and Atharva-Veda, 5, 30, 17).

अराधि होता निषदा यजीयानभि प्रयांसि सुधितानि हि
ख्यत्। यजामहै यज्ञियान्हन्त देवाँ ईळामहा ईड्याँ
आज्येन ॥ २ ॥

2. *Arādhī hotā niṣadā yajīyānabhi prayāmsi sudhitāni hi khyat. Yajāmahai yajñiyān hanta devāñ īlāmahā īdyāñ ājyena.*

The high priest, Agni, lovable and adorable, is seated on the vedi. Honoured and adored, he also observes with interest and favour the sacred offerings placed with faith and reverence on the vedi in homage. We adore and worship all the divine powers that deserve and command our worship and adoration. They deserve service and we adore and worship them with the homage of ghrta and fragrant havi.

साध्वीमकर्देववीतिं नो अद्य यज्ञस्य जिह्वामविदाम गुह्याम् ।
स आयुरागात्सुरभिर्वसानो भद्रामकर्देवहूतिं नो अद्य ॥ ३ ॥

3. *Sādhvīmakardevavītiṁ no adya yajñasya jihvā-mavidāma guhyām. Sa āyurāgāt surabhir-vasāno bhadrāmakardevahūtiṁ no adya.*

May Agni beatify our yajnic service to the assemblage of divinities on the vedi today so that we may have their blessings and hear the secret voice of divinity by the flames. May the life spirit, harbinger of health and happiness, come today bearing the fragrance of life and render our divine worship full of blessings and all round well being.

तदद्य वाचः प्रथमं मसीय येनासुराँ अभि देवा असीम ।
ऊर्जीद उत यज्ञियासुः पञ्च जना मम होत्रं जुषध्वम् ॥ ४ ॥

4. *Tadadya vācaḥ prathamam masīya yenāsurāñ abhi devā asāma. Urjāda uta yajñiyāsaḥ pañca janā mama hotram juṣadhvam.*

I, Agni, presiding power of corporate life by yajna, now think and meditate upon that first, highest and eternal Word, AUM, by which we, yajnic souls dedicated to divinity, may overcome the evil adversaries.

Let all those who live on energy foods and join together for noble creative works in the spirit of yajna, and the people of all the five classes and communities listen and follow my call to action.

पञ्च जना मम होत्रं जुषन्तां गोजाता उत ये यज्ञियासः ।
पृथिवी नः पार्थिवात्पात्वंहसोऽन्तरिक्षं दिव्यात्पात्वं-
स्मान् ॥ ५ ॥

5. *Pañca janā mama hotraṁ juṣantām gojātā uta ye yajñiyāsaḥ. Pṛhivī naḥ pāṛthivāt pātvaṁha-so'ntarikṣaṁ divyāt pātvasmān.*

Let the people of all five classes and communities listen to my call to action, children of the earth, lovers of the common voice of divinity, and all of those dedicated to united action for creativity and production, and may mother earth protect us against sin and evil earthly, and may the skies protect us against all dangers from the space above.

तन्तुं तन्वत्रजसो भानुमन्विहि ज्योतिष्मतः पथो रक्ष धिया
कृतान् । अनुल्बणं वयत जोगुवामपो मनुर्भव जनया दैव्यं
जनम् ॥ ६ ॥

6. *Tantum tanvan rajaso bhānumanvihi jyotiṣ-mataḥ patho rakṣa dhiyā kṛtān. Anulvaṇaṁ vayata joguvāmapo manurbhava janayā daivyaṁ janam.*

Spinning and expanding the thread of life divine, pursue the light of the sun across the skies and space. Protect and follow the paths of light created by the wise with thought and vision. Weave the web of the sinless spontaneous men of word and vision in action. Be Man, build up a community of enlightened people, human

and close to divinity.

अ॒क्षा॒नहो॑ न॒ह्यत॒नोत॑ सौ॒म्या इ॒ष्कृणु॑ध्वं र॒शना॑ ओत पिं॒शत॑ ।
अ॒ष्टाव॑न्धुरं व॒हता॒भितो॑ रथं॒ येन॑ दे॒वासो॑ अ॒नय॑न्न॒भि
प्रि॒यम् ॥ ७ ॥

7. *Akṣānaho nahyatanota somyā iṣkṛṇudhvaṁ raśanā ota piṁśata. Aṣṭābandhuram vahatā-bhito ratham yena devāso anayānnabhi priyam.*

Lovers of Soma, peace and joy, bind the traces, harness the horses, tighten the reins and refine them to perfection, move on the eightfold chariot all round, the chariot by which the divines bring in the dearest treasures of life. (This mantra is a metaphor of the eightfold path of yoga from the control of senses and mind to the attainment of samadhi which marks the communion of the soul with divinity.)

अश्म॑न्वती री॒यते॑ सं र॒भध्व॑मुत्तिष्ठ॒तु प्र॑ तर॒ता स॒खायः॑ । अ॒त्रा
ज॒हाम॑ ये अ॒सन्न॑शै॒वाः शि॒वान्व॑यमुत्तरे॒माभि॑ वा॒जान् ॥ ८ ॥

8. *Aśmanvatī rīyate saṁ rabhadhvam-uttiṣṭhata prataratā sakhāyah. Atrā jahāma ye asann-aśevāḥ śivān vayam-uttare mābhi vājān.*

The rocky river of life flows on in flood. Hold on fast together, friends, rise and swim to the shore. let us jettison all that is inauspicious here. Let us swim and cross over to attain the trophies of victory.

त्वष्टा॑ मा॒या वे॒दप॑सा॒मप॑स्त॒मो बि॒भ्र॒त्यात्रा॑ दे॒वपा॑नी॒नि
श॒न्त॒मा । शि॒शी॒ते नू॒नं प॑र॒शुं स्वा॑य॒सं येन॑ वृ॒श्चादे॑त॒शो
ब्र॒ह्म॒ण॒-स्प॑र्तिः ॥ ९ ॥

9. *Tvaṣṭā māyā vedapasāmapastamo bibhrat pātrā devapānāni śantamā. Śīṣīte nūnam paraśum svāyasaṁ yena vṛścādetāśo brahma-ṇasptatiḥ.*

The cosmic maker Tvashta, supreme expert of the artists of the world, knows the mysteries of karma and the secrets of fortune or misfortune, and most beneficent as he is, he carves and fills the most delicious cups of joy for the holies. The lord of cosmic wisdom also makes and sharpens the golden axe of knowledge, justice and dispensation whereby the man who attains to this prize knowledge cuts at the root of his karmic tree and drinks the nectar of universal sweets of freedom from the divine cup.

स॒तो नू॒नं क॑वयः॒ सं शि॑शीत॒ वाशी॑भिर्या॒भिर॒मृता॑य॒ तक्ष॑थ ।
वि॒द्वाम्सः॑ प॒दा गु॒ह्यानि॑ क॒र्तन॒ येन॑ दे॒वासो॑ अमृ॒तत्व॑मा॒न॒शुः ॥ १० ॥

10. *Sato nūnam kavayaḥ saṁ śīṣīta vāśībhiryābhira-mṛtāya takṣatha. Vidvāmsaḥ padā guhyāni kartana yena devāso amṛtatvamānaśuḥ.*

O men of vision and seekers of divinity, sharpen and refine your golden axe of knowledge with the voice of Brahmanaspati, lord omniscient, by which you prepare for the attainment of immortality. O scholars of knowledge, carve out the mystical paths to divinity, work out the progressive stages by which the seekers of divinity attained to the nectar of life eternal.

ग॒र्भे योषा॑म॒दधु॑र्व॒त्समा॑स॒न्यपी॑च्ये॒न मन॑सो॒त जि॒ह्वाया॑ । स
वि॒श्वाहा॑ सु॒मना॑ यो॒ग्या अ॒भि सि॑षा॒सनि॑र्व॒नते का॒र
इज्जि॑तिम् ॥ ११ ॥

11. *Garbhe yoṣāmadadhurvatsamāśanyapīcyena manasota jihvayā. Sa viśvāhā sumanā yogyā abhi siṣāsanirvanate kāra ijjitim.*

The devas, seekers of divinity, hold the Word of omniscience like the sacred vedi fire in the depth of their mind alongwith the reality of existence signified by the Word, and they hold it with the sense of clarity of expression by their tongue controlled and disciplined in the mouth. Indeed such a man of divine word and action in control is always happy at heart and all round efficient, and only such a man wins the victory prizes of life.

Mandala 10/Sukta 54

Indra Devata, Brhaduktha Vamadevya Rshi

तां सु ते कीर्तिं मघवन्महित्वा यत्त्वा भीते रोदसी अह्वयेताम् ।
 प्रावो देवाँ आतिरो दासमोजः प्रजायै त्वस्यै यदशिक्ष
 इन्द्र ॥ १ ॥

1. *Tān su te kīrtiṁ maghavan mahitvā yat tvā bhīte rodasī ahvayetām. Prāvo devāñ ātiro dāsamojah prajāyai tvasyai yadaśikṣa indra.*

Indra, lord of glory, I celebrate that renown of yours by the greatness of which the earth and heaven, both struck with awe, call upon you and glorify, by which you protect the holy and generous brilliancies, subdue the unholy negatives and destroyers, and by which you award the strength and lustre of life to your people.

यदचरस्तन्वा वावृधानो बलानीन्द्र प्रब्रुवाणो जनेषु ।
 मायेत्सा ते यानि युद्धान्याहुर्नाद्य शत्रुं ननु पुरा विवित्से ॥ २ ॥

2. *Yadacarastanvā vāvṛdhāno balānīndra prabruvāṇo janeṣu. Māyet sā te yāni yuddhānyāhur-nāḍya śatruṃ nanu purā vivitse.*

As you pervade among people, self-exalting by the power of your presence, and thereby manifest your own glory, and as poets and sages sing and celebrate your battles against evils within and without in the world of humanity, all this glory is but your own essential divine potential, and that is why you have had no enemy ever before nor do you have any even now.

क उ नु ते महि॒मनः॑ सम॒स्याऽऽस्मत्पूर्व॑ ऋ॒षयोऽन्त॑मापुः ।

यन्मा॒तरं च पि॒तरं च सा॒कम॑र्जनयथास्तन्व॑ः स्वा॒याः ॥ ३ ॥

3. *Ka u nu te mahimanaḥ samasyā'smat pūrva ṛṣayo'ntamāpuḥ. Yanmātaram ca pitaram ca sākam-ajanayathās-tanvaḥ svāyāḥ.*

Which ancient sages and seers before us could ever comprehend the bounds of this absolute glory of yours since you brought into existence both earth and heaven together as mother and father of life from your own material power of Prakṛti?

च॒त्वारि॑ ते अ॒सुर्यी॑णि॒ नामा॑ऽदा॒भ्यानि॑ महि॒षस्य॑ सन्ति ।

त्वम॒ङ्ग तानि॑ वि॒श्वानि॑ वि॒त्से॒ येभिः॑ क॒र्माणि॑

मघ॑वञ्च॒कर्थं॑ ॥ ४ ॥

4. *Catvāri te asuryāṇi nāmā'dābhyāni mahiṣasya santi. Tvamaṅga tāni viśvāni vitse yebhiḥ karmāṇi maghavañcakartha.*

O great and glorious Indra, four are your states of being, four the modifications of existential

manifestation, all of them living and imperishable, which all, O dear lord of life of the universe, you know and by which, O lord of cosmic majesty, you perform the acts of universal life in existence.

(The four states of cosmic being are waking, dreaming, sleeping and the transcendent Absolute. Four states of existence are generation, sustenance, withdrawal and the trans-existential state. Four Prakrti modifications are Prakrti, mahat, ahankara and the specifics of material and mental forms of physical, biological and psychic stages of evolution which are then absorbed into the Absolute state at the end.) Reference may also be made to 'Om' which is the divine Word, the name of divinity consisting of four matras A, U, and M and the fourth is silent and absolute. 'A' refers to the waking, that is, the objective state of existence which is the subject of science. 'U' refers to the imaginative and subjective state which is the subject of psychology and meditation upto the stage of 'vitark' and 'vichara' samadhi, and 'M' refers to the sleep state which is realisable in 'Ananda' state of Samadhi. All these are covered under the Samprajnata Samadhi. The fourth, transcendent state, is realisable in Asamprajnata samadhi which is Transcendental Meditation).

त्वं विश्वा दधिषे केवलानि यान्याविर्या च गुहा वसूनि ।
काममिन्मे मघवन्मा वि तारीस्त्वमाज्ञाता त्वमिन्द्रासि
दाता ॥ ५ ॥

5. *Tvaṁ viśvā dadhiṣe kevalāni yānyāviryā ca guhā vasūni. Kāmaminme maghavan mā vi tāri-stvamājñātā tvamindrāsi dātā.*

You bear and absolutely comprehend all the

treasures of existence, manifest as well as unmanifest. Pray do not frustrate my longing for fulfilment. Indra, you are the knower, the ordainer and the giver.

यो अदधाज्ज्योतिषि ज्योतिरन्तर्यो असृजन्मधुना सं मधूनि ।
अध प्रियं शूषमिन्द्राय मन्म ब्रह्मकृतो बृहदुक्थाद-
वाचि ॥ ६ ॥

6. *Yo adadhājyotiṣi jyotirantaryo asṛjanmadhunā saṁ madhūni. Adha priyaṁ śūṣamindrāya manma brahmakṛto bṛhadukthādavāci.*

In honour of Indra who vests light in the stars and creates honey sweets of life with the honey sweets of divinity, and to that Indra, poets of divinity sing with love and faith songs of thought, beauty and power from their articulate meditation on the Infinite.

Mandala 10/Sukta 55

Indra Devata, Vṛhaduktha Vamadevya Rshi

दूरे तन्नाम गुह्यं पराचैर्यत्त्वा भीते अह्वयेतां वयोधे । उद-
स्तभ्नाः पृथिवीं द्यामभीके भ्रातुः पुत्रान्मघवन्तित्वि-
षाणः ॥ १ ॥

1. *Dūre tannāma guhyaṁ parācairyat tvā bhīte ahvayetāṁ vayodhai. Udstabhñāḥ prthivīm dyāmabhīke bhrātuḥ putrān maghavan titviṣāṇaḥ.*

Far too distant and far too deep is that name and lustre, O lord of glory, Indra, for indifferent people to understand and appreciate which the heaven and earth struck with awe call upon for sustenance. O lord of glory, you sustain both heaven and earth in space in complementarity with each other and illuminate the rays

of the sun and lightning of the cloud, both brotherly providers of sustenance to life.

महत्तन्नाम गुह्यं पुरुस्पृग्येन भूतं जनयो येन भव्यम् ।

प्रत्नं जातं ज्योतिर्यदस्य प्रियं प्रियाः समविशन्त पञ्च ॥ २ ॥

2. *Mahat tannāma guhyam puruspr̥g yena bhūtaṁ janayo yena bhavyam. Pratnam jātaṁ jyotirya-dasya priyam priyāḥ samaviśanta pañca.*

Great and deeply glorious is that name and divine presence universally loved and adored by which you create all that has been and that which would be. That light and glory of this Indra is eternal, ever existent and dear to all into which all the five people that love him and are dear to him and all the five elements of nature retire (when the cycle of existence has run a full circle).

आ रोदसी अपृणादोत मध्यं पञ्च देवाँ ऋतुशः सप्तसप्त ।
चतुस्त्रिंशता पुरुधा वि चष्टे सरूपेण ज्योतिषा विव्र-
तेन ॥ ३ ॥

3. *Ā rodasī apr̥ṇādota madhyam pañca devāñ ṛtuśaḥ saptasapta. Catustrimśatā purudhā vi caṣṭe sarūpeṇa jyotiṣā vivratena.*

That glorious presence pervades and fills heaven and earth and the middle regions, fills and energises the five divine elements, five senses, five pranas, seven regions of the universe, seven rays of light, forty nine orders of the winds, all according to the seasons of time, and it watches and illuminates thirty four orders of divine powers of eight Vasus, eleven Rudras, twelve Adityas, nature's nourishment by Prajapati, nature's

energy of fire, electricity and light, and Vak, the articulation of consciousness, all in many ways, with different functions and effects.

यदुष औच्छः प्रथमा विभानामजनयो येन पुष्टस्य पुष्टम् ।
यत्ते जामित्वमवरं परस्या महन्महत्या असुरत्वमेकम् ॥ ४ ॥

4. *Yaduṣa aucchaḥ prathamā vibhānāmajanayo yena puṣṭasya puṣṭam. Yat te jāmitvamavaram parasyā mahanmahatyā asuratvamekam.*

O Dawn, when you arise and shine first of the lights of the lord, Indra, and bring in fresh life for the world generated and nourished by Indra, then your motherly love for humanity is the one unique and great life giving blessing of the supreme spirit of divinity for humanity on this earth.

विधुं दद्राणं समने बहूनां युवानं सन्तं पलितो जगार ।
देवस्य पश्य काव्यं महित्वाऽद्या ममार् स ह्यः समान ॥ ५ ॥

5. *Vidhum dadraṇam samane bahūnām yuvānaṁ santaṁ palito jagāra. Devasya paśya kāvyaṁ mahitvā'dyā mamāra sa hyaḥ samāna.*

Old age consumes even the youthful man of versatile action whom many fear to face in battle and flee. Look at the inscrutable power of the lord divine by whose inevitable law of mutability the man who was living yesterday is dead today, and the one that dies today would be living to tomorrow.

शाकर्मना शाको अरुणः सुपर्ण आ यो महः शूरः सना-
दनीलः । यच्चिकेत सत्यमित्तन्न मोघं वसु स्पार्हमुत जेतोत
दाता ॥ ६ ॥

6. *Śākmanā śāko aruṇaḥ suparṇa ā yo mahāḥ śūraḥ
sanādanīlaḥ. Yacciketa satyamit tanna mogham
vasu spārhamuta jetota dātā.*

He is Almighty by might supreme, blazing lustrous, high flying and all caring, great, brave, eternally unbound by space. What he knows is truth inviolable, never infructuous, he is universal haven, lovable, all conqueror, all giving.

ऐभिर्ददे वृष्ण्या पौस्यानि येभिरौक्षद्वृत्रहत्याय वज्री । ये
कर्मणः क्रियमाणस्य मह ऋतेकर्ममुदजायन्त देवाः ॥ ७ ॥

7. *Aibhirdade vṛṣṇyā pauṁsyāni yebhiraukṣad-
vṛtrahatyāya vajrī. Ye karmaṇaḥ kriyamāṇasya
mahna ṛte-karmam-udajāyanta devāḥ.*

With these potent and positive waves of natural energy, the virile Indra, wielder of thunderbolt, assumes those powers for breaking the clouds of darkness and want by which he brings about the showers of rain for the world of existence, which powers too for bringing about the showers of positive action and creativity arise from the grandeur of the omnipotent original doer of cosmic karma.

युजा कर्माणि जनयन्विश्वौजा अशस्तिहा विश्वमनास्तु-
राषाट् । पीत्वी सोमस्य दिव आ वृधानः शूरो निर्युधाध-
महस्यून् ॥ ८ ॥

8. *Yujā karmāṇi janayan viśvaujā aśastihā viśvama-
nāsturāṣaṭ. Pītvī somasya diva ā vṛdhānaḥ śūro
niryudhādhamad-dasyūn.*

Originally causing and bringing about the dynamics of cosmic karma, the Lord Almighty of the

world, destroyer of negatives and despicables, all-knowing cosmic mind, instant and total victor, protector of soma, augments of light, almighty, blows the conch and blows away the forces of nescience.

Mandala 10/Sukta 56

Vishvedevah Devata, Brhaduktha Vamadevya Rshi

इदं त एकं पर ऊं त एकं तृतीयैः ज्योतिषा सं विशस्व ।
संवेशने तन्वश्चरुरेधि प्रियो देवानां परमे जनित्रे ॥ १ ॥

1. *Idaṁ ta ekaṁ para ū ta ekaṁ trīyena jyotiṣā saṁ viśasva. Saṁveśane tanvaścāruredhi priyo devānām parame janitre.*

This (body, this life time) is one mode of your existence. The one next (mind and karma) is another such. By the third (spiritual and meditative life) join you with life eternal. On merging of the soul, happy and darling of the divinities, be free in the presence of the supreme creator of the world.

तनूष्टै वाजिन्तन्वश्च नयन्ती वाममस्मभ्यं धातु शर्म
तुभ्यम् । अहृतो महो धरुणाय देवान्दिवीव ज्योतिः स्वमा
मिमियाः ॥ २ ॥

2. *Tanūṣṭe vājin tanvaṁ nayanā vāmamasm-abhyaṁ dhātu śarma tubhyam. Ahruto maho dharuṇāya devān divīva jyotiḥ svamā mimīyāḥ.*

O dynamic soul, may your life here in the body carrying your self bring precious wealth of joy to us and peace and comfort to you. Living an honest natural life, great in your own self, in service of the sustainer of divinities, create your own light and bliss for yourself,

pursuing the light of the heart within as the light of heaven above.

वा॒ज्य॒सि वाजिनेना सुवे॒नीः सु॒वितः स्तोमं सु॒वितो दि॒वं
गाः । सु॒वितो ध॒र्मं प्रथ॒मानु स॒त्या सु॒वितो दे॒वान्त॑सु॒वितोऽनु॒
प॒त्म् ॥ ३ ॥

3. *Vājyasi vājinenā suvenīḥ suvitaḥ stomaṁ suvito divaṁ gāḥ. Suvito dharma prathamānu satyā suvito devāntsu vito'nu patma.*

You are the dynamic soul by virtue of your innate power and potential. Realising your love of life, living in peace and prosperity, rise to the heights of your own self-glory, happy and pious, and reach the heights of heaven. Happy in rectitude, follow the first, original and eternal Dharma. Happy and self-realised, rise to the life divine to the joy of the divines, and, a blessed soul, attain to the Spirit Eternal of the universe.

म॒हि॒म्न ए॒षां पि॒तर॑श्च॒ने॒शिरे दे॒वा दे॒वेष्व॑दधु॒रपि॑ क्रतु॒म् ।
स॒म॒वि॒व्यचु॑रु॒त या॒न्य॒त्विषु॑रै॒षां त॒नूषु॑ नि वि॒विशुः पुनः॑ ॥ ४ ॥

4. *Mahinma eṣāṁ pitaraścaneṣire devā deveṣva-dadhurapi kratum. Samavivyacuruta yānya-tviṣu-raiṣāṁ tanūṣu ni viviṣuḥ punaḥ.*

The forefathers lived in the grand manner of these divinities such as light of the sun and moon to their own will and desire as if commanding the bliss and beauty of these. Divine were they who raised their acts and worship to the presence and piety of divinities. They join those lights of divinity which shine and then again they come back to join life in their existential bodies.

सहोभिर्विश्वं परि चक्रमू रजः पूर्वा धामान्यमिता मिमाणाः ।
तनूषु विश्वा भुवना नि यैमिरे प्रासारयन्त पुरुध प्रजा
अनु ॥ ५ ॥

5. *Sahobhirviśvaṁ pari cakramū rajaḥ pūrvā dhā-
mānyamitā mimānāḥ. Tanūṣū viśvā bhuvanā ni
yemire prāsārayanta purudha prajā anu.*

These souls by their own karmic potential roam around across all regions of the world, freely ranging over boundless worlds of high order, sajourning in various body forms across the spaces begetting and extending the creativity of life in various ways according to the law of karma.

द्विधा सूनवोऽ सुरं स्वर्विदमास्थापयन्त तृतीयेन कर्मणा ।
स्वां प्रजां पितरः पित्र्यं सह आवरेष्वदधुस्तन्तुमाततम् ॥ ६ ॥

6. *Dvidhā sūnavo'suraṁ svarvidam-āsthāpayanta
trītyena karmaṇā. Svām prajāṁ pitarāḥ pitryaṁ
saha āvareṣvadadhus-tantum-ātataṁ.*

Children of divinity, creative and procreative souls, by their third, familial, karma, vesting the vital and spiritual life principle further along with the procreative vitality, establish their own progeny in the next generation which is the extension of the thread of life in natural piety.

नावा न क्षोदः प्रदिशः पृथिव्याः स्वस्तिभिरति दुर्गाणि
विश्वा । स्वां प्रजां बृहदुक्थो महित्वाऽऽवरेष्वदधादा
परेषु ॥ ७ ॥

7. *Nāvā na kṣodaḥ pradiśaḥ pṛthivyāḥ svastibhirati
durgāṇi viśvā. Svām prajāṁ bṛhaduktho mahi-
tvā''vareṣvadadhādā pareṣu.*

Just as you cross the flood by boat and, with noble acts of knowledge, action and piety, cross all difficult problems of earthly life, so does the man of praise-worthy knowledge, action and piety cross over the problems of life and death and leaves his own legacy, physical, intellectual and spiritual, by his own grand potential vesting it in the next and further generations to survive and continue.

Mandala 10/Sukta 57

*Vishvedevah Devata, Bandhu, Shrutabandhu,
Viprabandhu Gaupayanah Rshis*

मा प्र गाम पथो वयं मा यज्ञादिन्द्र सोमिनः ।

मान्तः स्थुर्नो अरातयः ॥ १ ॥

1. *Mā pra gāma patho vayan̄ mā yajñādir̄dra sominaḥ. Māntaḥ sthurno arātayāḥ.*

Indra, O Lord Almighty, let us, lovers of soma peace, enlightenment and life's joy never deviate from the path of rectitude and never forsake the creative way of yajnic living. Let no want, malignity, adversity and illiberality dwell among us.

यो यज्ञस्य प्रसाधनस्तन्तुर्देवेष्वाततः ।

तमाहुतं नशीमहि ॥ २ ॥

2. *Yo yajñasya prasādhanas-tantur-deveṣvātataḥ. Tamāhutaṁ naśīmahi.*

There is a thread of unity, love, cooperation and active continuity in the web of life in nature's divinities, and a similar bond of unity in an enlightened community which alone keeps it together and leads it on way to

corporate progress. It is created and maintained with relentless self sacrifice in the spirit of yajna. Let us attain and maintain that very bond of yajnic unity for our progress and prosperity. (That is the bond of Agni, vital heat and love.)

मनो न्वा हुवामहे नाराशंसेन सोमेन ।

पितृणां च मन्मभिः ॥ ३ ॥

3. *Mano nvā huvāmahe nārāśamsena somena.
Pitrñāṁ ca manmabhiḥ.*

We invoke the mind, alert ourselves and, with songs of human approbation and celebration, join with the thoughts and wisdom of our parents and ancestors to maintain the thread of continuity.

आ त एतु मनः पुनः क्रत्वे दक्षाय जीवसे ।

ज्योक्च सूर्यं दृशे ॥ ४ ॥

4. *Ā ta etu manah punah kratve dakṣāya jīvase.
Jyok ca sūryaṁ dṛśe.*

Let your mind and spirit arise and be alert again and again, continuously, for noble action, expertise of performance, joyous living, and to see the sun for light and enlightenment for a long long time of health and happiness.

पुनर्नः पितरो मनो ददातु दैव्यो जनः ।

जीवं व्रातं सचेमहि ॥ ५ ॥

5. *Punarnah pitaro mano dadātu daivyo janah.
Jivaṁ vrātaṁ sacemahi.*

May our parents, seniors, the spirit and wisdom

of our ancestors, and men of divine wisdom inspire our mind and spirit again and again, continuously for refreshment and energy, so that we may live a life of discipline and holiness.

य॒यं सो॒म व्र॒ते तव॑ म॒नस्त॒नूषु॑ बिभ्र॒तः ।

प्र॒जाव॑न्तः स॒चेम॑हि ॥ ६ ॥

6. *Vayaṁ soma vrata tava manastanūṣu bibhrataḥ. Prajāvantaḥ sacemahi.*

O Soma, lord of peace and enlightenment, we pray that, holding our mind and senses in body in good health within your law and discipline and blest with noble progeny, we may live a happy life dedicated to you.

Mandala 10/Sukta 58

Mana avartanam Devata, Bandhu, Shrutabandhu, Viprabandhu Gaupayanah Rshis

The theme of this hymn is 'Return of the mind' from wandering and depression to normalcy for a healthy life.

य॒त्ते॒ य॒मं वै॒वस्व॑तं म॒नो ज॒गाम॑ दू॒र॒कम् ।

त॒त्त आ॑ व॒र्तयाम॑सी॒ह क्षया॑य जी॒वसे॑ ॥ १ ॥

1. *Yat te yamaṁ vaivasvataṁ mano jagāma dūrakam. Tat ta ā vartayāmasīha kṣayāya jīvase.*

O man, that mind of yours that wanders far to the sun and broods over time and death, that we restore to normalcy, here to stay at peace for the good life.

य॒त्ते दि॒वं य॒त्पृ॒थि॒वीं म॒नो ज॒गाम॑ दू॒र॒कम् ।

त॒त्त आ॑ व॒र्तयाम॑सी॒ह क्षया॑य जी॒वसे॑ ॥ २ ॥

2. *Yat te divaṁ yat pṛthivīm mano jagāma dūrakam.
Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far and roams over earth and heaven, we bring it back to normalcy, here to be at peace for the good life for you.

यत्ते भूमिं चतुर्भृष्टिं मनो जगाम दूरकम् ।
तत्त आ वर्तयामसीह क्षयाय जीवसे ॥ ३ ॥

3. *Yat te bhūmiṁ caturbhr̥ṣṭiṁ mano jagāma dūrakam. Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far over lands and deserts burning and blazing all round, we bring it back for you, to be at peace here for the good life.

यत्ते चतस्रः प्रदिशो मनो जगाम दूरकम् ।
तत्त आ वर्तयामसीह क्षयाय जीवसे ॥ ४ ॥

4. *Yat te catasraḥ pradiśo mano jagāma dūrakam.
Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind which wanders far over all the four directions of space, that we bring back for you, here to be at peace for the good life.

यत्ते समुद्रमर्णवं मनो जगाम दूरकम् ।
तत्त आ वर्तयामसीह क्षयाय जीवसे ॥ ५ ॥

5. *Yat te samudram-arṇavam mano jagāma dūrakam. Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far over the sea and the waters of space, we bring back for you, here to be at peace for you for the good life.

यत्ते मरीचीः प्रवतो मनो जगाम दूरकम् ।

तत्त आ वर्तयामसीह क्षयाय जीवसे ॥ ६ ॥

6. *Yat te marīcīḥ pravato mano jagāma dūrakam.
Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far over heavenly heights and radiating rays of light, we bring back to normalcy here for you to be at peace for the good life.

यत्ते अपो यदोषधीर्मनो जगाम दूरकम् ।

तत्त आ वर्तयामसीह क्षयाय जीवसे ॥ ७ ॥

7. *Yat te apo yadoṣadhīrmano jagāma dūrakam.
Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far over waters, herbs and trees, we bring back to normalcy for you to be at peace for the good life.

यत्ते सूर्य यदुषसं मनो जगाम दूरकम् ।

तत्त आ वर्तयामसीह क्षयाय जीवसे ॥ ८ ॥

8. *Yat te sūryam yaduṣasaṁ mano jagāma dūrakam.
Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far to the sun and the dawn, we bring back to normalcy, here to be at peace for you for the good life.

यत्ते पर्वतान्बृहतो मनो जगाम दूरकम् ।

तत्त आ वर्तयामसीह क्षयाय जीवसे ॥ ९ ॥

9. *Yat te parvatān bṛhato mano jagāma dūrakam.
Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far over mighty

mountains and vast floating clouds, we bring back to normalcy, here to be at peace for your good life.

यत्ते विश्वमिदं जगन्मनो जगाम दूरकम् ।

तत् आ वर्तयामसीह क्षयाय जीवसे ॥ १० ॥

10. *Yat te viśvamidam jaganmano jagāma dūrakam.
Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far over this wide world, we bring back to normalcy, here to be at peace for you so that you may live happy.

यत्ते पराः परावतो मनो जगाम दूरकम् ।

तत् आ वर्तयामसीह क्षयाय जीवसे ॥ ११ ॥

11. *Yat te parāḥ parāvato mano jagāma dūrakam.
Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far and farther over regions unknown, we bring back to normalcy, here to be at peace for your good life.

यत्ते भूतं च भव्यं च मनो जगाम दूरकम् ।

तत् आ वर्तयामसीह क्षयाय जीवसे ॥ १२ ॥

12. *Yat te bhūtaṁ bhavyaṁ ca mano jagāma dūrakam. Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far over the past and the future that is unpredictable, we bring back to normalcy, here to be at peace for your happy life.

Mandala 10/Sukta 59

Devatah: Nirrti (1-3), Nirrti and Soma (4), Asuniti (5-6), Lingokta (7), Dyavaprthivya (8-9), Dyavaprthivi-Indra (10); Rshis: Bandhu, Shrutabandhu, Viprabandhu Gaupayanah

प्र तार्यायुः प्रतरं नवीयुः स्थातारेव क्रतुमता रथस्य ।

अथ च्यवान् उत्तवीत्यर्थं परातरं सु निर्र्तिरिजिहीताम् ॥ १ ॥

1. *Pra tāryāyuh prataram navīyah sthātāreva kratu-matā rathasya. Adha cyavān ut tavītya-rtham parātaram su nurrtirjihītām.*

Let new life and new initiative rise and advance higher and higher as the dynamic master of the chariot constantly moves forward and as the progressive pioneer achieves his goal and moves higher and higher. Let want and adversity fall off and depart far and farther.

सामन्नु राये निधिमन्वन्नं करांमहे सु पुरुध श्रवांसि । ता नो

विश्वानि जरिता ममत्तु परातरं सु निर्र्तिरिजिहीताम् ॥ २ ॥

2. *Sāman nu rāye nidhimannvannam karāmahe su purudha śravānsi. Tā no viśvāni jaritā mamattu parātaram su nurrtirjihītām.*

Let us create peace for wealth and food in abundance with security and many other forms of life's values and excellence so that the poet, the singer and the senior too may enjoy life without worry and want, and adversity, fear and insecurity may fall off and depart far and farther for good.

अभी प्वर्यः पौंस्यैर्भवेम द्यौर्न भूमिं गिरयो नाज्रान् । ता
नो विश्वानि जरिता चिकेत परातरं सु निर्र्तिरिजि-
हीताम् ॥ ३ ॥

3. *Abhī śvaryaḥ pauṁsyairbhavema dyaurṇa bhūmiṁ girayo nājrān. Tā no viśvāni jaritā ciketa parātaram su nirrtirjihītām.*

As the sun overwhelms the earth, as thunder overwhelms the clouds and clouds overwhelm the fields with rain, so may we overwhelm the negativities and enemies of life and society with our natural and essential strength, virtues and achievements so that the poet, the singer, the senior, the assessor and the admirer may know, and want and adversity, fear and insecurity may fall off and disappear for good.

मो षु णः सोम मृत्यवे परा दाः पश्येम नु सूर्यमुच्चरन्तम् ।
द्युभिर्हितो जरिमा सू नो अस्तु परातरं सु निरर्तिरि-
हीताम् ॥ ४ ॥

4. *Mo śu ṇaḥ soma mṛtyave parā dāḥ paśyema nu suryam-uccarantam. Dyubhirhito jarimā sū no astu parātaram su nirrtirjihītām.*

O Soma, lord of peace and prosperity, give us not up to death and decay. Let us go on and advance with the rising sun day by day. Let our growth in time be positive for our good day by day. Let want, adversity, ill health and death stay far away from us.

असुनीते मनो अस्मासु धारय जीवातवे सु प्र तिरा न आयुः ।
रारन्धि नः सूर्यस्य संद्रशि घृतेन त्वं तन्वं वर्धयस्व ॥ ५ ॥

5. *Asunīte mano asmāsu dhāraya jīvātave su pra tirā na āyuh. Rārandhi naḥ sūryasya saṁdrśi ghr̥tena tvaṁ tanvaṁ vardhayasva.*

O mother harbinger of pranic energy, bless us with the strength of mind and morale, and for our good

living give us good health and long full age. Mature and establish us in the light of the sun and the vision of divinity, and with the lustre and energy of nature raise our health and age to the heights of perfection.

असुनीते पुनरस्मासु चक्षुः पुनः प्राणमिह नो धेहि भोगम् ।
ज्योक्पश्येम सूर्यमुच्चरन्तमनुमते मृळया नः स्वस्ति ॥ ६ ॥

6. *Asunīte punarasmāsu cakṣuḥ punaḥ prāṇamiha no dhehi bhogam. Jyok paśyema sūryamuccarantam-anumate mṛlayā naḥ svasti.*

O divine Spirit of life and energy, bless us constantly with the faculty of vision, constant pranic energy too, and vest in here in the body the capacity and faculties to live and enjoy the sweets of life. O motherly spirit of love and acceptance, may we see the rising sun for a long time. Be pleased and kind and bless us with happiness and well being all through in life.

पुनर्नो असु पृथिवी ददातु पुनर्द्यौर्देवी पुनरन्तरिक्षम् ।
पुनर्नः सोमस्तन्वं ददातु पुनः पूषा पथ्यांश्च या स्वस्तिः ॥ ७ ॥

7. *Purarno asuṁ pṛthivī dadātu punardyaaurdevī punarantariṣam. Punarnaḥ somastanvaṁ dadātu punaḥ pūṣā pathyāṁ yā svastiḥ.*

May the earth give us pranic energy of life again. So may the divine sun and the generous sky give us life again. May Soma, divine spirit of joy and peace, give us the body again, and may Pusha, divine spirit of nourishment, place us on the journey of life again and give us happiness and well being.

शं रोदसी सुबन्धवे यत्नी ऋतस्य मातरा । भरतामप यद्रपो
द्यौः पृथिवि क्षमा रपो मो षु ते किं चनाममत् ॥ ८ ॥

8. *Śaṁ rodasī subandhave yāhvī ṛtasya mātārā.
Bharatāmapa yadrapo dyauḥ pṛthivi kṣamā rapo
mo ṣu te kiṁ canāmamat.*

May the mighty heaven and earth, mother spirits of truth and waters of life bring peace and joy for the holy child and loving brother of living beings. May the sun and earth, father and mother, make up whatever be wanting in body, mind and spirit and the child's senses of values. May they strengthen the child against sin and evil and forgive him for his pitfalls in the struggle for self-realisation. O man, may nothing whatever, sin or sorrow, hurt and violate you ever against your self-identity.

अव द्वके अव त्रिका दिवश्चरन्ति भेषजा । क्षमा चरिष-
वैक्कं भरतामप यद्रपो द्यौः पृथिवि क्षमा रपो मो षु ते किं
चनाममत् ॥ ९ ॥

9. *Ava dvake ava trikā divaścaranti bheṣajā. Kṣamā
cariṣṇvekakam̐ bharatāmapa yadrapo dyauḥ
pṛthivi kṣamā rapo mo ṣu te kiṁ canāma-mat.*

In two's (as the Ashvins or prana and apana) and in three's (as Ila, Sarasvati and bharati, or as light, electric energy and water) the sanatives for life and health flow from the heavenly region of light and one by one be active on earth. May the sun and earth make up what is wanting in body, mind and spirit. May they strengthen humanity against sin and evil and forgive us in the struggle for self-realisation. O man, may nothing whatever, sin or sorrow, hurt and violate you ever against your self-identity.

समिन्द्रेय गामनद्वाहं य आवहदुशीनराण्या अनः । भरतामप
यद्रपो द्यौः पृथिवि क्षमा रपो मो षु ते किं चनाममत् ॥ १० ॥

10. *Samindreraṇya gāmanadvāhaṁ ya āvahadu-
śīnarāṇyā anah. Bharatāmapa yadrapo dyauḥ
pṛthivi kṣamā rapo mo ṣu te kiṁ canāmamat.*

O Lord omnipotent, Indra, O Sun, inspire and energise the pranic force of the body, inspire and energise the vitality of passion, will and understanding of the body. May the sun and earth make up what is wanting in body, mind and spirit. May they strengthen humanity against sin and evil and forgive us where we fail in our struggle. O man, may nothing whatever, sin or sorrow, hurt and violate you in your struggle for perfection.

Mandala 10/Sukta 60

*Asamati (1-4, 6), Indra (5), Jiva (7-11), Hasta (12)
Devatah; Bandhu, Shrutabandhu, Viprabandhu
Gaupayanah (1-5, 7-12), Agastya's sister, their mother
(6) Rshis*

आ जनं त्वेषसन्दृशं माहीनानामुपस्तुतम् ।

अगन्म बिभ्रतो नमः ॥ १ ॥

1. *Ājanam tveṣasaṁdrśaṁ māhīnānāmupastu-tam.
Agaṇma bibhrato namaḥ.*

Bearing gifts of homage we come to the man of radiant glory, honoured and celebrated by the greatest of the great.

असमातिं नितोशनं त्वेषं निययिनं रथम् ।

भजेरथस्य सत्यतिम् ॥ २ ॥

2. *Asamātim nitośanaṁ tveṣaṁ niyayinaṁ ratham.
Bhajerathasya satpatim.*

We come to the incomparable lord and protector of the true and the good, destroyer of evil and darkness, radiant illustrious, commander of the chariot of victory in the battles of rectitude.

यो जना॑न्महि॒षाँ इ॒वाऽति॒त॒स्थौ प॒वी॒र॒वान् ।
उ॒ताप॑वी॒र॒वान्यु॒धा ॥ ३ ॥

3. *Yo janān mahiṣāñ ivā'titasthau pavīravān.
Utāpavīravān yudhā.*

We have come to the mighty hero who, whether armed or without arms, overthrows adversaries as a lion overthrows wild buffaloes.

यस्ये॒क्ष्वा॒कुरु॑प॒ व्र॒ते रे॒वान्म॑रा॒य्येध॑ते ।
दि॒वी॒व प॒ञ्च कृ॑ष्टयः ॥ ४ ॥

4. *Yasyekṣvākuruṣa vrata revān marāyyedhate.
Divīva pañca kṛṣṭayaḥ.*

We have come to the ruling lord under whose order of law, justice and discipline, the enlightened, the opulent and the brilliant fighters and indeed all the five classes of people in their own professional fields live happy and free as in heaven on earth.

इन्द्र॑ क्ष॒त्रास॑मा॒तिषु॒ रथ॑प्रो॒ष्ठेषु॒ धार॑य ।
दि॒वी॒व सूर्य॑ दृ॒शे ॥ ५ ॥

5. *Indra kṣatrāsamātiṣu rathaprosṭheṣu dhāraya.
Divīva sūryaṁ dṛśe.*

Indra, lord of light and law, ruler of the world,

first among exceptional equals of the chariot commanders of the world, pray hold and rule the order of the commonwealth of humanity as the lord supreme holds the sun in heaven for all the worlds to see.

अगस्त्यस्य नद्भ्यः सप्तौ युनक्षि रोहिता ।

पणीन्त्यक्रमीरभि विश्वात्राजन्नराधसः ॥ ६ ॥

6. *Agastyasya nadbhyah sapṭi yunakṣi rohitā.*
Paṇin nyakramīrabhi viśvān rājannarādhasaḥ.

For the supporters and admirers of the simple, sinless, enlightened and disciplined ruling soul of the order, you harness two nimble bright forces of internal discipline and external defence, and, O refulgent ruler of the system, you control all the greedy, selfish, uncreative and uncommitted elements of the world order.

अयं मातायं पिताऽयं जीवातुरागमत् ।

इदं तव प्रसर्पणं सुबन्धवेहि निरिहि ॥ ७ ॥

7. *Ayam mātāyam pitā'yam jīvāturāgamat.*
Idam tava prasarpaṇam subandhavehi nirihi.

O holy brother, O friend, O brilliant soul of the system, this systemic order is your mother, your father, come up as your life giver. Come in, come here, O soul and ruler of the system, this is your haven and home for life's advancement, its meaning and purpose.

यथा युगं वरत्रया नह्यन्ति धरुणाय कम् । एवा दाधार ते

मनो जीवातवे न मृत्यवेऽथौ अरिष्टतातये ॥ ८ ॥

8. *Yathā yugam varatrayā nahyanti dharuṇāya kam.*
Evā dādadhāra te mano jīvātave na mṛtyave'tho
ariṣṭatātaye.

As they bind the yoke fast with thongs for the balance and stability of the chariot on the move, so does the lord hold fast your mind and spirit, not for death but for your life, fulfilment and freedom from evil and misfortune.

यथेयं पृथिवी मही दाधारेमान्वनस्पतीन् । एवा दाधार ते
मनो जीवातवे न मृत्यवेऽथो अरिष्टतातये ॥ ९ ॥

9. *Yatheyam prthivī mahī dādhāremān vanaspatīn.
Evā dādhāra te mano jīvātave na mṛtyave'tho
ariṣṭatātaye.*

O man, just as this great earth holds and bears these herbs and trees (for the sustenance of life), so does the soul hold and bear your mind and spirit, not for death but for your life, fulfilment and freedom from evil and misfortune.

यमादहं वैवस्वतात्सुबन्धोर्मन् आभरम् ।
जीवातवे न मृत्यवेऽथो अरिष्टतातये ॥ १० ॥

10. *Yamādaham vaivasvatāt subandhormana
ābharam. Jīvātave na mṛtyave'tho ariṣṭatātaye.*

I, the spirit of man, holy and blessed, bear my mind from Yama, lord of light and law, I receive my spirit of energy from the sun, I bear and hold it in equipoise, not for death but for the pleasure and fulfilment of life and freedom from sin and evil.

न्यग्वातोऽव वाति न्यक्तपति सूर्यः ।
नीचीनमघ्न्या दुहे न्यग्भवतु ते रपः ॥ ११ ॥

11. *Nyagvāto'va vāti nyak tapāti sūryaḥ. Nīcīnam-
aghnyā duhe nyagbhavatu te rapaḥ.*

The wind blows downwards, the heat of the sun goes downwards to the earth, the holy cow lets her milk flow down. O man, let your sin and evil too go down, leaving you free.

अयं मे हस्तो भगवानयं मे भगवत्तरः ।

अयं मे विश्वभेषजोऽयं शिवाभिमर्शनः ॥ १२ ॥

12. *Ayam me hasto bhagavānayaṁ me bhagavattaraḥ. Ayam me viśvabheṣajo'yaṁ śivābhimarśanaḥ.*

This my hand is the hand of good fortune, this is even the hand of greater good fortune, this is the solution to all my problems of the world. This hand is for the touch of holiness with life, the instrument of action for fulfilment.

Mandala 10/Sukta 61

Vishvedevah Devata, Nabhanedishtha Manava Rshi

इदमित्था रौद्रं गूर्तवचा ब्रह्म क्रत्वा शच्यामन्तराजौ । क्राणा
यदस्य पितरा मंहनेष्टाः पर्षत्पक्थे अहन्ना सप्त होतृन् ॥ १ ॥

1. *Idamitthā raudraṁ gūrtavacā brahma kratvā śacyāmantarājau. Krāṇā yadasya pitarā maṁhaneṣṭhāḥ parṣat pakthe ahannā sapta hotṛn.*

The eloquent scholar displays his knowledge, in theory and practice, of this divine Vedic voice of the mysterious truth of nature and divinity in relation to Rudra, lord omnipotent of natural justice and dispensation, in the assembly of the wise and brave where his parents, teachers and eminent scholars are present on the day of academic accomplishment and

satisfies all the seven high priests of his educational yajna with a sense of fulfilment.

स इद्धानाय दभ्याय वन्वञ्च्यवान्ः सूदैरमिमीत वेदिम् ।

तूर्वयाणो गूर्तवचस्तम्ः क्षोदो न रेत इत ऊति सिञ्चत् ॥ २ ॥

2. *Sa iddānāya dabhyāya vanvañcyavānaḥ sūdai-ramimīta vedim. Tūrvayāṇo gūrtavacastamaḥ kṣodo na reta ita ūti siñcat.*

Thus accomplished for a creative and corrective role in life, equipped with right means and methods of art and science, he prepares the vedi, i.e., a full programme of family life and social action, for himself. Dynamic and assertive in action, bold in speech, agreeable in tone and deep in meaning, he collects the spirit of virility in the mind as in a deep reservoir and expresses it for the protection and promotion of human dignity and happiness.

मनो न येषु हवनेषु तिग्मं विपः शच्या वनुथो द्रवन्ता । आ
यः शर्याभिस्तुविनुम्णो अस्याऽश्रीणीतादिशं गभस्तौ ॥ ३ ॥

3. *Mano na yeṣu havaneṣu tigmaṁ vipaḥ śacyā vanutho dravantā. Ā yaḥ śaryābhis-tuvinṛmṇo asyā'srīṇītādīśaṁ gabhastau.*

O men and women of the land, O Ashvins, O sun and moon, with voice and action, honour the call of this vibrant scholar and master of ample wealth and power who, with all the means and methods on hand, exhorts you to join the yajnic programmes of development to which you rush at the speed of the fastest and sharpest mind.

कृष्णा यद्गोष्वरुणीषु सीदद्दिवो नपाताश्विना हुवे वाम् ।

वीतं मे यज्ञमा गतं मे अन्नं ववन्वांसा नेषमस्मृतधू ॥ ४ ॥

4. *Kṛṣṇā yadgoṣvaruṇīṣu sīdad divo napātāśvinā huve vām. Vītaṁ me yajñamā gataṁ me annaṁ vavanvāṁsā neṣamasmṛtadhrū.*

Ashvins, children of light, when the darkness of night mingles with the crimson lights of the morning, I call upon you, come and join the lovely yajna for me, forget about all undesirables and negativities, enjoy yourselves and partake of the holy food to your heart's desire.

प्रथिष्ठ यस्य वीरकर्ममिष्णदनुष्ठितं नु नर्यो अपौहत् ।

पुनस्तदा बृहति यत्कनाया दुहितुरा अनुभृतमनर्वा ॥ ५ ॥

5. *Prathiṣṭa yasya vīrakarmamiṣṇadanuṣṭhitaṁ nu naryo apauhat. Punastadā bṛhati yat kanāyā duhiturā anubhṛtamanarvā.*

That most expansive creativity and generative vitality of Rudra Prajapati, lord creator, animated and vested in nature, which also is an irresistible human impulse, further expands into life when it is received and borne to maturity by the loving youthful maiden, motherly agent of nature's innate urge for self-fulfilment.

मध्या यत्कर्त्त्वमभवद्भीके कामं कृण्वाने पितरि युवत्याम् ।

मनानग्रेतो जहतुर्वियन्ता सानौ निषिक्तं सुकृतस्य योनौ ॥ ६ ॥

6. *Madhyā yat kartvam-abhavad-abhīke kāmam kṛṇvāne pitari yuvatyām. Manānagreto jahatur-viyantā sānau niṣiktaṁ sukr̥tasya yonau.*

When the generator, father, and the youthful maiden, the mother, both joined in love and marriage with the desire to fulfil their obligation to Prajapati, lord of the household, have begot and brought up the progeny and have fulfilled their obligation in common, they give up and retire. All this, love, desire, accomplishment and fulfilment, is an extension of the process of divine creativity initiated on top of heaven at the centre of cosmic generation.

पिता यत्स्वां दुहितरमधिष्कन्क्ष्मया रेतः संजग्मानो नि
षिञ्चत्। स्वाध्योऽ जनयन्ब्रह्म देवा वास्तोष्पतिं व्रतपां
निरतक्षन् ॥ ७ ॥

7. *Pitā yat svām duhitaram-adhiṣkan kṣmayā retah sañjagamāno ni ṣiñcat. Svādhyo'janayan brahma devā vāstoṣpatiṁ vratapām niratakṣan.*

As the father, the sun, covers the skies and the earth, his counterpart, and, shedding his living light and lustre, fills them with the vitality of life, then the devas, radiant divinities of nature, create and form Agni, keeper of the vows of the law and master of the earthly home.

स ईं वृषा न फेनमस्यदाजौ स्मदा परैदप दभ्रचेताः ।
सरत्पदा न दक्षिणा परावृङ्ग न ता नु मे पृशन्यो जगृभ्रे ॥ ८ ॥

8. *Sa īm vṛṣā na phenamasyadājau smadā paraidapa dabhracetāḥ. Sarat padā na dakṣiṇā parāvṛṇ na tā nu me prśanyo jagrbhre.*

That master of the home, Agni, like a mighty generous cloud, showers the vitality of life in the process of nature and sends our homage of oblations to far off distances from us except that if some small minded

person of stingy character takes no step forward and neglects the ordinances of charity, then Agni, otherwise all embracing, does not accept our oblations.

मक्षू न वह्निः प्रजाया उपब्दिर्ग्रिं न नग्र उप सीददूधः ।

सनितेध्मं सनितोत वाजं स धर्ता जज्ञे सहसा यवीयुत् ॥ ९ ॥

9. *Makṣū na vahniḥ prajāyā upabdiragniṁ na nagna upa sīdadūdhaḥ. Sanitedhmaṁ sanitota vājaṁ sa dhartā jajñe sahasā yavīyut.*

The master of the home is the leader, burden bearer and the voice of the people. He must never defile the common wealth of this earthly home like a stingy selfish man defiling the sacred fire. In fact he is arisen as the protector, sharer and trustee of the common assets, energy, honour and progress of the nation, who works for its unity and advancement with his power, patience and fortitude.

मक्षू कनायाः सख्यं नवग्वा ऋतं वदन्त ऋतयुक्तिमग्मन् ।

द्विबर्हसो य उप गोपमागुरदक्षिणासो अच्युता दुदु-
क्षन् ॥ १० ॥

10. *Makṣū kanāyāḥ sakhyam navagvā ṛtaṁ vadanta ṛtayuktimagman. Dvibarhaso ya upa gopa-māgura-dakṣiṇāso acyutā duduksan.*

Just as fresh waves of solar radiations in the morning, manifesting the laws of nature and flow of living energy, meet with homogeneity of the beautiful earth and, in contact with both the sun and earth, join the all sustaining gravitational life force, and, without taking anything for themselves create and give universal showers of imperishable creative and motherly fertility

to the earth. (So do new generations of youthful men from institutions of education, knowing, proclaiming and living the laws of nature and the land with loyalty to both find the love and friendship of their dear choice maidens in marriage and, dedicated to both the family and humanity, join the high priest of the land and create permanent gains for the nation without any selfish considerations.)

म॒क्षू क॒नायाः स॒ख्यं नवी॑यो रा॒धो न रे॒तं ऋ॒तमि॑त्तु॒रण्यन् ।
शु॒चि॒ यत्ते रे॒क्ण॒ आर्य॑जन्त॒ सब॑र्दु॒घायाः॒ पय॑ उ॒स्त्रि॒
या॒याः ॥ ११ ॥

11. *Makṣu kanāyāḥ sakhyam navīyo rādho na reta ṛtamit turānyan. Śuci yat te rekṇa āyajanta sabardughāyāḥ paya usriyāyāḥ.*

Soon the solar radiations in unison with the homogeneity of fertile earth stimulate the vital process of nature's creativity and produce the liquid living energy, pure life seed, latest prize like the legacy of divinity for you, O yajamana, the gift of generous earth and the mother's milk. (Similarly the young men who win the love and friendship of the lovely maidens of their choice and earnestly observe the laws and discipline of nature and maintain the purity of their seed of life receive the generous mother's gift of noble progeny.)

प॒श्चा यत्प॒श्चा वियु॑ता बु॒धन्ते॑ति ब्रवी॑ति व॒क्तरी॒ ररा॑णः ।
वसो॑र्वसु॒त्वा का॒रवो॑ऽ ने॒हा वि॒श्वं वि॒वेष्टि॑ द्रवि॑ण॒मुप॒
क्षु ॥ १२ ॥

12. *Paśvā yat paścā viyutā budhanteti bravīti vaktarī rarāṇaḥ. Vasorvasutvā kāravo'nehā viśvaṁ viveṣṭi draviṇamaupa kṣu.*

After the fulfilment of family obligations, the man having renounced the life of senses and materiality and exulting in the joy of divine revelation exclaims : O friends of knowledge and divine law, O celebrants of songs of divinity, the lord giver of the highest wealth and haven of peace, immaculate and free, brings us the ultimate food of divine joy and supreme wealth of existence.

तदिन्द्रस्य परिषद्धानो अगमन्पुरू सदन्तो नार्षदं बिभित्सन् ।
वि शुष्णस्य संग्रथितमन्वा विदत्युरुप्रजातस्य गुहा
यत् ॥ १३ ॥

13. *Tadinnvasya pariṣadvāno agman purū sadanto nārṣadam bibhitsan. Vi śuṣṇasya saṁgrathi-tamanarvā vidat puruprajātasya guhā yat.*

Then the mind, pranic energies and senses, present all round, vested variously in the body, come into divine animation, having dissolved all carnal desires, when the man fulfilled in the soul knows and realises the presence of the all-mighty, all-pervasive supreme spirit in the depth of the heart and soul, interwoven indeed in the web of life itself.

भर्गो ह नामोत यस्य देवाः स्वर्णं ये त्रिषधस्थे निषेदुः ।
अग्निर्ह नामोत जातवेदाः श्रुधी नो होतर्ऋतस्य होता-
ध्रुक् ॥ १४ ॥

14. *Bhargo ha nāmota yasya devāḥ svarṇa ye triṣadhasṭhe niṣeduh. Agnirha nāmota jātavedāḥ śrudhī no hotarṛtasya hotādhruk.*

Blazing brilliant and mighty sublime is that Spirit indeed whose refulgent and divine powers like paradisaal bliss abide in the three regions of heaven, earth and the middle spaces. Agni, light and fire of the universe, is its name, animating all that is born in existence. O high priest of the yajnic dynamics of existence, clarion call of the universe, all love free from hate and animosity, pray listen to our call and prayer.

उत त्या मे रौद्रावर्चिमन्ता नासत्याविन्द्र गूर्तये यजध्यै ।
मनुष्वद् वृक्तबर्हिषे रराणा मन्दू हितप्रयसा विक्षु
यज्यु ॥ १५ ॥

15. *Uta tyā me raudrāvarcimantā nāsatyāvindra gūrtaye yajadhyai. Manuṣvad-vṛktabarhiṣe rarāṇā mandū hitaprayasā vikṣu yajyū.*

Indra, lord almighty, pray may those two offsprings of Rudra, lord of mercy, justice and dispensation, Ashvins, twin powers of natural complementarity, commanding the light of life, dedicated to infallible truth, both happy, givers of joy, adorable in yajna with homage, come to me, ready on the holy grass with my people, advance our yajna and acknowledge our homage and prayer among our community of celebrants.

अयं स्तुतो राजा वन्दि वेधा अपश्च विप्रस्तरति स्वसेतुः ।
स कक्षीर्वन्तं रेजयत्सो अग्निं नेमिं न चक्रमर्वतो रघुद्रु ॥ १६ ॥

16. *Ayam stuto rājā vandi vedhā apaśca viprastarati svasetuḥ. Sa kakṣīvantam rejayat so agniṁ nemiṁ na cakramarvato raghudru.*

This adored and refulgent ruler is worshipped.

All knowing, all doing, all vibrant pranic and soma force of divinity, all saviour bridge, by itself crosses all waters and spaces. It moves all spatial energies and all fiery elements just as horses move the centre and the circle of a fast whirling wheel.

स द्विबन्धुर्वैतराणो यष्टा सबर्धु धेनुमस्वं दुहध्यै । सं
यन्मित्रावरुणा वृज्ज उक्थैर्ज्यैष्ठैभिर्यमणं वरूथैः ॥ १७ ॥

17. *Sa dvibandhurvaitaraṇo yaṣṭā sabardhuṁ dhenumasvaṁ duhadhyai. Saṁ yanmitrāvaruṇā vṛñja ukthair-jyeṣṭhebhīr-aryamaṇaṁ varūthaiḥ.*

He that holds the two worlds of heaven and earth in bond, the high priest of cosmic yajna, all pervasive power that helps us to cross over the flood of existence, gives us the immortal gift of eternal Word and vision when a person, with the best of chant and meditative practice, realises together Mitra, centripetal, and Varuna, centrifugal, processes of cosmic dynamics, and also Aryaman, the all-controlling spirit that controls both the centre and the circle of the wheel of existence.

तद्वन्धुः सूरिर्दिवि ते धियन्धा नाभानेदिष्ठो रपति प्र वेनन् ।
सा नो नाभिः परमास्य वा घाऽहं तत्पश्चा कतिथश्चि-
दास ॥ १८ ॥

18. *Tadbandhuḥ sūrirdivi te dhiyandhā nābhānedi-
ṣṭho rapati pra venan. Sā no nābhiḥ paramā-sya
vā ghā'haṁ tat paścā katithaścidāsa.*

O soul, says the celebrant in love with divinity, that binding bond, the sun in heaven, is the giver of your will and intelligence and also its guardian, your closest link of nature to life eternal. That navel link is

our highest centre of existence and of that, in consequence, I am the devoted celebrant among many.

इयं मे नाभिरिह मे सधस्थमिमे मे देवा अयमस्मि सर्वः ।
द्विजा अहं प्रथमजा ऋतस्येदं धेनुरदुहजायमाना ॥ १९ ॥

19. *Iyaṁ me nābhiriha me sadhasthamime me devā ayamasmī sarvaḥ. Dvijā aha prathamajā ṛtasye-dam dhenuraduhajjāyamānā.*

This is my navel link with life, here is my haven and ultimate home, all these divine brilliancies, winds and pranic energies are mine, here I am all, complete. Whether first born of divinity or twice born of nature and education, all this universe is born of Prakṛti in motion and action under the law of divinity. The divine cow, Vak, nature coming into existential manifestation gives birth to it and to all we need.

अधासु मन्द्रो अरतिर्विभावाऽव स्यति द्विवर्तनिर्वनेषाट् ।
ऊर्ध्वा यच्छ्रेणिर्न शिशुर्दन्मक्षू स्थिरं शेवृधं सूत माता ॥ २० ॥

20. *Adhāsu mandro aratirvibhāvā'va syati dvivarta-nirvaneṣaṭ. Ūrdhvā yacchreṇirna śīśurdan makṣū sthiraṁ śevrḍham sūta mātā.*

And in the directions of space pervades Agni, joyous, dynamic, bright, moving across heaven and earth, lord of woods, high power admirable, lovely, which, like an army array, destroys in no time. That stable power, giver of comfort and joy, too, Mother Nature generates.

अधा गाव उपमातिं कनाया अनु श्रान्तस्य कस्य चित्परैयुः ।
श्रुधि त्वं सुद्रविणो नस्त्वं याळाश्वघ्नस्य वावृधे सूत-
ताभिः ॥ २१ ॥

21. *Adhā gāva upamātiṁ kanāyā anu śvāntasya kasya cit pareyuh. Śrudhi tvaṁ sudraviṇo nastvaṁ yālāśvaghnasya vāvrdhe sūnṛtābhiḥ.*

And as the prayers of some veteran saint reach you, lord of love and favour, O holy lord of wealth and glory, listen to our prayer: Give us the yajnic gifts of life, you who feel exalted by the joyous and truthful adorations of devotees who have risen above their senses and passions of the mind.

अध॒ त्वमिन्द्र॑ वि॒द्ध्य॑स्मान्म॒हो रा॒ये नृ॒पते॑ वज्र॑बाहुः । रक्षा॑
च नो म॒घोनः॑ पा॒हि सू॒रीन॑ने॒हस॑स्ते हरि॒वो अ॒भिष्टौ॑ ॥ २२ ॥

22. *Adha tvamindra viddhyasmān maho rāye nṛpate vajrabāhuḥ. Rakṣā ca no maghonaḥ pāhi sūrinanehasaste harivo abhiṣtau.*

And O lord of might and glory, Indra, magnanimous lord protector of humanity, wielder of thunder arms, pray know us and grant us our prayers for wealth, honour and excellence. O lord of nature's forces and destroyer of suffering, protect us, promote us, all dedicated to the power and honour gifts of divine favour. We pray let us enjoy your love and good will that we may live in a state of freedom from sin and evil.

अध॒ यद्रा॑जाना॒ गवि॑ष्टौ सर॒त्सर॑ण्युः का॒रवे॑ जर॑ण्युः ।

विप्रः॑ प्रेष्टः॑ स ह्ये॒षां ब॒भूव॑ परा॒ च वक्ष॑दुत प॒र्षदे॑नान् ॥ २३ ॥

23. *Adha yadrājānā gaviṣtau sarat saranyuh kārave jaranyuh. Vipraḥ preṣṭhaḥ sa hyeṣāṁ babhūva parā ca vakṣaduta parṣadenān.*

And then, O men of light and wisdom, the person who is keen to rise and is rising in the search for

the lord's love and good will, who seeks to adore and serve the lord creator, such a vibrant devotee becomes the dearest of all these seekers for the lord, crosses the flood of existence and, speaking of the highest absolute and inspiring them, helps others too to seek divine fulfilment.

अधा न्वस्य जेन्यस्य पुष्टौ वृथा रेभन्त ईमहे तदू नु ।

सरण्युरस्य सनुरश्वो विप्रश्चासि श्रवसश्च सातौ ॥ २४ ॥

24. *Adhā nvasya jenyasya puṣṭau vṛthā rebhanta īmahe tadū nu. Saṇyurasya sūnuraśvo vipraścāsi śravaśca sātau.*

And so for the sake of our growth and progress under the protection of this lord absolute and all victorious master of the universe, we spontaneously sing and pray : you are the creator and sole mover of this universe, all pervasive and dominant, all providing giver of fulfilment and most renowned harbinger of success and victory.

युवोर्यदि सख्यायास्मे शर्धीयु स्तोमं जुजुषे नमस्वान् ।
विश्वत्र यस्मिन्ना गिरः समीचीः पूर्वीव गातुर्दाशत्सू-
नृतायै ॥ २५ ॥

25. *Yuvoryadi sakhyāyāsme śardhāya stomam jujuṣe namasvān. Viśvatra yasminnā girah samīcīḥ pūrvīva gāturdāśat sūṇṛtāyai.*

O enlightened men and women of the world, if for your love and friendship and the growth of our strength, the devotee were to offer a song of adoration with homage, humility and love to the lord to whom all earnest voices of prayer converge and reach for

fulfilment all over the world, and the lord of all might were pleased to accept, he would bless us with a vision of the path of truth and progress.

स गृणानो अद्भिर्देववनिति सुबन्धुर्नमसा सूक्तैः । वर्ध-
दुक्थैर्वचोभिरा हि नूनं व्यध्वैति पर्यस उस्त्रियायाः ॥ २६ ॥

26. *Sa grṇāno adbhīr-devavāniti subandhur-namasā sūktaiḥ. Vardhad-ukthair-vacobhirā hi nūnam vyadhvaiti payasa usriyāyāḥ.*

Say the lord almighty adored by holies is a friend of the divines. Noble brother and all unifier, He is to be worshipped and exalted with homage of love, hymns of faith, rituals of service and words of praise. His grace rains in showers by paths of love in piety and meditation as the mother cow's milk flows for the calf.

त ऊ षु णो महो यजत्रा भूत देवास उतये सजोषाः ।
ये वाजाँ अनयता वियन्तो ये स्था निचेतारो अमूराः ॥ २७ ॥

27. *Ta ū ṣu ṇo maho yajatrā bhūta devāsa ūtaye sajoṣāḥ. Ye vājāñ anayatā viyanto ye sthā nicetāro amūrāḥ.*

Great and glorious divinities, loving friends, adorable visionaries, decisive and discriminative in wisdom and judgement, pray ever abide by us for our protection and progress, you who are leading lights and harbingers of abundant food, energy, victory and ultimate fulfilment of life.

Mandala 10/Sukta 62

*Vishvedevah or Angirasas (1-6), Vishvedevah (7),
Savarni's Danastuti (8-11) Devatah, Nabhanedishtha
Manava Rshi*

ये यज्ञेन दक्षिणया समक्ता इन्द्रस्य सख्यममृतत्वमानुश ।
तेभ्यो भद्रमङ्गिरसो वो अस्तु प्रति गृभ्णीत मानवं
सुमेधसः ॥ १ ॥

1. *Ye yajñena dakṣiṇayā samaktā indrasya sakhyam-
amṛtatvam-ānaśa. Tebhyo bhadram-aṅgirasō vo
astu prati grbhñīta mānavam sumedhasaḥ.*

Brilliant divinities of light and wisdom, Angirasas, self-realised souls dear as breath of life, who, distinguished and beautified by performance of yajna, self-sacrifice and liberal giving, have won the love and friendship of Indra, lord almighty, and attained the freedom of immortality, may there be all round auspicious good fortune for you in life. O sagely divines, pray take man under your kind care for spiritual refinement.

य उदाजन्पितरो गोमयं वस्वृतेनाभिन्दन्परिवत्सरे वलम् ।
दीर्घायुत्वमङ्गिरसो वो अस्तु प्रति गृभ्णीत मानवं सुमे-
धसः ॥ २ ॥

2. *Ya udājan pitaro gomayaṁ vasvr̥tenābhinandan
parivatsare valam. Dīrghāyutvam-aṅgaraso vo
astu prati grbhñīta mānavam sumedhasaḥ.*

O parental sages and scholars, Angirasas, who research, recover and create the wealth of knowledge and the divine voice and thereby, through yajna and the study of nature's law, break through and dispel the

darkness of loss and ignorance all the year round in the seasonal cycle, may Indra bless you with a long happy life. Pray take the son of Manu under your kind care, sages of holy wisdom and knowledge.

य ऋतेन सूर्यमारोहयन्दिव्यप्रथयन्पृथिवीं मातरं वि ।
सुप्रजास्त्वमङ्गिरसो वो अस्तु प्रति गृभ्णीत मानवं सुमे-
धसः ॥ ३ ॥

3. *Ya ṛtena sūryamārohayān divyaprathayan
pṛthivīm mātaraṁ vi. Suprajāstvamaṅgirasō vo
astu prati grbhṇīta mānavam sumedhasaḥ.*

Angirasas, nature's powers of creation and evolution who, by the divine law and cosmic yajna of nature, raised the sun and set it there and formed and expanded mother earth, may you have the wealth of noble progeny. Enlightened sages of noble intellect and wisdom who study and research the laws of nature, pray take the children of humanity under your kind care.

अयं नाभा वदति वल्गु वो गृहे देवपुत्रा ऋषयस्तच्छृणोतन ।
सुब्रह्मण्यमङ्गिरसो वो अस्तु प्रति गृभ्णीत मानवं सुमे-
धसः ॥ ४ ॥

4. *Ayam nābhā vadati valgu vo grhe devaputrā
ṛṣayas-tacchṛṇotana. Subrahmanyam-aṅgirasō
vo astu prati grbhṇīta mānavam sumedhasaḥ.*

O children of divinity, seers and visionaries, this central soul speaks the voice divine in your yajnic home, in the core of your heart. Listen to that. O Angirasas, may this divine voice be yours and your heritage to your posterity. O sages of holy mind and wisdom, pray take the children of humanity under your care.

विरूपास इदृषयस्त इद्रम्भीरवेषसः ।

ते अङ्गिरसः सूनवस्ते अग्नेः परिजज्ञिरे ॥ ५ ॥

5. *Virūpāsa idṛṣayasta idgambhīravepasah.
Te aṅgirasah sūnavaste agneḥ pari jajñire.*

Rshis are seers of various forms of existence including the structures and meanings of the voice divine. They are powers and performers of serious and mysterious actions. They are all Angirasas, children of the cosmic soul born as waves of cosmic energy. O cosmic soul, O cosmic energy, O Agni, they are your children, creators too in their own natural ways, born of you like sparks from the yajna fire.

ये अग्नेः परिजज्ञिरे विरूपासो दिवस्पतिः ।

नवगवो नु दशगवो अङ्गिरस्तमः सचा देवेषु मंहते ॥ ६ ॥

6. *Ye agneḥ pari jajñire virūpāso divaspari. Navagvo nu daśagvo aṅgirastamah sacā deveṣu maṁhate.*

Of these various forms of existence born of Agni in the regions of light, the waves called navagu and dashagu being most powerful excel among the divine forms of nature.

Similarly among the living forms of existence born of the divine soul and divine energy, the human form of five elements and four powers of the self, i.e., mana, buddhi, chitta and ahankara, all together nine, and further, ten pranas and ten senses, excels as the highest and most powerful of the divine forms of life.

इन्द्रेण युजा निः सृजन्त वाघतो ब्रजं गोमन्तमश्विनम् ।

सहस्रं मे ददतो अष्टकर्ण्यः श्रवो देवेष्वक्रत ॥ ७ ॥

7. *Indreṇa yujā niḥ sṛjanta vāghato vrajaṁ goma-
ntamaśvinam. Sahasraṁ me dadato aṣṭakar-nyaḥ
śravo deveṣvakrata.*

The wise and visionary yajakas with the inspiration of Indra, lord ruler, create knowledge relating to senses, mind and will, and with their senses raised to eighfold power and sensitivity, giving me a thousand gifts, win praise among brilliant scholars.

प्र नूनं जायतामयं मनुस्तोक्मेव रोहतु ।

यः सहस्रं शताश्वं सद्यो दानाय मंहते ॥ ८ ॥

8. *Pra nūnaṁ jāyatāmayam manustokmeva rohatu.
Yaḥ sahasraṁ śatāśvaṁ sadyo dānāya maṁhate.*

May this man, for sure, arise and grow like a germinating seed in fertile soil, who creates and gives a thousand gifts of hundred horse-power achievement straight to be dedicated to charitable good.

न तमश्नोति कश्चन दिवइव सान्वारभम् ।

सावर्ण्यस्य दक्षिणा वि सिन्धुरिव पप्रथे ॥ ९ ॥

9. *Na tamaśnoti kaścana diva iva sānvārabham.
Sāvarṇyasya dakṣiṇā vi sindhuriva paprathe.*

No one can approach even the fringe of this wonder worker's achievement as the sun's on top of heaven. After all, the versatility and generosity of this man of universal competence flows ceaselessly like the flood of a river and expands as the sea.

उत दासा परिविषे स्मद्दिष्टी गोपरीणसा ।

यदुस्तुर्वश्च मामहे ॥ १० ॥

10. *Uta dāsā pariviṣe smaddiṣṭī goparīṇasā.
Yadusturvaśca māmaha.*

And the giver, the visionary, the prosperous, the industrious and the victorious, all exalt him and feel honoured to serve and support him.

सहस्रदा ग्राम्णीर्मा रिषन्मनुः सूर्येणास्य यतमानैतु
दक्षिणा । सावर्णेर्देवाः प्र तिरन्त्वायुर्यस्मिन्नश्रान्ता
असनाम् वाजम् ॥ ११ ॥

11. *Sahasradā grāmaṇīrmā riṣanmanuḥ sūryeṇā-sya
yatamānaitu dakṣiṇā. Sāvarṇerdevāḥ pra
tirantvāyur-yasminn-aśrāntā asanāma vājam.*

The giver of thousands, leader of the community, must not be hurt, nor would he hurt anyone. May this generosity, active and advancing, rise with the sun day by day. May the divinities prolong and elevate the health and age of the man of versatile generosity and competence, and may we, under his guidance and leadership, relentlessly advancing, win the goal and victory of our aspirations.

Mandala 10/Sukta 63

*Vishvedevah (1-14, 17), pathyasvasti (15-16) Devatah,
Gaya Plata Rshi*

परावतो ये दिधिषन्त आप्यं मनुप्रीतासो जनिमा विवस्वतः ।
ययातेर्ये नहुष्यस्य बर्हिषि देवा आसते ते अधि ब्रुवन्तु
नः ॥ १ ॥

1. *Parāvato ye didhiṣanta āpyam manuprītāso
janimā vivasvataḥ. Yayāterye nahuṣyasya barhiṣi
devā āsate te adhi bruvantu naḥ.*

May those divinities of humanity and bounties of nature that love humanity and come from afar anxious to meet and talk to the children of light under the sun, those who join the yajna on the vedi of dynamic and aspiring humanity bound and dedicated to karma across time through birth and death, may they all speak to us of the light divine and eternal wisdom.

विश्वा हि वो नमस्यानि वन्द्या नामानि देवा उत यज्ञियानि
वः । ये स्थ जाता अदितेरद्भ्यस्परि ये पृथिव्यास्ते म इह
श्रुता हवम् ॥ २ ॥

2. *Viśvā hi vo namasyāni vandyā nāmāni devā uta yajñiyāni vaḥ. Ye stha jātā aditer-adbhyaspari ye prthivyāste ma iha śrutā havam.*

O Devas, brilliancies of nature and humanity, all your names, nature and functions are venerable, adorable and worthy of yajnic communion. May all of you who are born of the earth, over the sky and space and mother Infinity may hear my call and invocation here on the vedi.

येभ्यो माता मधुमत्पिन्वते पयः पीयूषं द्यौरदितिरद्रिबर्हः ।
उक्थशुष्मान्वृषभरान्त्स्वप्रसस्ताँ आदित्याँ अनु मदा
स्वस्तये ॥ ३ ॥

3. *Yebhyo mātā madhumat pinvate payaḥ pīyūṣaṁ dyauraditir-adribarhāḥ. Ukthaśuṣmān vṛṣabha-rāntsvapnasastāñ ādityāñ anu madā svastaye.*

Serve, exhilarate and replenish those Adityas, children of light on earth and brilliancies of nature for whom mother earth yields and augments honey sweets of the milk of life, the sun, mother infinity and the cloud

bearing sky shower nectar sweets of rain. Be grateful and rejoice with those, Adityas, who bring the resonance of mantric power to yajna, who move the mighty clouds of rain and who perform the noblest creative acts for the good, happiness and all round well being of life.

नृचक्षसो॒ अनि॑मिषन्तो अ॒र्हणा॑ बृहद्दे॒वासो॑ अमृत॒त्वमा॑नशुः ।
ज्योती॑र॒था अहि॑माया॒ अना॑गसो दि॒वो व॒ष्मणं॑ वसते
स्व॒स्तये॑ ॥ ४ ॥

4. *Nṛcakṣaso animiṣanto arhaṇā bṛhaddevāso amṛtatvamānaśuḥ. Jyotīrathā ahimāyā anāgaso divo varṣmāṇaṁ vasate svastaye.*

Ever watchful inspirers of humanity, active without a wink, adorable in their own right, mighty brilliant and generous, they attain to the freedom of immortality. They ride the chariot of light and, inviolable of might and free from sin and evil, they abide on top of heaven. May they come and bless our yajna for the good and all round well being of life. Serve them, exhilarate them, be grateful and rejoice.

स॒म्राजो॒ ये सु॒वृ॒धो य॒ज्ञमा॑य॒युरप॑रिहृ॒ता दधि॑रे दि॒वि क्षय॑म् ।
ताँ आ वि॒वास॒ नम॑सा सु॒वृ॒क्तिभि॑र्म॒हो आ॑दि॒त्याँ अदि॑तिं
स्व॒स्तये॑ ॥ ५ ॥

5. *Samrājo ye suvṛdho yajñamāyayur-aparihvratā dadhire divi kṣayam. Tāñ ā vivāsa namaśā suvṛktibhirmaho ādityāñ aditiṁ svastaye.*

Those illustrious children of light, self-refulgent and steadily rising in knowledge and wisdom, who come and grace the yajna and, straight and unassailable in action and character, abide in the sphere of the light of

divinity, those great children of inviolable mother Infinity and Mother Nature, serve, exhilarate and replenish with homage and humility for the good and all round well being of life. Be grateful with holy words of praise and rejoice.

को वः स्तोमं राधति यं जुजोषथ विश्वे देवासो मनुषो
यति ष्ठन । को वोऽध्वरं तुविजाता अरं कर्द्यो नः पर्षदत्यंहः
स्वस्तये ॥ ६ ॥

6. *Ko vaḥ stomam rādhati yaṁ jujoṣatha viśve devāso manuṣo yati ṣṭhana. Ko vo'dhvaram tuvijātā aram karad yo naḥ parṣadatyaṁhaḥ svastaye.*

O Vishvedevas, brilliancies of nature and humanity, O thoughtful people, all of you born on the earth that abide on the vedi, who leads your song of divinity to success? Whom do you love and serve with adoration? Who leads your yajna to auspicious completion? He that cleanses us of sin and evil. That same divinity whom you love and adore, that same lord of yajna, serve and exhilarate for the sake of the good and all round well being of life. Be grateful and rejoice.

येभ्यो होत्रां प्रथमामायेजे मनुः समिद्धाग्निर्मनसा सप्त
होतृभिः । त आदित्या अभयं शर्म यच्छत सुगा नः कर्त
सुपथा स्वस्तये ॥ ७ ॥

7. *Yebhyo hotrām prathamāmāyeje manuḥ samiddhāgnirmanasā sapta hotṛbhiḥ. Ta ādityā abhayaṁ śarma yacchata sugā naḥ karta supathā svastaye.*

Those Adityas, children of eternal light blest

with knowledge and wisdom of divinity, for whom Manu, omniscient creator, lighted the first fire of creative yajna with thought and tapas and conducted the yajna with seven priests (five elements with mahat and Ahankara, seven pranas, sevenfold sense and mind complex, seven rays of the sun, seven sages and seven chhandas of the Veda) may, we pray, bring a peaceful life and home with freedom from fear and make our paths of life simple, straight and clear from darkness and evil for the good and all round well being of life.

य ईशिरे भुवनस्य प्रचेतसो विश्वस्य स्थातुर्जगतश्च
मन्तवः । ते नः कृतादकृतादेनस्सप्यद्या देवासः पिपृता
स्वस्तये ॥ ८ ॥

8. *Ya īśire bhuvanasya pracetaso viśvasya sthātur-jagataśca mantavaḥ. Te naḥ kṛtādakṛtādena-sasparyadyā devāsaḥ pipṛtā svastaye.*

Those divine, brilliant and generous powers of nature and humanity with a noble heart and mind that know and rule the entire moving and unmoving world of existence may, we pray, save us today and protect us from sin and evil whether past or future for the good and all round well being of life.

भरेष्विन्द्रं सुहवं हवामहेऽ होमुचं सुकृतं दैव्यं जनम् । अग्निं
मित्रं वरुणं सातये भगं द्यावापृथिवी मरुतः स्वस्तये ॥ ९ ॥

9. *Bhareṣvindraṁ suhavaṁ havāmahe 'homucaṁ sukrtaṁ daivyaṁ janam. Agniṁ mitraṁ varuṇaṁ sātaye bhagaṁ dyāvāpṛthivī marutaḥ svastaye.*

For success in our yajnic struggles of life and for victory against negativity and evils of the world, we

call upon and pray to Indra, mighty ruler of the world, instant listener, noble doer and deliverer from sin and adversity. We call upon Agni, spirit of light and fire, Mitra, loving power of friendship, Varuna, power of judgement and discrimination, Bhaga, lord of power and prosperity, earth and heaven, Maruts, tempestuous forces, and the noble and brilliant people dedicated to positive good action so that we may enjoy the good life of all round well being.

सुत्रामाणं पृथिवीं द्यामनेहसं सुशर्माणमदिति सुप्रणीतिम् ।
दैवीं नावं स्वरित्रामनागसमस्त्रवन्तीमा रुहेमा स्वस्तये ॥ १० ॥

10. *Sutrāmāṇaṁ prthivīm dyāmanehasaṁ suśarmā-
ṇamaditiṁ supraṇītim. Daivīm nāvaṁ svaritrā-
manāgasamasravantīmā ruhemā svastaye.*

In order to cross the oceanic flood of life and its challenges, let us board the boat of life equipped with sure safety measures, vast like earth, high and bright like the regions of light, free from sin and evil, comfortable and peaceful, unbreakable, well structured and well steered, divine and brilliant, fitted with fine oars, faultless and free from leakage, so that we may cross the flood with ease and enjoy the good life with all round well being.

विश्वे यजत्रा अधि वोचतोतये त्रायध्वं नो दुरेवाया
अभिहुतः । सत्यया वो देवहूत्या हुवेम शृण्वतो देवा अवसे
स्वस्तये ॥ ११ ॥

11. *Viśve yajatrā adhi vocatotaye trāyadhvaṁ no
durevāyā abhihrutaḥ. Satyayā vo devahūtyā
huvema śṛṇvato devā avase svastaye.*

O Devas, brilliant and venerable sagely scholars of the science and vision of yajna, pray enlighten us on our defence and protection. Protect us from chronic evils and strengthen us with safe-guards against sudden calamities. In earnest truth we call upon you with words of divinity, pray listen and come for our protection so that we may live the good life with all round well being and happiness.

अपामीवामप विश्वामनाहुतिमपारतिं दुर्विदत्रामघायतः ।
अरे देवा द्वेषो अस्मद्युयोतनोरु णः शर्म यच्छता स्व-
स्तये ॥ १२ ॥

12. *Apāmivāmapa viśvāmanāhutimapārātiṁ durvi-
datrāmaghāyataḥ. Āre devā dveṣo asmadyu-
yotanoru ṇaḥ śarma yacchatā svastaye.*

Brilliant divinities of nature and humanity, pray remove all sickness and disease of the world, eliminate indifference and opposition to divine service, remove selfishness and miserliness, remove the malignance of the sinner souls, throw off hate and jealousy far from us and give us a spacious peaceful happy home so that we may live the good life with happiness and all round well being.

अरिष्टः स मर्तो विश्व एधते प्र प्रजाभिर्जायते धर्मणस्पति ।
यमादित्यासो नयथा सुनीतिभिरति विश्वानि दुरिता
स्वस्तये ॥ १३ ॥

13. *Ariṣṭaḥ sa marto viśva edhate pra prājābhir-
jāyate dharmaṇaspari. Yamādityāso nayathā
sunītibhirati viśvāni duritā svastaye.*

Unhurt does the mortal advance in the world,

risers in values and practice of Dharma and thrives with family and progeny whom you, O brilliant divines, lead by noble paths of rectitude. Indeed, he crosses over all evils of the world whom you enlighten and guide for the good life and well being all round.

यं दे॒वासोऽ व॒थ वाज॑सातौ॒ यं शूर॑साता मरुतो ह्रिते धने ।
प्रा॒तर्या॑वाणं॒ रथ॑मिन्द्र सान॒सिमरि॑ष्यन्त॒मा रु॑हेमा स्व॒-
स्तये॑ ॥ १४ ॥

14. *Yam devāso'vatha vājasātau yam śūrasātā maruto hite dhane. Prātaryāvāṇaṁ rathamindra sānasimariṣyantamā ruhemā svastaye.*

O Lord Almighty, Indra, O Maruts, vibrant and enlightened heroes of nature and humanity, let us ride that chariot of life, unhurt, inviolable and victorious, taking off early morning at dawn, which you protect in the battle of the brave when the action is on for the victory and attainment of food, energy, culture and advancement of all for the good life and well being all round. (The chariot here is the human body for the individual, and the social, economic and the organismic commonwealth of humanity on the political level.)

स्व॒स्ति नः॑ प॒थ्यासु॑ धन्व॒सु स्व॒स्त्यप्सु॑ वृ॒जने॑ स्व॒र्वति॑ ।
स्व॒स्ति नः॑ पु॒त्रकृ॑थेषु॒ योनि॑षु स्व॒स्ति रा॒ये मरु॑तो दधा॒-
तन॑ ॥ १५ ॥

15. *Svasti naḥ pathyāsu dhanvasu svastyapsu vrjane svarvati. Svasti naḥ putrakṛtheṣu yoniṣu svasti rāye maruto dadhātana.*

O winds, O vibrant scientists and engineers, let there be peace, security and well being on the highways

and desert lands, all well over the waterways, rivers and seas, all good and well being in our programmes of enlightened advancement for general happiness. Let there be general good and universal well being among our women's lives and in family development programmes. O Maruts, bring us auspiciousness in our programmes of economic development for the growth of national wealth.

स्वस्तिरिद्धि प्रपथे श्रेष्ठा रेक्णस्वत्यभि या वाममेति । सा
नो अमा सो अरणे नि पातु स्वावेशा भवतु देवगोपा ॥ १६ ॥

16. *Svastiriddhi prapathe śreṣṭhā rekṇasvatyabhi yā vāmameti. Sā no amā so araṇe ni pātu svāveśā bhavatu devagopā.*

Let there be peace, goodness and all round well being of the highest order in our long term programmes of development, only that which brings abundant wealth, noble success and honour and splendour of grace. May that peace and splendour strengthen us at home and protect us abroad and may that peace, protected by noble and brilliant divine souls, have the rightful passion and pride of self-confidence.

एवा प्लुतेः सूनुरवीवृधद्वो विश्व आदित्या अदिते मनीषी ।
ईशानासो नरो अमर्त्येनाऽस्तावि जनो दिव्यो गयेन ॥ १७ ॥

17. *Evā plateḥ sūnuravīvṛdhadvo viśva ādityā adite manīṣī. Īśānāso naro amartyenā'stāvi jano divyo gayena.*

O brilliant divine Adityas, children of light, O mother Aditi, thus does the intelligent and inspiring son of the fulfilled household and prosperous community

exalt you. Thus are ruling masters of themselves and their wealth and power, leading lights, the people, the enlightened, praised and celebrated by the liberated immortal and the intelligent rising generation.

Mandala 10/Sukta 64

Vishvedevah Devata, Gaya Plata Rshi

क॒था दे॒वानां क॒तम॒स्य॒ याम॑नि सु॒मन्तु॑ नाम॒ शृण्व॑तां म॒नाम॑हे ।
को मृ॒ळाति॑ क॒तमो॒ नो म॑र्य॒स्कर॑त्क॒तम॒ ऊ॒ती अ॒भ्या
व॑वर्त॒ति ॥ १ ॥

1. *Kathā devānām katamasya yāmani sumantu nāma śṛṇvatām manāmahe. Ko mṛḷāti katamo no mayaskarat katama ūtī abhyā vavartati.*

In the course of our life, which gracious name of the divinities that hear our prayer shall we adore and how? Who is kind to us first and most? Who brings us peace and pleasure? Who cares for us and turns to us with protection constantly?

क्र॒तूय॑न्ति क्र॒तवो॒ हृत्सु॑ धी॒तयो॒ वे॒नन्ति॑ वे॒नाः प॒तय॑न्त्या
दि॒शः । न म॑र्दि॒ता वि॒द्यते॒ अ॒न्य ए॒भ्यो दे॒वेषु॑ मे॒ अधि॑ कामा
अय॑ंस॒त ॥ २ ॥

2. *Kratūyanti kratavo hrtsu dhītayo venanti venāḥ patayantyā diśaḥ. Na marḍitā vidyate anya ebhyo deveṣu me adhi kāmā ayaṁsata.*

Thoughts, desires and resolutions arise in the heart and mind anxious to do honour to divinity. Dedicated celebrants love the objects of their love and ambition and their desires and ambitions fly in various directions. For them, there is no other source of comfort

and happiness than the object of these desires, be it divine, human or material. I pray may my desires, ambitions and prayers converge and concentrate on the divinities.

नरा वा शंसं पूषणमगोह्यमग्निं देवेद्धमभ्यर्चसे गिरा ।
सूर्यामासा चन्द्रमसा यमं दिवि त्रितं वातमुषसमक्तु-
मश्विना ॥ ३ ॥

3. *Narā vā śaṁsaṁ pūṣaṇam-agohyam-agniṁ deveddhamabhyarcase girā. Sūryāmāsā cadra-masā yamaṁ divi tritaṁ vātam-uṣasam-aktum-aśvinā.*

O man, with holy words worship the divine spirit adored by humanity, study, honour and celebrate Pusha, divine unfathomable source of nourishment, Agni present in direct experience and lighted by noble and brilliant yajakas, sun and moon and their relative monthly movements, the heavenly energy operative in the three regions of the sun, sky and the earth, the dawn, the night and day and the Ashvins, complementary dynamics of natural energy in motion.

कथा क्विस्तुवीरवान्कया गिरा बृहस्पतिर्वावृधते
सुवृक्तिभिः । अज एकपात्सुहवेभिर्ऋक्वभिरहिः शृणोतु
बुध्यो॑ हवीमनि ॥ ४ ॥

4. *Kathā kavistuvīravān kayā girā bṛhaspatirvā-vṛdhate suvrktibhiḥ. Aja ekapāt suhavebhir-ṛkvabhir-ahih śṛṇotu budhnyo havīmani.*

How, by what words, with which mantric voices and yajnic actions is the omniscient poet, master ruler and almighty commander of infinite forces studied,

celebrated and known in his infinite nature and presence? In yajnic acts of search for knowledge, with holy words of celebrative language used with honest intention, unambiguous resolution and faithful purpose, is the one absolute power, unborn and undying, thunderous presence in space, celebrated and, if you use that language with that resolution in those actions, he would listen and respond.

दक्षस्य वादिते जन्मनि व्रते राजाना मित्रावरुणा विवाससि ।
 अतूर्तपन्थाः पुरुरथो अर्यमा सप्तहोता विषुरुपेषु
 जन्मसु ॥ ५ ॥

5. *Dakṣasya vādite janmani vrata rājānā mitrāva-
 ruṇā vivāsasi. Atūrtapanthāḥ pururatho aryamā
 saptahotā viṣurūpeṣu janmasu.*

And O mother Aditi, eternal nature, at the dawn of the day, you energise and illuminate both Mitra and Varuna, complementarities of unity and diversity of energy and light, both luminant and bound in law like day and night, and you bring into action the all ordaining cosmic law, Aryama, like the sun ordaining the day and night, which is unobstructed in its course, which commands the many chariots of the universe such as solar systems and galaxies, and which has seven high priests in the dynamic universal yajna, like the seven rays of the sun showing up the infinite forms of things as they come to light.

ते नो अर्वन्तो हवन्श्रुतो हवं विश्वे शृण्वन्तु वाजिनो
 मितर्द्रवः । स्रहस्त्रसा मेधसाताविव त्मना महो ये धनं समिथेषु
 जश्निरे ॥ ६ ॥

6. *Te no arvanto havanaśruto havam viśve śṛṇvan-
tu vājino mitadravaḥ. Sahasrasā medhasātāviva
tmanā maho ye dhanam samitheṣu jabhrire.*

May all those veteran scholars and scientists who listen to the call of the nation and, moving at measured speed, win victories in their fields, who in their pioneering adventures discover and produce great wealth in all sincerity by their own competence while they bring us a thousand gifts in our yajnic programmes, listen to our invocation and exhortation at this juncture too.

प्र वौ वायुं रथयुजं पुरन्धिं स्तोमैः कृणुध्वं सख्याय पूषणम् ।
ते हि देवस्य सवितुः सवीमनि क्रतुं सचन्ते सचितः
सचेतसः ॥ ७ ॥

7. *Pra vo vāyum rathayujam purandhim stomaiḥ
kṛṇudhvaṁ sakhyāya pūṣaṇam. Te hi devasya
savituh savīmani kratum sacante sacitaḥ sace-
tasah.*

O yajakas, by your programmed yajnic sessions of scientific endeavour, study the munificent Vayu and Pusha, realise and harness the motive energy of wind usable in chariot and also the nourishing and invigorating power of nature as friends of life for the service of humanity. Both Vayu and Pusha in this cosmic yajna of Savita, lord creator and sustainer, are efficacious and together take life's growth and evolution forwards.

त्रिः सप्त सस्त्रा नद्यो महीरपो वनस्पतीन्पर्वताँ अग्निमूतये ।
कृशानुमस्तृन्तिष्यं सधस्थ आ रुद्रं रुद्रेषु रुद्रियं हवा-
महे ॥ ८ ॥

8. *Triḥ sapta sasrā nadyo mahīrapo vanaspatīn parvatāñ agnimūtaye. Kṛṣānumastīṇ tiṣyaṃ sadhastha ā rudraṃ rudreṣu rudriyaṃ havāmahe.*

For our protection and advancement, in our yajnic sessions we invoke and exalt thrice seven rays of energy active in the three regions of heaven, earth and the sky, the flowing streams, floods of water and vapour great and greater, herbs and trees, clouds and mountains, various orders of fire energy, electric energy, catalytic currents of cloud breaking energy, solar energy and the yajnic fire which destroys the negativities of the environment.

सरस्वती सरयुः सिन्धुरूर्मिभिर्महो महीरवसा यन्तु वक्षणीः ।
देवीरापो मातरः सूदयित्वो घृतवत्पयो मधुमन्नो
अर्चत ॥ ९ ॥

9. *Sarasvatī sarayuh sindhurūrmibhirmaho mahīra-vasā yantu vakṣaṇīḥ. Devīrāpo mātaraḥ suda-yitvo ghṛtavat payo madhumanno arcata.*

For our protection and progress may Sarasvati, cloud forming vapour streams, Sarayu, torrents of falling rain, rivers flowing on earth, and all mighty floods rushing and rolling at tempestuous speed flow for our benefit. O divine rivers, mother streams of nourishing waters full of living energy, ghṛta, nectar and honey, pray flow shining and roaring and bring us honour and grandeur.

उत माता बृहद्दिवा शृणोतु नस्त्वष्टा देवेभिर्जनिभिः पिता
वचः । ऋभुक्षा वाजो रथस्पतिर्भगो रण्वः शंसः शशमानस्य
पातु नः ॥ १० ॥

10. *Uta mātā brhaddivā śṛṇotu nastvaṣṭā devebhirjanibhiḥ pitā vacaḥ. Rbhuksā vājo rathaspatirbhago raṇvaḥ śaṁsaḥ śāsamānasya pātu naḥ.*

And may mother Infinity of boundless light and father Tvashta, maker of body forms, with all divine generative forces, listen to our words of prayer and celebration. May Rbhuksha, light and energy sustaining the intelligent and wise, Vaja, spirit of nourishment and energy, the master lord of the cosmic chariot, Bhaga, spirit of grandeur, honour and power, all happy givers of felicity worthy of adoration by the celebrants, sustain, protect and promote us on the way forward.

र॒ण्वः स॒न्दृष्टौ॑ पि॒तुमाँ॑ इ॒व क्ष॒यौ भ॒द्रा रु॒द्राणां॑ म॒रुता॑मु॒प-
स्तु॒तिः । गो॒भिः ष्या॑म॒ यश॑सो॒ जने॑ष्वा सदा॒ देवा॑स॒ इळ्या॑
स॒चेम॑हि ॥ ११ ॥

11. *Raṇvaḥ sandrṣṭau pitumāñ iva kṣayo bhadrā rudrāṇāṁ marutām-upastutiḥ. Gobhiḥ śyāma yaśaso janeṣvā sadā devāsa ṭlayā sacemahi.*

The celebration of Maruts and Rudras, scholars of the science of health and pranic energies, is full of blessings, joyous and beatific to the celebrant's vision like a haven of peace and total fulfilment. O divinities, we pray, may we always adore you with holy songs of celebration, enjoy your love and friendship and, blest with honour and wealth, live happy among the people of the world.

यां मे॒ धियं॑ म॒रुत॑ इन्द्र॒ देवा॑ अ॒द॒दात॑ वरुण॒ मित्र॑ यू॒यम् । तां॑
पी॒पय॑त॒ पर्य॑सेव॒ धेनुं॑ कु॒वि॒द्भिरो॑ अ॒धि रथे॑ व॒हाथ॑ ॥ १२ ॥

12. *Yām me dhiyaṁ maruta indra devā adadāta varuṇa mitra yūyam. Tām pīpayata payaseva dhenum kuvidgiro adhi rathe vahātha.*

O Maruts, vibrancies of divinity, O Indra, lord of honour and power, O divinities of nature and humanity, O Varuna, spirit of judgement, Mitra, spirit of love and friendship, let my intelligence and imagination, which is your gift to me, grow and overflow with exuberance like the cow's milk. You do always carry our prayers on the chariot and convey these to the Lord Supreme, don't you?

कुविदुङ्ग प्रति यथा चिदस्य नः सजात्यस्य मरुतो बुबोधथ ।
नाभा यत्र प्रथमं संनसामहे तत्र जामित्वमदितिर्दधातु
नः ॥ १३ ॥

13. *Kuvidaṅga prati yathā cidasya naḥ sajātyasya maruto bubodhatha. Nābhā yatra prathamam saṁnasāmahe tatra jāmitvamaditirdadhātu naḥ.*

Dear Maruts, wise sages, you know and we pray enlighten us of our divine affinity and essential relationship with this Lord Supreme whatever way it is possible. May Aditi, mother Infinity, lead us to find our essential nature and identity and guide us to reach there where we may regain our first and original centre of being.

ते हि द्यावापृथिवी मातरा मही देवी देवाञ्जन्मना यज्ञिये
इतः । उभे बिभृत उभयं भरीमभिः पुरु रतांसि पितृभिश्च
सिञ्चतः ॥ १४ ॥

14. *Te hi dyāvāpṛthivī mātara mahī devī devāñjanmanā yajñiye itaḥ. Ubhe bibhṛta ubhayaṁ bharīmabhiḥ purū retāṁsi pitṛbhiḥca siñcataḥ.*

Heaven and earth, both of them great, divine, venerable mothers of life from their very birth in existence, are united with generative vitalities of nature here itself. Both sustain the moving and unmoving forms of life with their nourishing powers and both pour out abundant fertility and generative vitalities replete with the seeds of life essence in natural form.

वि षा होत्रा विश्वमश्नोति वार्यं बृहस्पतिर्रमतिः पनीयसी ।
 ग्रावा यत्र मधुषुदुच्यते बृहदवीवशन्त मतिभिर्मनी-
 षिणः ॥ १५ ॥

15. *Vi ṣā hotrā viśvamaśnoti vāryam bṛhaspatira-
 ramatiḥ panīyasī. Grāvā yatra madhuśuducyate
 bṛhad-avīvaśanta matibhir-manīṣiṇaḥ.*

That wonderful voice of divinity, the Vedic Word, which comprehends and corresponds to the entire world of cherished forms of existence is inviolable and sublime. Brhaspati, dedicated preserver and promoter of the divine Word adores it. Therein the master speaker and teacher of it is honoured as harbinger of honey sweets of joyous knowledge. Men of reason and faith with best of thought and action love and serve it beyond measure.

एवा क्विस्तुवीरवाँ ऋतज्ञा द्रविणस्युर्द्रविणसश्चकानः ।
 उक्थेभिरत्र मतिभिश्च विप्रोऽपीपयद्गयो दिव्यानि
 जन्म ॥ १६ ॥

16. *Evā kavistuvīravāñ ṛtajñā draviṇasyur-dra-
 viṇasaś-cakānaḥ. Ukthebhir-atra matibhiśca
 vipro'pīpayad-gayo divyāni janma.*

Thus does the poetic visionary, celebrant of

divinities and the divine Word, vibrant devotee of the laws of Truth, worshipper of the highest wealth of Divinity, lover of the wealth and values of existence, with thoughts, words and songs of piety in a state of inspiration and ecstasy serve and celebrate the divinities here in the congregation of the learned in this life.

ए॒वा प्ल॒तेः सू॒नुर॑वी॒वृध॒द्वो वि॒श्व आ॒दित्या॑ अ॒दिते॑ म॒नीषी॑ ।
ई॒शा॒नासो॑ न॒रो अ॒मर्त्ये॑नाऽस्ता॒वि ज॒नो दि॒व्यो ग॒येन॑ ॥ १७ ॥

17. *Evā plateḥ sūnuravīvr̥dhadvō viśva ādityā adite manīṣī. Īśānāso naro amartyenā'stāvi jano divyo gayena.*

O Adityas, children of the inviolable light of the universe, O Aditi, mother Infinity, thus does the inspirer of the swimmer across the flood of existence adore you. O ruling powers of the world, O leading lights of humanity, thus is the brilliant and divine humanity celebrated by the inspired poet in a mood of ecstasy.

Mandala 10/Sukta 65

Vishvedevah Devatah, Vasukarna Vasukra Rshi

अ॒ग्निरि॒न्द्रो वरु॑णो मि॒त्रो अ॒र्य॒मा वा॒युः पू॒षा सर॑स्वती
स॒जोष॑सः । आ॒दि॒त्या वि॒ष्णुर्म॑रुतः स्व॒र्बृ॒हत्सो॑मो रु॒द्रो
अ॒दि॒तिर्ब्र॑ह्म॒ण॒स्पतिः॑ ॥ १ ॥

1. *Agnirindro varuṇo mitro aryamā vāyuh pūṣā sarasvatī sajoṣasaḥ. Ādityā viṣṇur-marutah svarbr̥hat somo rudro aditir-brahmaṇaspatih.*

May the cosmic spirit of divinity in its various and harmonious manifestations integrated in nature and humanity...: Agni, fire and magnetic energy of the earth,

Indra, wind and electric energy of the skies, Varuna, beauty of the moon, peace of night and depth of oceans, Mitra, warmth of the sun and freshness of the day, Aryama, cosmic gravity that orders the stars and planets in the united orbit of existence, Vayu, cosmic energy, Pusha, life energy of nourishment and growth, Sarasvati, cosmic enlightenment and universal speech vibrant in universal mind, Adityas, inviolable light energy of the stars, Vishnu, centre-hold of existence and omnipresence of sustaining divinity, Maruts, various versions of wind energy in currents, Svah, cosmic light and universal bliss, Brhat, expansive space home of the universe, Soma, cosmic spirit of peace and divine ecstasy pervasive from the sun to earth, Rudra, thundering clouds and the voice of sublimity, Aditi, imperishable infinity of existence, and Brahmanaspati, the ultimate immanent and transcendent, evolution and involution of life, may all these together in love and unison bless the life of nature and humanity in spirit, awareness and expression in thought, word and deed.

इन्द्राग्नी वृत्रहत्येषु सत्पती मिथो हिन्वाना तन्वा३ समौकसा ।
अन्तरिक्षं मह्या पप्रुरोजसा सोमो घृतश्रीर्माहिमानमीर-
यन् ॥ २ ॥

2. *Indrāgnī vṛtrahatyēṣu satpatī mitho hinvānā tanvā samokasā. Antarikṣam mahyā papru-rojasā somo ghr̥taśrīr-mahimānam-īrayan.*

In the dispelling of darkness and want and in the breaking of the clouds for rain, Indra and Agni, electric and fire energy, both protectors and promoters of the reality of substances, enhancing each other by their own essential power, work together in the same

system, and these together and Soma, the great and soothing life-promoting spirit with its harmonious power and lustre, all fill, energise and vitalise the great middle spaces.

तेषां हि मह्ना महतामन्वर्णां स्तोमाँ इयम्यृतज्ञा ऋता-
वृधाम् । ये अप्सवमर्णवं चित्ररीधसस्ते नो रासन्तां महये
सुमित्र्याः ॥ ३ ॥

3. *Teṣāṃ hi mahnā mahatām-anarvaṇām stomāñ
iyarmyṛtajñā ṛtāvṛdhām. Ye apsavam-arṇavañ
citrarādhasaste no rāsantām mahaye sumitryāḥ.*

By the grandeur of these mighty, irresistible, self-sufficient powers of nature which observe and advance life's evolution by the laws of divinity, I, knowing the laws of nature and exigencies of the environment, structure, realise and accomplish my programmes of development and social advancement within the specifics of the Vishvedevas which, harbingers of wondrous possibilities, friendly and helpful, may, we pray, give us rain showers of liquid prosperity and progress for our honour and glory.

स्वर्णरमन्तरिक्षाणि रोचना द्यावाभूमीं पृथिवीं स्कम्भु-
रोजसा । पृक्षाइव महयन्तः सुरातयो देवाः स्तवन्ते मनुषाय
सूरयः ॥ ४ ॥

4. *Svarṇaram-antarikṣāṇi rocanā dyāvābhūmī
pṛthivīm skambhurojasā. Pṛkṣā iva mahayantah
surātayo devāḥ stavante manuṣāya sūrayaḥ.*

These Vishvedevas, cosmic powers, by their glorious lustre and power, hold and sustain the bright sun, the shining stars, heaven and earth and the

expansive universe. Brilliant celebrants adore and exalt them as divine powers, munificent givers and generous friends for humanity.

मित्राय शिक्ष वरुणाय दाशुषे या सम्राजा मनसा न
प्रयुच्छतः । ययोर्धाम धर्मेणा रोचते बृहद्ययोरुभे रोदसी
नार्धसी वृता ॥ ५ ॥

5. *Mitrāya śikṣa varuṇāya dāśuṣe yā samrājā manasā na prayucchataḥ. Yayordhāma dharmaṇa rocate bṛhad yayorubhe rodasī nādhasī vṛtau.*

Offer homage to Mitra and Varuna, complementary centripetal and centrifugal currents of cosmic energy, both sovereign and self-lustrous which never fault on their observance of law and generosity by their very nature. Their abode and sphere of operation shines by their law of Dharma and the great heaven and the great earth both abide in their vast sphere of cosmic dynamics. Offer homage to these generous givers of the light of day and peace of the night.

या गौर्वर्तनिं पर्येति निष्कृतं पयो दुहाना व्रतनीरवारतः ।
सा प्रब्रुवाणा वरुणाय दाशुषे देवेभ्यो दाशद्धविषा
विवस्वते ॥ ६ ॥

6. *Yā gaurvar-taniṁ paryeti niṣkṛtaṁ payo duhānā vratanīr-avārataḥ. Sā prabrūvāṇā varuṇāya dāśuṣe devebhyo dāśaddhaviṣā vivasvate.*

The earth which goes about in her well defined orbit, ceaselessly moving on over the orbital stages of the revolution and yielding milky nourishments for life on the way for living beings, expresses her thanks to generous Varuna and does homage to Vivasvan, the

refulgent sun, Varuna dispelling it and the sun attracting it, both holding it in balance for the worshipful humanity.

दिवक्षसो अग्निजिह्वा ऋतावृधं ऋतस्य योनिं विमृशन्त
आसते । द्यां स्कभित्व्यप आ चक्रुरोजसा यज्ञं जनिन्त्वी
तन्वीर्इनि मामृजुः ॥ ७ ॥

7. *Divakṣaso agnijihvā ṛtāvṛdha ṛtasya yonim vimṛśanta āsate. Dyām skabhitvyapa ā cakrurojasā yajñam janitvī tanvīni māmṛjuh.*

Cosmic divinities clothed in light with tongues of fire observe and augment the law of cosmic yajna, and together, in a spirit of grateful union, sit at the centre with the central cause of all cosmic evolution. Holding the heavens high with their lustre, creating the waters of life, and lighting up and sustaining the yajna fire, they anoint themselves with divine grace.

परिक्षिता पितरां पूर्वजावरी ऋतस्य योनां क्षयतः समोकसा ।
द्यावापृथिवी वरुणाय सव्रते घृतवत्पयो महिषाय
पिन्वतः ॥ ८ ॥

8. *Parikṣitā pitarā pūrvajāvarī ṛtasya yonā kṣayataḥ samokasā. Dyāvāpṛthivī varuṇāya savrate ghr̥tavat payo mahiṣāya pinvataḥ.*

Extending and expanding, all embracing, each in its own sphere but both abiding together in the same one space, heaven and earth, earliest parents of life, rest in the original cause of cosmic evolution and both, dedicated to the law of divinity, replete with the waters of life, create and augment living energy for the great Varuna, pranic spirit of life.

प॒र्जन्या॒वाता॑ वृष॒भा पु॒रीषि॑णेन्द्रवा॒यू वरु॑णो मि॒त्रो अ॒र्य॒मा ।
दे॒वाँ आ॒दि॒त्याँ अ॒दि॒तिं ह॒वाम॑हे ये पा॒र्थी॒वासो दि॒व्यासो॑
अ॒प्सु ये ॥ ९ ॥

9. *Parjanyaāvātā vṛṣabhā purīṣiṇendravāyū varuṇo mitro aryamā. Devāñ ādityāñ aditiṁ havāmahe ye pāṛthivāso divyāso apsu ye.*

Clouds and winds, mighty water bearer vapours, Indra and Vayu, currents of electric energy and the winds, Varuna, Mitra and Aryama, centrifugal, centripetal and all controlling cosmic energy, the devas, Adityas, rays of solar emissions, Aditi, mother nature, all we invoke, adore and exalt, all that pervade and abide by earth, heaven and the middle regions of the sky, for knowledge and its application in practice.

त्वष्टा॑रं वा॒युमृ॑भवो य ओह॑ते दै॒व्या हो॒तारा॑ उ॒षसं॑ स्व॒स्तये॑ ।
बृ॒हस्प॑तिं वृ॒त्रखा॑दं सु॒मे॒धस॑मिन्द्रि॒यं सोमं॑ धन॒सा उ॑
ईम॑हे ॥ १० ॥

10. *Tvaṣṭāraṁ vāyumṛbhavo ya ohate daivyā hotārā uṣasaṁ svastaye. Bṛhaspatiṁ vṛtrakhā-daṁ sumedhasamindriyaṁ somaṁ dhanasā u īmahe.*

O learned scholars of the science of yajna, for our achievement of wealth and all round well being, let us study and adore Tvashta, the specific natural energy that creates and shapes the forms of life, Vayu, wind and electric energy, the solar energy of the dawn, the vast space, the catalytic force that breaks the cloud and the soma energy which energises the heavenly yajakas, prana and apana, and enhances the efficacy of brain and the senses.

ब्रह्म गामश्च ज॒नय॑न्त॒ ओष॑धी॒र्वन॑स्पती॒न्पृथि॑वीं पर्व॑ताँ
अ॒पः । सूर्य॑ दि॒वि रो॑हय॑न्तः सु॒दान॑व॒ आर्यी॑ व्र॒ता वि॑सृज॑न्तो
अधि॑ क्षमि ॥ ११ ॥

11. *Brahma gāmaśvaṁ janayanta oṣadhīr-vanas-patīn pṛthivīm parvatāṅ apaḥ. Sūryaṁ divi rohayantaḥ sudānava āryā vratā viśṛjanto adhi kṣami.*

Let us invoke, study and adore for extension and improvement the natural processes producing and enhancing the quality of food, cows, horses, herbs and trees, earth, mountains, waters, and the facts of nature which shine and rise to the sun in heaven, all highly productive and generous givers, creating, causing and stimulating the best actions on earth.

भु॒ज्युम॑ह॒सः पि॒पृथो॑ नि॒रश्वि॑ना॒ श्या॑वं पु॒त्रं व॑ध्रि॒मत्या॑
अ॒जि॒न्वत॑म् । क॒म॒द्यु॒वं वि॒म॒दायो॑हथ्यु॒र्वं वि॑ष्णा॒प्त्वं ।
वि॒श्व॒का॒याव॑ सृज॑थः ॥ १२ ॥

12. *Bhujiyum-amhasaḥ pipṛtho niraśvinā śyāvaṁ putraṁ vadrhimatyā ajinvatam. Kamadyuvaṁ vimadāyohathur-yuvaṁ viṣṇāpvaṁ viśvakāyāva srjathaḥ.*

Ashvins, complementary powers of divine light and regeneration, you save the man of suffering and sufferance from sin and evil, refertilise the barren land and revitalise the seed to germinate, raise the genetic quality of seeds and plants for better taste and nourishment, and raise the general capacity of the seeker of knowledge to higher competence.

पावीरवी तन्यतुरेकपादजो दिवो धर्ता सिन्धुरापः समुद्रियः ।
विश्वे देवासः शृणवन्वचांसि मे सरस्वती सह धीभिः
पुरन्ध्या ॥ १३ ॥

13. *Pāvīravī tanyaturekapādajo divo dhartā sindhu-rāpaḥ samudriyaḥ. Viśve devāsaḥ śṛṇavan vacāṁsi me sarasvatī saha dhībhiḥ purandhyā.*

Thunder and lightning, the one absolute unborn eternal sustainer of heaven, the sun, flowing rivers, oceanic waves and waters, rain bearing clouds, all the divinities of nature and the seasons, and the divine mother of knowledge and speech with the cosmic intelligence and will may hear my prayer and respond.

विश्वे देवाः सह धीभिः पुरन्ध्या मनोर्यजत्रा अमृता ऋतज्ञाः ।
रातिषाचो अभिषाचः स्वर्विदः स्वर्गिरो ब्रह्म सूक्तं
जुषेरत ॥ १४ ॥

14. *Viśve devāḥ saha dhībhiḥ purandhyā manor-yajatrā amṛtā ṛtajñāḥ. Rātiṣāco abhiṣācaḥ svar-vidah svargiro brahma sūktaṁ juṣerata.*

May all divinities of nature and humanity, with their thoughts, intentions and will and actions, adorable at heart in yajna, immortal, self-established in divine truth and law, givers of intelligence and competence for accomplishment, loving and sociable, the very voice and vision of divinity, soul of bliss divine, listen and accept my song of divine adoration.

देवान्वसिष्ठो अमृतान्ववन्दे ये विश्वा भुवनाभि प्रतस्थुः ।
ते नो रासन्तामुरुगायमद्य यूयं पात स्वस्तिभिः सदा
नः ॥ १५ ॥

15. *Devān vasiṣṭho amṛtān vavande ye viśvā bhuva-nābhi pratasthuh. Te no rāsantāmuru-gāyamadya yūyam pāta svastibhiḥ sadā naḥ.*

The most brilliant sage celebrates and adores the immortals who abide in all regions of the world. May they now give us universal knowledge and vision of the highest adorable lord divine. O Vishvedevas, pray always protect and promote us with all that is good for total well being of life.

Mandala 10/Sukta 66

Vishvedevah Devata, Vasukarna Vasukra Rshi

देवान्हुवे बृहच्छ्रवसः स्वस्तये ज्योतिष्कृतो अध्वरस्य
प्रचेतसः । ये वावृधुः प्रतरं विश्ववेदस इन्द्रज्येष्ठासो अमृता
ऋतावृधः ॥ १ ॥

1. *Devān huve br̥hacchravasah svastaye jyotiṣkṛto adhvarasya pracetasah. Ye vāvṛdhuḥ prataram viśvavedasa indrajyeṣṭhāso amṛtā ṛtāvṛdhah.*

For the good and well being of life all round, I invoke the Vishvedevas, all bounties and divinities of nature and humanity. Abundant and renowned are they, refulgent givers of light, enlightened promoters of the yajna of love and non-violence, who enhance the creative and productive processes of overcoming ignorance, injustice and poverty. Immortal observers and promoters of universal law with Indra, the omnipotent, as their supreme leader, they know, command and promote the entire wealth and well being of the world.

इन्द्रप्रसूता वरुणप्रशिष्टा ये सूर्यस्य ज्योतिषो भाग-
मानशुः । मरुद्रुणे वृजने मन्म धीमहि माघोने यज्ञं जनयन्त
सूरयः ॥ २ ॥

2. *Indraprasūtā varuṇapraśiṣṭā ye sūryasya jyotiṣo
bhāgamānaśuḥ. Marudgaṇe vṛjane manma
dhīmahi māghone yajñam janayanta sūrayaḥ.*

Created, inspired, commanded and controlled by Indra, supreme ruler, instructed by Varuna, lord supreme of wisdom and judgement, the Maruts have attained to their share of the light of the sun. The wise and the brave institute yajna for the sake of divine bounties. May we too concentrate and dedicate our heart and soul to the strength and liberality of the Maruts.

इन्द्रो वसुभिः परि पातु नो गयमादित्यैर्नो अदितिः शर्म
यच्छतु । रुद्रो रुद्रेभिर्देवो मृळयाति नस्त्वष्टा नो ग्राभिः
सुविताय जिन्वतु ॥ ३ ॥

3. *Indro vasubhiḥ pari pātu no gayamādityairno
aditiḥ śarma yacchatu. Rudro rudrebhirdevo
mṛḷayāti nastvaṣṭā no gnābhiḥ suvitāya jinvatu.*

May Indra protect and promote our home with the wealth of the eight Vasus. May Aditi, mother Infinity, give us peace by all the twelve Adityas. May Rudra, lord of justice and mercy, with the eleven Rudras be pleased with us. May Tvashta promote us with the power of all the divinities for happiness and peace.

अदितिर्द्यावापृथिवी ऋतं महदिन्द्राविष्णू मरुतः स्वर्बृहत् ।
देवाँ आदित्याँ अवसे हवामहे वसून्नुद्रान्त्सवितारं सुदंस-
सम् ॥ ४ ॥

4. *Aditirdyāvāpr̥thivī ṛtaṁ mahadindrāviṣṇū maru-
taḥ svarbr̥hat. Devāñ ādityāñ avase havāmahe
vasūn rudrāntsavitāraṁ sudamsasam.*

For our protection and promotion, we invoke Aditi, mother Nature, heaven and earth, the great cosmic law of Rtam, Indra, cosmic energy, Vishnu, omnipresent divinity that sustains the universe, Maruts, wind energies, cosmic joy, eight Vasus, eleven Rudras, Savita, lord of life and giver of light, lord supreme of cosmic action, and the twelve Adityas, all refulgent divinities of the universe.

सरस्वान्धीभिर्वरुणो धृतव्रतः पूषा विष्णुर्महिमा वायु-
रश्विना । ब्रह्मकृतो अमृता विश्ववेदसः शर्मो नो यंसन्त्रि-
वरुथ्रमंहसः ॥ ५ ॥

5. *Sarasvān dhībhirvaruṇo dhṛtavrataḥ pūṣā viṣṇur-
mahimā vāyur-aśvinā. Brahmakṛto amṛtā
viśvavedasaḥ śarma no yaṁsan trivarūtham-
amhasaḥ.*

The rainy sky with its actions of showers, Varuna with its own laws of functioning, Pusha, nature's energy of nourishment and growth, the mighty all pervasive Vishnu, the winds, and the Ashvins, all dedicated to the supreme spirit of the universe, immortal powers in direct contact with the Supreme Divine, may, we pray, give us peace and rest for body, mind and soul free from sin and evil.

वृषा यज्ञो वृषणः सन्तु यज्ञिया वृषणो देवा वृषणो
हविष्कृतः । वृषणा द्यावापृथिवी ऋतावरी वृषा पर्जन्यो
वृषणो वृषस्तुभः ॥ ६ ॥

6. *Vṛṣā yajño vṛṣaṇaḥ santu yajñiyā vṛṣaṇo devā vṛṣaṇo haviṣkṛtaḥ. Vṛṣaṇā dyāvāpṛthivī ṛtāvarī vṛṣā parjanya vṛṣaṇo vṛṣastubhaḥ.*

May yajna bring us showers of peace and prosperity, may the yajakas be generous and abundant, may the divinities be generous and abundant, may the bearers of havi be generous and abundant, may heaven and earth replete with waters be generous and abundant, may the clouds be generous and abundant, may the celebrants of the generous divinities too be generous and abundant and bring us showers of peace and prosperity.

अग्नीषोमा वृषणा वाजसातये पुरुप्रशस्ता वृषणा उप ब्रुवे ।
यावीजिरे वृषणो देवयज्यया ता नः शर्म त्रिवरूथं वि
यंसतः ॥ ७ ॥

7. *Agnīṣomā vṛṣaṇā vājasātaye purupraśastā vṛṣaṇā upa bruve. Yāvījire vṛṣaṇo devayajyayā tā naḥ śarma trivarūthaṁ vi yaṁsataḥ.*

Agni and Soma, heat and cold, two complementarities of nature, both generous and abundant for the achievement of food, energy and advancement in knowledge and culture, universally praised and adored as generous and abundant, both of which others too serve and adore as generous and abundant by yajna, I glorify, and pray they may give us threefold peace and protection for body, mind and soul.

धृतव्रताः क्षत्रिया यज्ञनिष्कृतौ बृहद्दिवा अध्वराणामभि-
श्रियः । अग्निहोतार ऋतसापो अद्रुहोऽपो असृजन्ननु
वृत्रतूर्ये ॥ ८ ॥

8. *Dhṛtavratāḥ kṣatriyā yajñaniṣkṛto bṛhaddivā adhvarāṇāmabhiśriyaḥ. Agnihotāra ṛtasāpo adruho'po asṛjannanu vrtratūrye.*

Dedicated Kshatriyas consecrated in yajna, brilliant in the knowledge of divinity, meticulous performers of yajna with beauty and grace with Agni as their high priest of yajna in observation and exaltation of the laws of divinity, free from hate and enmity, move forward in their battle against darkness and evil and set the waters of life aflow like rain showers on the break of dark clouds.

द्यावापृथिवी जनयन्नभि व्रताऽऽप ओषधीर्वनिनानि यज्ञिया ।
अन्तरिक्षं स्वरा पप्रूरुतये वशं देवासस्तन्वी ३ नि
मामृजुः ॥ ९ ॥

9. *Dyāvāpṛthivī janayannabhi vratā''pa oṣadhīr-vanināni yajñiyā. Antarikṣam svarā paprurūtaye vaśam devāstanvī ni māmṛjuḥ.*

Vishvedevas, divinities of nature and humanity, dedicated to their duties and discipline, creating and promoting herbs and trees and forests for nature's sacred purpose of protection and promotion of life, fill the regions of earth, sky, the sun and the highest heaven with replenitude and add beauty to their own body and the environment to their heart's desire.

धृतरौ दिव ऋभवः सुहस्ता वातापर्जन्या महिषस्य तन्यतोः ।
आप ओषधीः प्रतिरन्तु नो गिरो भगो रतिर्वाजिनो यन्तु
मे हवम् ॥ १० ॥

10. *Dhartāro diva ṛbhavaḥ suhastā vātāparjanya mahiṣasya tanyatoḥ. Āpa oṣadhīḥ pra tirantu no giro bhago rātirvājino yantu me havam.*

May the divine powers, sustainers of bright heaven, roaring winds and thundering clouds, faultless perfect waves of light and Rbhus, formative intelligence of nature and expert humanity, waters, herbs and trees listen, enjoy and augment our mantric voice, and may Bhaga, abundant spirit of highest grace, Rati, mother nature's generosity, and the Vajins, fire, wind and sun, life energies of the three regions, listen to my invocation and join our yajna with abundance of gifts and teeming joy.

समुद्रः सिन्धू रजो अन्तरिक्षमज एकपात्तनयित्नुर्णवः ।
अहिर्बुध्न्यः शृणवद्वचांसि मे विश्वे देवास उत सूरयो
मम ॥ ११ ॥

11. *Samudraḥ sindhū rajo antarikṣamaja ekapāt tanayitnurarṇavaḥ. Ahirbudhnyah śṛṇavadvacānsi me viśve devāsa uta sūrayo mama.*

May the ocean, the sea and rivers, the middle regions of vapour and air, the one absolute eternal sustainer of the universe, the thunder, the spatial ocean, the region of dark clouds, and all divinities and eminent sages and scholars of the world, listen to my invocation and prayer and respond.

स्याम वो मनवो देववीतये प्राञ्चं नो यज्ञं प्र णयत साधुया ।
आदित्या रुद्रा वसवः सुदानव इमा ब्रह्म शस्यमानानि
जिन्वत ॥ १२ ॥

12. *Syāma vo manavo devavītaye prāñcam no yajñam pra ṇayata sādhuayā. Ādityā rudrā vasavaḥ sudānava imā brahma śasyamānāni jinvata.*

O men of thought and enlightenment, may we

all be for your advancement and well being on the path of holiness and rectitude. Please take our yajnic endeavours forward in the right direction in a simple and straight manner. O Vasus, Rudras and Adityas, scholars of the first, higher and highest order, noble and generous, please refresh, promote and advance these hymns of adoration to higher achievement in the programmes.

दैव्या॒ हो॒ता॒रा प्र॒थ॒मा पु॒रोहि॑त ऋ॒तस्य॑ पन्था॒मन्वे॑मि साधुया ।
क्षेत्र॑स्य॒ पतिं॑ प्र॒तिवेश॑मीमहे विश्वा॒न्देवाँ॑ अ॒मृताँ॑ अ॒प्रयु॑-
च्छतः ॥ १३ ॥

13. *Daivyā hotārā prathamā purohita ṛtasya panthā-manvemi sādhuayā. Kṣetrasya patiṁ prativeśamīmahe viśvān devāṅ amṛtāṅ aprayucchataḥ.*

O divine yajakas, O high priests of nature and humanity, I follow the straight path of rectitude and universal law of nature's creativity. And we pray to the lord ruler and protector of the universe immanent in every form of existence, and, join all the divine powers, immortal and relentlessly active in the universal process, for study and advancement through yajna.

वसि॑ष्ठासः पि॒तृव॒द्वाच॑मक्रत दे॒वाँ ईळा॑ना ऋषि॒वत्स्वस्तये॑ ।
प्री॒ताइ॑व ज्ञा॒तयः॑ का॒ममे॒त्याऽस्मे दे॒वा॒सोऽव॑ धू॒नुता॒वसु॑ ॥ १४ ॥

14. *Vasiṣṭhāsaḥ pitṛvadvācamakrata devāṅ īlāna ṛṣivat svastaye. Prītā iva jñātayaḥ kāmametyā'sme devāso'va dhūnutā vasu.*

Brilliant sages and scholars studying the divine powers and researching the divine resources of nature

like the seers and, like parents and protectors, creating the knowledge and the language of knowledge for life's well being, and, O noble benefactors, having known our cherished needs and desires like loving friends and relations, pray energise our economy and create wealth for the community.

देवान्वसिष्ठो अमृता॑न्ववन्दे॒ ये विश्वा॑ भुव॑ना॒भि प्र॑त॒स्थुः ।
ते नो॑ रा॒सन्ता॑मु॒रुगा॒यम॒द्य यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑
नः ॥ १५ ॥

15. *Devān vasiṣṭho amṛtān vavande ye viśvā bhuva-nābhi pratasthuh. Te no rāsantāmurugāya-madya yūyaṁ pāta svastibhiḥ sadā naḥ.*

The brilliant sage of the first and highest order adores and celebrates the immortal Vishvedevas who abide in all regions of the world. May they give us universal knowledge and vision of the highest adorable lord divine. O Vishvedevas, pray protect and promote us for all time with all that is good for the total well being of life.

Mandala 10/Sukta 67

Brhaspati Devata, Ayasya Angirasa Rshi

इ॒मां धि॒यं सप्त॑शी॒र्ष्णिं पि॒ता न॑ ऋ॒तप्र॑जा॒तां बृ॒हती॑म॒-
वि॒न्दत् । तु॒रीयं॑ स्वि॒ज्जन॑यद्वि॒श्वज॑न्यो॒ऽयास्य॑ उ॒क्थ॑-
मिन्द्रा॑य शंसन् ॥ १ ॥

1. *Imām dhiyaṁ saptaśīrṣṇīm pitā na ṛtaprajātām bṛhatīmavindat. Turīyaṁ sviḥjanayadvīśva-janyo'yāsyā ukthamindrāya śaṁsan.*

Our father creator, omniscient lord divine,

revealed for us this universal voice of knowledge spontaneously. Structured in seven metres, it is born of the lord's awareness of Satyam and Rtam, i.e., the eternal and mutable truth of existence and its laws of evolution, sustenance and involution. He, the original source of the birth of the universe and its knowledge and language, also revealed the fourth and silent mode of existence in the transcendent state of Moksha beyond the earlier three of Dharma, Artha and Kama without effort and spoke it for Indra, the soul.

ऋतं शंसन्त ऋजु दीध्याना दिवस्पुत्रासो असुरस्य वीराः ।
विप्रं पदमङ्गिरसो दधाना यज्ञस्य धाम प्रथमं मनन्त ॥ २ ॥

2. *Rtam śamsanta ṛju dīdhyanā divasputrāso asurasya vīrāḥ. Vipraṁ padamaṅgirso dadhānā yajñasya dhāma prathamam mananta.*

Speaking the Word of eternal knowledge, meditating on the natural, eternal spirit of omniscience, the Rshis, children of light, brave offsprings of divine virility, self-disciplined souls established in the position of vibrant sages among humanity, realise in direct experience the first and original presence of the adorable lord Supreme.

हंसैरिव सखिभिर्वावदद्भिरश्मन्मयानि नहन् व्यस्यन् ।
बृहस्पतिरभिकनिक्रदद्वा उत प्रास्तौदुच्छि विद्वाँ अगा-
यत् ॥ ३ ॥

3. *Haṁsairiva sakhibhir-vāvadadbhir-aśmanmayāni nahanā vyasyan. Bṛhaspatir-abhikanikradadgā uta prāstauducca vidvāṅ agāyat.*

Chanting with friends as with hansa-like simple

sinless souls of purity, breaking the adamantine chains of karmic bondage, loudly proclaiming the divine Word of omniscience, Brhaspati, master celebrant of the Infinite Spirit, blest with knowledge and vision divine, sings and adores the lord divine.

अ॒वो द्वा॒भ्यां प॒र ए॒कया॒ गा गु॒हा ति॒ष्ठन्ती॒रनृ॑तस्य॒ सेतौ॑ ।
बृ॒हस्प॑ति॒स्तम॑सि॒ ज्योति॑रि॒च्छन्नु॒दुस्त्रा॒ आक॑र्वि॒ हि ति॒स्र
आवः॑ ॥ ४ ॥

4. *Avo dvābhyāṁ para ekayā gā guhā tiṣṭhanṭīra-nṛtasya setau. Brhaspatī-tamasi jyotiricchanudusrā ākarvi hi tisra āvaḥ.*

Brhaspati, master of language, wishing for the light of knowledge and expression in the midst of the darkness of the web of the world of mutability, expresses the two upper levels of language, i.e., madhyama and vaikhari, which he expresses by two media of thought and word, and the one hidden below, i.e., Pashyanti, he apprehends through one, the deeper mind in meditation. Thus he reveals the three modes of language. (The fourth is Para, the silent mode of language in its originality beyond the world of mutability which can be realised in the highest state of Samadhi.)

वि॒भिद्या॒ पुरं॑ श॒यथे॑मपा॒चीं नि॒स्त्रीणि॑ सा॒कमु॑द॒धेर॑कृ॒न्तत् ।
बृ॒हस्प॑तिरु॒षसं॑ सू॒र्यं गा॒मर्कं॑ वि॒वेद॒ स्तन॑यन्नि॒व द्यौः॑ ॥ ५ ॥

5. *Vibhidyā puram śayathemapācīm nistrīṇi sākamudadherakṛantat. Brhaspatirūṣasaṁ sūryaṁ gāmarkaṁ viveda stanayanniva dyauḥ.*

Brhaspati, the seeker of light, in the state of turiya beyond deep sleep, breaks through the three bonds

of the city of darkness of the mutable world like thunder and lightning breaking the dark cloud and directly realises the dawn, the sun rays, the sun and the light beyond the sun.

इन्द्रो वलं रक्षितारं दुर्घानां करेणैव वि चकर्ता रवेण ।
स्वेदाज्जिभिराशिरमिच्छमानोऽरोदयत्पणिमा गा अमु-
ष्णात् ॥ ६ ॥

6. *Indro valaṁ rakṣitāraṁ dudhānāṁ kareṇeva vi cakartā raveṇa. Svedāñjibhir-āśiram-icchamāno'rodayat paṇimā gā amuṣṇāt.*

Indra, mighty ruling soul, wishing to taste the sweetness of milk mixed with soma, i.e., divine ecstasy with vibrations of grace, removes the veil of darkness covering the light of knowledge and divine speech with an act of will as if with a stroke of thunder and lightning, throws the demon away lamenting, recovers and enjoys the light of knowledge with the voice of divinity and showers of bliss in a state of clairvoyance.

स ई सत्येभिः सखिभिः शुचद्भिर्गोधायसं वि धनसैरददः ।
ब्रह्मणस्पतिर्वृषभिर्वराहैर्घर्मस्वेदेभिर्द्रविणं व्यानत् ॥ ७ ॥

7. *Sa īm satyebhiḥ sakhibhiḥ śucadbhir-godhāyasam vi dhanasair-adardah. Brahma-ṇaspatirvṛṣabhir-varāhair-gharmasvedebhir-draviṇam vyānat.*

Brahmanaspati, master, protector, promoter and ruler of the world of existence, blest with divine light, vision and speech breaks down the thief of cows, i.e., hoarders, exploiters and destroyers of the wealth of life. He breaks them down with the help and cooperation of friends and associates who are generous, self-fulfilled,

fervently dedicated to truth, purity of conduct, laws of Dharma and rectitude, and blest with ample means and materials for the achievement of their goal. Thus does he recover and establish wealth and common wealth for the individual and the society.

ते स॒त्येन॒ मन॑सा॒ गोप॑तिं॒ गा इ॒या॒नास॑ इ॒षण॑यन्त॒ धी॒भिः ।
बृ॒हस्प॑तिर्मि॒थोअ॑वद्यपेभि॒रुदु॑स्त्रिया॒ असृ॑जत स्व॒युग्भिः॑ ॥ ८ ॥

8. *Te satyena manasā gopatiṁ gā iyānāsa iṣaṇayanta dhībhiḥ. Bṛhaspatirmitho avadyapebhirudusriyā asṛjata svayugbhiḥ.*

They, friends and associates, with dedication to truth and with honest mind, intentions, thoughts and actions, wishing to promote the cows, i.e., the wealth and culture of the nation as a system, approach the ‘gopati’, i.e., the head of the commonwealth, and he, Brhaspati, master, protector and ruler of the expansive system, together with his associates at his full command, with safeguards against negativity, scandal and calamity, creates and organises a nation of freedom and progress ranging over the earth in peace and joy.

तं व॒र्धय॑न्तो म॒तिभिः॑ शि॒वाभिः॑ सि॒ंहमि॑व॒ नान॑दतं स॒धस्थे॑ ।
बृ॒हस्प॑तिं वृ॒षणं॑ शू॒रसा॑तौ भ॒रेभ॑रे॒ अनु॑ मदेम जि॒ष्णुम् ॥ ९ ॥

9. *Taṁ vardhayanto matibhiḥ śivābhiḥ sinhamiva nānadataṁ sadhasthe. Bṛhaspatiṁ vṛṣaṇaṁ śūrasātau bharebhare anu madema jiṣṇum.*

Exalting him with our thoughts and actions dedicated to peace, freedom and all round well being of life, supporting him waxing and roaring victorious as a lion in the world’s hall of yajnic freedom and

progress, let us join Brhaspati, mighty and generous protector, for the sake of victory in every battle worthy of the brave, and win our goals and enjoy life with him.

य॒दा वा॒ज॒म॒स॒न॒द्वि॒श्व॒रू॒प॒मा द्या॒मरु॑क्ष॒दु॒त्तरा॑णि॒ सदा॑ ।
बृ॒ह॒स्प॒तिं वृ॒ष॒णं व॒र्ध॒य॒न्तो ना॒ना स॒न्तो बि॒भ्र॒तो ज्योति॑-
रा॒सा ॥ १० ॥

10. *Yadā vājam-asanad-viśvarūpamā dyāmaru-kṣad-uttarāṇi sadma. Bṛhaspatiṁ vṛṣaṇaṁ vardha-yanto nānā santo bibhrato jyotirāsā.*

When Brhaspati achieves food, energy and victories and higher possibilities of universal order and, like the sun, reaches and illuminates the heavens with light, then those who receive and shine with light like the planets, being many and various, exalt the mighty generous master ruler with words of adoration.

स॒त्या॒मा॒शिषं॑ कृ॒णु॒ता वयो॑धै की॒रिं चि॒द्भ्य॑व॒थ स्व॑भि॒रैवैः ।
प॒श्चा मृ॒धो अ॒प भव॑न्तु॒ विश्वा॒स्तद्रो॑दसी शृ॒णु॒तं विश्व॑-
मि॒न्वे ॥ ११ ॥

11. *Satyāmāśiṣaṁ kṛṇutā vayodhai kīriṁ ciddhyavatha svebhirevaiḥ. Paścā mṛdho apa bhavantu viśvāstadrodasī śṛṇutaṁ viśvaminve.*

O Brhaspati, O leading lights of humanity, for food and energy, good health and age, fulfil the hopes and ambitions of the people and justify your words of purpose to the point of truth without compromise. Protect the cooperator and celebrant with your own power and security. Then let all violence, enmity and sabotage be overcome and cast off totally far away. And may the heaven and earth, givers of universal fulfilment

listen to our prayer and adoration.

इन्द्रो म॒ह्ना म॒हतो अ॒र्णवस्य॑ वि मूर्धा॒नम॒भिनद॑र्बु॒दस्य॑ ।
अह॒न्नहिम॑रि॒णात्सप्त॑ सिन्धू॒न्देवैर्द्यौ॑वापृथि॒वी प्राव॑तं नः ॥ १२ ॥

12. *Indro mahnā mahato arṇavasya vi mūrdhānama-bhinad-arbudasya. Ahannahim-ariṇāt sapta sindhūn devair-dyāvāpṛthivī prāvataṁ naḥ.*

Indra with his might breaks the top of the great ocean of waters in space and, breaking the dark cloud, releases the seven seas and sets the rivers aflow. May the heaven and earth protect us by the divinities.

(The metaphor has been explained also as revelation of the Vedas in seven metres at the time of the creation of humanity. The revelation breaks through the darkness of ignorance and releases the light of knowledge to radiate in seven chhandas of the Vedas.)

Mandala 10/Sukta 68

Brhaspati Devata, Ayasya Angirasa Rshi

उ॒द॒प्रुतो॑ न वयो॒ रक्ष॑माणा॒ वाव॑दतो अ॒भ्रिय॑स्येव॒ घोषाः॑ ।
गि॒रि॒भ्रजो॑ नोर्मयो॒ मद॑न्तो बृ॒हस्पति॑म॒भ्यर्क॑ अ॒नावन्॑ ॥ १ ॥

1. *Udapruto na vayo rakṣamāṇā vāvadato abhriya-syeva ghoṣāḥ. Giribhrajo normayo madanto brhaspatim-abhyarkā anāvan.*

Like aquatic birds playing on water, like watchful guards raising their voice, like the rolling rumble of rain clouds, like rippling streams flowing down mountain slopes, the celebrants raise their hymns of adoration to Brhaspati.

सं गोभिराङ्गिरसो नक्षमाणो भग इवेदर्यमणं निनाय । जनै
मित्रो न दम्पती अनक्ति बृहस्पते वाजयाशूरिवाजौ ॥ २ ॥

2. *Sam gobhirāṅgirasō nakṣamāṇo bhaga ivedar-
yamaṇam nināya. Jane mitro na dāmpatī anakti
brhaspate vājayāśūṛivājau.*

Just as Angirasa, enlightened disciple of the sage of living knowledge, like Bhaga, divine lord of light and grandeur, leads his friend to knowledge and prosperity, as a friend leads a couple in the community to come together in marriage, so O Brhaspati, inspire and energise the aspirants to go forward and win their goal by the light and words of divinity.

साध्वर्या अतिथिनीरिषिराः स्पार्हाः सुवर्णा अनवद्यरूपाः ।
बृहस्पतिः पर्वतेभ्यो वितूर्या निर्गा ऊपे यवमिव स्थि-
विभ्यः ॥ ३ ॥

3. *Sādhvaryā atithinīriṣirāḥ spārhāḥ suvarṇā
anavadyarūpāḥ. Brhaspatiḥ parvatebhyo vitūryā
nirgā ūpe yavamiva sthivibhyaḥ.*

Replete with pure, living energy, ever on the move, loved, coveted, brilliant golden, beautiful in form, such are the rays of light and vitality which Brhaspati, the sun, recovers from the deep caverns of darkness and sends them down to clouds and earth as a farmer sows the seeds of barley in the field.

आप्रुषायन्मधुन ऋतस्य योनिमवक्षिपन्नर्क उल्कामिव द्योः ।
बृहस्पतिरुद्धरन्नश्मनो गा भूम्या उदनेव वि त्वचं बिभेद ॥ ४ ॥

4. *Āpruṣāyan madhuna ṛtasya yonimavakṣipa-
nnarka ulkāṁmiva dyoḥ. Brhaspatir-uddhara-
nnaśmano gā bhūmyā udneva vi tvacaṁ bibheda.*

Sprinkling the womb of life with the honey sweets of vitality like the sun radiating the rays of light from the regions of heaven, Brhaspati recovers the showers of life from the clouds and, as showers of water seep into the crust of earth, so the seeds of life are vested and borne in the earth.

अप॒ ज्योति॑षा॒ तमो॑ अ॒न्तरिक्षा॑दु॒द्नः शी॑पा॒लमि॒व वा॒त
आज॑त् । बृ॒हस्पति॑रनु॒मृश्या॑ व॒लस्याऽभ्र॑मि॒व वा॒त आ च॑क्र
आ गाः ॥ ५ ॥

5. *Apa jyotiṣā tamo antarikṣād-udnaḥ śīpālamiva vāta ājat. Bṛhaspatir-anumṛśyā valasyā'bhramiva vāta ā cakra ā gāḥ.*

As the sun removes darkness with light from the middle regions, as the wind removes the cover of moss and grass from the surface of water, so does Brhaspati, lord of the expansive universe, with deep thought, remove the cover of the darkness of nescience and sets in motion the dynamics of nature's creativity in circuits of energy as the motions of the wind.

य॒दा व॒लस्य॑ पी॒यतो॑ जसुं॒ भेद् बृ॒हस्पति॑र॒ग्नितपो॑भि॒र्क्कैः ।
द॒द्भिर्न॑ जि॒ह्वा परि॑विष्ट॒माद॑दा॒विर्नि॒धौ र॑कृ॒णोदु॒स्त्रिया॑-
णाम् ॥ ६ ॥

6. *Yadā valasya pīyato jasum̐ bhed bṛhaspatir-agnitapobhir-arkaiḥ. Dadbhirna jihvā pariviṣṭa-mādadā-virnidhīṇrakṛṇod-usriyāṇām.*

When Brhaspati with the flames of fire and rays of the light of his creative will breaks through the darkness of nescience covering the primeval potential existence and takes it over as the tongue takes over the

food crushed by teeth, then he opens up and reveals the vast reservoir of his energies of the dynamics of creative nature.

बृहस्पतिरमत् हि त्यदासां नाम स्वरीणां सदने गुहा यत् ।
आण्डेव भित्त्वा शकुनस्य गर्भमुदुस्त्रियाः पर्वतस्य तमना-
जत् ॥ ७ ॥

7. *Brhaspatiramata hi tyadāsām nāma svarīṇām sadane guhā yat. Āṇḍeva bhittvā śakunasya garbham-udusriyāḥ parvatasya tmanājat.*

Brhaspati knows the name and identity of these voluble facts and processes of existence which are present but hidden in the deep womb of nature and which, radiating like rays of light and flowing like streams, grow and come into being as chicks on maturity break the bird's egg and spring into full life.

अश्नापिनद्धं मधु पर्यपश्यन्मत्स्यं न दीन उदनि क्षियन्तम् ।
निष्टज्जभार चमसं न वृक्षाद् बृहस्पतिर्विरवेणा विकृत्य ॥ ८ ॥

8. *Aśnāpinaddham madhu paryapaśyan-matsyam na dīna udani kṣiyantam. Niṣṭajjabhāra camasam na vṛkṣād brhaspatir-viraveṇā vikṛtya.*

Brhaspati sees the sweetness and beauty of human life caught up in the bonds of pleasure and sufferance in the body like a fish caught up in shallow waters, and he raises and refines it like a cup of soma for the divinities, crafted from rough wood, having refined and blest it by the resounding voice of revelation.

सोषामविन्दत्स स्वः सो अग्निं सो अर्केण वि बबाधे
तमांसि । बृहस्पतिर्गोवपुषो वलस्य निर्मज्जानं न पर्वणो
जभार ॥ ९ ॥

9. *Soṣā mavindat sa svaḥ so agniṁ so arkeṇa vi babādhe tamāṁsi. Brhaspatir-govapuṣo valasya nirmajjānaṁ na parvaṇo jabhāra.*

The blessed man realises the light of the dawn of knowledge, the light and bliss of heaven, the vision of refulgent divinity, and with that light wards off the darkness of evil and ignorance. Indeed, Brhaspati raises the man subject to body, senses and mind, now blest with divine vision like a real man, otherwise completely sinking in the depths of darkness and evil.

हिमेव पर्णा मुषिता वनानि बृहस्पतिना कृपयद्ब्रूलो गाः ।
अनानुकृत्यमपुनश्चकार यात्सूर्यामासा मिथ उच्च-
रातः ॥ १० ॥

10. *Himeva parṇā muṣitā vanāni brhaspatinā-kṛpayadvalo gāḥ. Anānukṛtyam-apunaścakāra yāt sūryāmāsā mitha uccarātaḥ.*

Just as the leaves of forest trees are made to fall by winter, so darkness is dispelled and light is created, so is ignorance dispelled and the light of Vedic revelation revealed by Brhaspati, and that is an act he does unparalleled and unrepeatd as long as the sun and moon shine together and illuminate the days and nights.

अभि श्यावं न कृशनेभिरश्वं नक्षत्रेभिः पितरो द्यामपिंशन् ।
रात्र्यां तमो अदधुर्ज्योतिरहन्बृहस्पतिर्भिनदद्रिं विदद्गाः ॥ ११ ॥

11. *Abhi śyāvaṁ na kṛśanebhiraśvaṁ nakṣatrebhiḥ pitaro dyāmapiṁśan. Rātryāṁ tamo adadhur-jyotirahan brhaspatirbhinadadrīm vidadgāḥ.*

Like a dark horse adorned with golden trappings, the rays of light adorn the heavens with stars.

Brhaspati vests darkness in the night and light in the day, breaks the cloud, releases the light and showers recovering the light of existence from the night of annihilation, and enlightens the heart of darkness with revelations of the light of divinity.

इदम॑कर्म॑ नमो॑ अभ्रि॒याय॒ यः पू॒र्वीर॑न्वा॒नो न॑वीति । बृ॒हस्प॑तिः
स हि गो॒भिः सो अ॑श्वैः स वी॒रेभिः॑ स नृ॒भिर्नो॑ वयो॑
धात् ॥ १२ ॥

12. *Idamakarma namo abhriyāya yaḥ pūrvīran-vānonavīti. Brhaspatiḥ sa hi gobhiḥ so aśvaiḥ sa vīrebhiḥ sa nṛbhirno vayo dhāt.*

This homage we offer to Brhaspati, lord of living waters and thunder, who reveals the eternal words of divine knowledge. May that lord bless us with good health and long age with lands, cows and the light of knowledge, horses, transport and advancement, brave progeny, leading lights and enlightened people.

Mandala 10/Sukta 69

Agni Devata, Sumitra Vadhryashva Rshi

भ॒द्रा अ॒ग्नेर्व॑ध्य॒श्वस्य॑ स॒न्दृ॒शो॑ वा॒मी प्र॑णी॒तिः सु॒रणा॑
उपे॑तयः । यदी॑ सु॒मित्रा॑ वि॒शो अ॒ग्र इ॒न्धते॑ घृ॒तेना॑हु॒तो ज॑रते
दवि॑द्युतत् ॥ १ ॥

1. *Bhadrā agner-vadhryaśvasya saṁdṛśo vāmī praṇītiḥ suraṇā upetayaḥ. Yadiṁ sumitrā viśo agra indhate ghr̥tenāhuto jarate davidyutat.*

May the controlled and directed radiations of light and yajna fire, Agni, be auspicious, may its inspiration and guidance be auspicious and rewarding,

may its associations and functioning mutualities be auspicious. When noble and friendly people kindle and install it in the prime position in the vedi of yajna then, raised and fed on oblations of ghrta, it rises and shines, adored and exalted by the celebrants.

(This metaphor of physical fire and light, of which the flames and radiations are controlled and directed, is extendable to the socio-political and educational life of the human community. In this context Agni is to be interpreted as the leader, ruler, commander and teacher, leading the people to auspicious attainments. And, as in the case of all words indicative of divinity, Agni is the supreme lord of light and life whose divine functions are all self-refulgent and self-controlled, leading us all to auspicious attainments.)

घृतमग्नेर्वध्र्यश्वस्य वर्धनं घृतमन्नं घृतम्बस्य मेदनम् ।

घृतेनाहुत उर्विया वि पप्रथे सूर्य इव रोचते सर्पिरासुतिः ॥ २ ॥

2. *Ghr̥tamagner-vadhryaśvasya vardhanam̐ ghr̥ta-mannam̐ ghr̥tamvasya medanam̐. Ghr̥tenāhuta urviyā vi paprathe sūrya iva rocate sarpirāsutiḥ.*

Ghrta means and is the rise and exaltation of self-controlled self-directed Agni, ghrta is the food, and ghrta is the growth and expansion with love and grace. Fed on ghrta it rises and expands unbounded and, kindled, energised and exalted with ghrta, it shines glorious and beatific like the sun.

यत्ते मनु॒र्यदनी॑कं सु॒मित्रः॑ स॒मी॒धे अ॒ग्ने तदि॑दं नवी॒यः । स
रे॒वच्छो॑च स गि॒रो जुष॑स्व स वाजं द॒र्षि स इ॒ह श्रवो॑
धाः ॥ ३ ॥

3. *Yat te manuryadanīkaṁ sumitraḥ samīdhe agne tadidaṁ navīyaḥ. Sa revacchoca sa giro juṣasva sa vājaṁ darṣi sa iha śravo dhāḥ.*

O prime and pioneering power, Agni, the bright and blazing light and flame of yours which Manu, thoughtful intellectual and noble friend, kindles with positive intention and purpose is new and it is adorable. Let it shine rich in wealth. Listen and respond to our words and voices of hope and prayer. Destroy negative forces. Create and bring us honour and prosperity here and now.

यं त्वा पूर्वमीळितो वध्यश्वः समीधे अग्ने स इदं जुषस्व ।
स नः स्तिपा उत भवा तनूपा दात्रं रक्षस्व यद्विदं ते
अस्मे ॥ ४ ॥

4. *Yaṁ tvā pūrvamīḷito vadhryaśvaḥ samīdhe agne sa idaṁ juṣasva. Sa naḥ stipā uta bhavā tanūpā dātraṁ rakṣasva yadidaṁ te asme.*

Agni, you have been loved, studied and adored since the earliest times. The same you, I study and adore with controlled and concentrated mind, senses, intentions and motivations in my yajnic performance. Pray listen to my words and respond to this endeavour of mine. Be the protector of our homes and families and of our health of body and community, and protect this gift of yours which you have given to us.

भवा ह्युम्नी वाध्यश्वोत गोपा मा त्वा तारीद्भिर्मातिर्जना-
नाम् । शूरैव धृष्णुश्च्यवनः सुमित्रः प्र नु वोचं वाध्यश्वस्य
नाम् ॥ ५ ॥

5. *Bhavā dyumnī vādhryaśvota gopā mā tvā tāri-dabhimātirjanānām. Śūra iva dhṛṣṇuścyavanaḥ sumitraḥ pra nu vocaṁ vādhryaśvasya nāma.*

Agni, power of controlled light and flames of fire, be our protector and harbinger of splendour, and let no enemy of humanity challenge and assail you. Like a mighty warrior, Agni is all surpassing, all inspirer, a noble friend, and this is how I celebrate the name of the blazing power of self-control and splendour.

समज्या पर्वत्या३ वसूनि दासा वृत्राण्यार्या जिगेथ । शूर॑ इव
धृष्णुश्च्यवनो जनानां त्वमग्ने पृतनायूर॑भि ष्याः ॥ ६ ॥

6. *Samajrya parvatyā vasūni dāsā vṛtrāṇyāryā jigetha. Śūra iva dhṛṣṇuścyavano janānām tvamagne pṛtanāyūñrabhi ṣyāḥ.*

Agni, you win the wealth of clouds and mountains, plains and seas, conquer destructive and darkening forces, and win over noble and dynamic powers. O mighty power of light and fire, like a mighty warrior all surpassing, inspirer of people, you challenge and defeat the adversaries.

दीर्घतन्तुर्बृहदुक्षायमग्निः सहस्रस्तरीः शतनी॑थ ऋभ्वा ।
द्युमान्द्युमत्सु नृभिर्मृज्यमानः सुमित्रे॑षु दीदयो देव॒यत्सु ॥ ७ ॥

7. *Dīrghatanturbṛhadukṣāyamagniḥ sahasras-tariḥ śatanītha ṛbhvā. Dyumān dyumatsu nṛbhirmṛjya-mānaḥ sumitreṣu dīdayo devayatsu.*

This Agni, of expansive unending life, vastly generous burden bearer, thousandfold protected, mysterious and revealing, a hundred ways dynamic leader, excellent expert wise, most radiant among

brilliant, adored and exalted by leading lights among friends of noblest mind, shines among the lovers of divinity.

त्वे धेनुः सुदुघा जातवेदोऽसृचतेव समना संबर्धुक् ।

त्वं नृभिर्दक्षिणावद्भिरग्ने सुमित्रेभिरिध्यसे देवयद्धिः ॥ ८ ॥

8. *Tve dhenuḥ sudughā jātavedo'saścateva samanā sabardhuk. Tvaṁ nṛbhir-dakṣiṇāvad-bhir-agne sumitrebhir-idhyase devayadbhiḥ.*

O Jataveda, omniscient lord of all existence, in you abides the perennial, inexhaustible mother cow, nature, the divine Word, agreeable and spontaneous giver of ceaseless streams of life sustaining light and natural energy. You are enkindled and adored by all leading lights of humanity bearing homage in abundance, noble friends, devotees who love and worship divinity.

देवाश्चित्ते अमृता जातवेदो महिमानं वाध्यश्व प्र वोचन् ।

यत्संपृच्छं मानुषीर्विश आयन्त्वं नृभिरजयस्त्वावृधेभिः ॥ ९ ॥

9. *Devāścitte amṛtā jātavedo mahimānaṁ vādhr-yaśva pra vocan. Yat saṁpṛccham mānu-ṣīrviśa āyan tvaṁ nṛbhirajayas-tvāvṛdhebhīḥ.*

O Jataveda, lord of infinite power and motion, the immortal divines proclaim your greatness and glory, and when mortal humans come and ask who destroys the dark and the wicked, the answer is: You win over the dark and the wicked with those noble people who adore and exalt you as the master, leader and commander.

पितेव पुत्रमबिभरुपस्थे त्वामग्ने वध्यश्वः सपर्यन् । जुषाणो
अस्य समिधं यविष्ठोत पूर्वाँ अवनोव्राधतश्चित् ॥ १० ॥

10. *Piteva putramabibharupasthe tvāmagne vadhrya-
śvaḥ saparyan. Juṣāṇo asya samidham yaviṣṭhota
pūrvāṅ avanorvrādhataścīt.*

As the father bears the child in his lap with love and supports it, so does the dedicated celebrant with controlled mind and sense place you in the vedi in the lap of mother earth, serving you with faith, reverence and awe. O power most youthful, loving and accepting his lighted faith, reverence and service, pray ward off all his enemies old as well as new.

शश्वदग्निर्वध्यश्वस्य शत्रून्वृभिर्जिगाय सुतसोमवद्भिः । समनं
चिददहश्चित्रभानोऽ व व्राधन्तमभिनद वृधश्चित् ॥ ११ ॥

11. *Śaśvadagnir-vadhryaśvasya śatrūn nṛbhirjigāya
sutasomavadbhiḥ. Samanam cidadaha-ścitrabhā-
no'va vrādhantam-abhinadvṛdhaścīt.*

Agni, divine leader of light and life, always wins over the enemies of the self-controlled man of dynamic mind and senses by heroic men who distil the soma with faith and reverence and offer it to Agni in homage. O wondrous lord of light and fire, eliminate conflict wherever it be and, yourself rising in glory, break down violence and destruction when it is raising its head.

अयमग्निर्वध्यश्वस्य वृत्रहा सनकात्प्रेद्धो नमसोपवाक्यः ।
स नो अजामीनृत्त वा विजामीनृभि तिष्ठ शर्धतो वाध्य-
श्व ॥ १२ ॥

12. *Ayamagnir-vadhryaśvasya vṛtrahā sanakāt preddho namasopavākyah. Sa no ajāmīñruta vā vijāmīnabhi tiṣṭha śardhato vādhryaśva.*

This Agni, lord of self-refulgent light, all time invoked and lighted with prayer and homage, is the dispeller of darkness for the devotee of controlled mind and senses. O lord and leader of light and life, face upto and overthrow our enemies whether they are united as a community of saboteurs or as a hoard of heterogeneous antisocial destroyers.

Mandala 10/Sukta 70

Apriyah (Idhma or Samiddhagni-1, Narashasa-2, Ilah-3, Barhi-4, Davidvara-5, Ushasanakta-6, Daivyau Prachetasau-7, Sarasvati-Ila, Bharati-8, Tvasta-9, Vanaspati-10, Svahakrti-11) Devatah, Sumitra Vadhryashva Rshi

इ॒मां मे॑ अ॒ग्ने स॒मिधं॑ जु॒षस्वे॒ळस्प॒दे प्र॒ति ह॒र्या घृ॒ताची॑म् ।
व॒र्ष्मन्पृ॑थि॒व्याः सु॒दिन॒त्वे अ॒ह्नामृ॑ध्वो॒ भव॑ सु॒क्रतो॑ दे॒व-
य॒ज्या ॥ १ ॥

1. *Imām me agne samidham juṣasvelāspade prati haryā ghṛtācīm. Varṣman pṛthivyāḥ sudinatve ahnāmūrdhvo bhava sukrato devayajyā.*

O divine spirit of light and life, harbinger of knowledge and wisdom, on the sacred veda of this holy earth, pray accept this homage of holy fuel and cherish this ladleful of ghrta and, O divine fire of noblest action, during this happy time of fine season rise on top of the world and shine by our faithful service to divinity by yajna.

आ देवानामग्रयावेह यातु नराशंसो विश्वरूपेभिरश्वैः ।

ऋतस्य पथा नमसा मियेधो देवेभ्यो देवतमः सुषूदत् ॥ २ ॥

2. *Ā devānāmagrayāveha yātu narāśaṁso viśvarū-
pebhiraśvaiḥ. Ṛtasya pathā namasā miyedho
devebhyo devatamaḥ suṣūdat.*

May Agni, prime pioneer of divinities, universally valued, praised and adored, come here to yajna with all its universal powers of light and energy and, as highest of divine agents of yajna, catalyse, manage and carry our homage with holy offerings to nature's bounties for their service and replenishment by the paths of natural laws and bring their blessings for us by the same paths of nature.

शश्वत्तममीळते दृत्याय हविष्मन्तो मनुष्यासो अग्निम् ।

वहिष्ठैरश्वैः सुवृता रथेनाऽऽ देवान्वक्षि नि षदेह होता ॥ ३ ॥

3. *Śaśvattamamīlate dūtyāya haviṣmanto manu-
ṣyāso agnim. Vahiṣṭairāśvaiḥ suvr̥tā rathenā''
devān vakṣi ni ṣadeha hotā.*

Men with homage of yajnic offerings always invoke, serve and pray to Agni to carry their offerings to the divinities and bring in their blessings. O high priest of yajna, pray come, bring in the divinities by the strongest fastest chariot drawn by most radiant carriers of natural dynamics, sit on the vedi and, by the same powers, transmit our fragrances to nature's bounties.

वि प्रथतां देवजुष्टं तिरश्चा दीर्घं द्राघ्मा सुरभि भूत्वस्मे ।

अहेळता मनसा देव बहिरिन्द्रज्येष्ठां उशतो यक्षि देवान् ॥ ४ ॥

4. *Vi prathatām devajuṣṭam tiraścā dīrgham drāghmā surabhi bhūtvāsme. Ahelatā manasā deva barhirindrajyeṣṭhān uśato yakṣi devān.*

May the yajnic light, fire and prosperity loved by the divinities, grow, expand and rise all round, long, wide and lofty in space and time so that there may be sweet fragrance for us all time. O divine light, fire and fragrance of yajna, O lord of space and divine bliss, help us with a gracious mind free from hate and anger to join the brilliant divinities with Indra, omnipotent Supreme, first and highest of them.

दिवो वा सानु स्पृशता वरीयः पृथिव्या वा मात्रया वि
श्रयध्वम् । उ॒श॒ती॒र्द्वी॒रो म॒हि॒ना म॒हद्भि॒र्दे॒वं रथं रथ॒यु॒धी॒-
रयध्वम् ॥ ५ ॥

5. *Divo vā sānu spr̥śatā varīyaḥ pr̥thivyā vā mātrayā vi śrayadhvam. Uśatīrdvāro mahinā mahadbhirdevaṁ ratham rathayurdhārāya-dhvam.*

O divinities of yajnic energy of nature, treasure troves of prosperity, touch the highest top of heavenly light and open and expand the fertility of earth in ample measure. Loving, passionate and gracious, ride the cosmic chariot of Infinity with the great divinities by virtue of your own grandeur and open the doors of boundless prosperity and enlightenment for humanity.

दे॒वी दि॒वो दु॒हित॑रा सु॒शिल्पे॑ उ॒षासा॑न॒क्ता सद॑तां नि यो॒नौ ।
आ वां दे॒वास॑ उ॒शती॑ उ॒शन्त॑ उ॒रौ सी॑दन्तु सु॒भगे॑ उप॒स्थे ॥ ६ ॥

6. *Devī divo duhitarā suśilpe uṣāsānaktā sadatām ni yonau. Ā vām devāsa uśatī uṣanta urau sīdantu subhage upasthe.*

O divine daughters of heaven, dawn of the busy day and restful night, both dexterous accomplishers of yajna, abide in the midst of the creative endeavours of humanity. Loving as you are, generous and gracious, may the dedicated and enthusiastic celebrants of divine nature come and abide in the boundless bosom of your love and good fortune.

ऊर्ध्वो ग्रावा बृहदग्निः समिद्धः प्रिया धामान्यदितेरुपस्थे ।
पुरोहितावृत्विजा यज्ञे अस्मिन्विदुष्टरा द्रविणमा यजे-
थाम् ॥ ७ ॥

7. *Ūrdhvo grāvā bṛhadagniḥ samiddhaḥ priyā dhāmānyaditerupasthe. Purohitāvṛtvijā yajñe asmin viduṣṭarā draviṇamā yajethām.*

When the sounding stone for soma goes up, the lighted fire rises in flames, and the havi vessels shine bright and lovely on the vedi in the lap of mother Infinity, then may the priest and the yajaka, Agni and Adityas, both brilliant and divine more and ever more create the wealth of life for humanity. (Yajna here is a metaphor of the creative endeavour of noble humanity in corporate action.)

तिस्रो देवीर्बर्हिरीदं वरीय आ सीदत चकृमा वः स्योनम् ।
मनुष्वद्यज्ञं सुधिता हवींषीळा देवी घृतपदी जुषन्त ॥ ८ ॥

8. *Tisro devīr-barhiridaṁ varīya ā sīdata cakṛmā vaḥ syonam. Manuṣvad-yajñaṁ sudhitā havīṁṣīḷā devī ghṛtapadī juṣanta.*

O triple divinities, Ila, Sarasvati and Bharati, mother Infinity, vibrant spirit of knowledge, language and culture, and Bharati, all bearing nature and mother

earth overflowing with ghrta, we pray, come and grace this lovely vedi which we have created for you with adoration, prayer and meditation. May divine Ila, transcendent Infinity, Sarasvati, inexhaustible spirit of light and stream of knowledge vested in awareness, well ordered, and Bharati, spirit of earthly prosperity, come, join the vedi as humans and partake of our homage with love and grace.

देव त्वष्टर्यद्ध चारुत्वमानड्यदङ्गिरसामर्भवः सचाभूः । स
देवानां पाथ उप प्र विद्वानुशन्त्यक्षि द्रविणोदः सुरतः ॥ ९ ॥

9. *Deva tvaṣṭaryaddha cārutvamānaḍ-yadaṅgi-rasāmabhavaḥ sacābhūḥ. Sa devānām pātha upa pra vidvān uśan yakṣi draviṇodaḥ suratnaḥ.*

O divine Tvashta, creator and maker of the forms of existence, when you create the beauty and graces of life and become a friend and associate of the Angirasas, spirit and energy of the life of humanity, then O generous lord of the world's wealth, loving and all knowing, pray give food and living sustenance for the holy creative people on their paths of life.

वनस्पते रशनया नियूया देवानां पाथ उप वक्षि विद्वान् ।
स्वदाति देवः कृणवद्धवींष्यवतां द्यावापृथिवी हवं मे ॥ १० ॥

10. *Vanaspate raśanayā niyūyā devānām pātha upa vakṣi vidvān. Svadāti devaḥ kṛṇavadd-havīm-śyavatām dyāvāpṛthivī havam me.*

O lord of vanaspatis, life giving sun rays, and herbs, trees and forests which provide food for living beings, you are the light giver, all watching and energising, you create the food for divinities and give it

the right form for their living systems. The generous lord of light makes the food palatable and thus forms the sacred materials as food for the living yajna of life's evolution. May heaven and earth listen to my voice of prayer and exhortation and bless us with the right forms of food for us and for our yajna and protect us.

आग्ने॑ वह॒ वरु॑णमिष्टये॒ न॒ इन्द्रं॑ दि॒वो म॒रुतो॑ अ॒न्तरिक्षा॑त् ।
सीद॑न्तु ब॒र्हिर्विश्व॑ आ यज॑त्राः॒ स्वाहा॑ दे॒वा अ॒मृता॑
माद॑यन्ताम् ॥ ११ ॥

11. *Āgne vaha varuṇamiṣṭaye na indram divo maruto antarikṣāt. Sīdantu barhirviśva ā yajatrāḥ svāhā devā amṛtā mādayantām.*

Hey Agni, lord of cosmic light and living energy, bring us Varuna, water from the ocean and the clouds for our cherished yajna of the good life, Indra, light and power from the heavens, and Maruts, winds from the middle regions. May all divine yajna powers and holy yajakas of the world come and join our vedi with the chant of svaha, in truth of thought, word and deed. May all the immortal divinities rejoice and may they give us joy.

Mandala 10/Sukta 71

Jnana (Knowledge) Devata, Brhaspati Angirasa Rshi

बृह॑स्पते प्रथ॒मं वा॒चो अग्रं॑ यत्प्रैर॑त नाम॒धेयं॑ दधा॒नाः ।
यदे॑षां॒ श्रेष्ठं॑ यदरि॒प्रमासी॑त्प्रेणा तदे॑षां॒ निहितं॑ गुहा॒विः ॥ १ ॥

1. *Brhaspate prathamam vāco agram yat prairata nāmadheyam dadhānāḥ. Yadeṣām śreṣṭham yadaripramāsīt preṇā tadeṣām nihitam guhāviḥ.*

O lord of Infinite Speech, Brhaspati, the first and original form of eternal speech, which is the integration of name, word and factual reality, which the sages receive and bear in mind and articulate at the dawn of human creation, lies immanent in the universal mind. It is borne in the best and immaculate minds of the sages who make it manifest from there by divine inspiration in a state of grace.

सक्तुमिव तित॑उना पुन॑न्तो यत्र॑ धीरा॑ मन॑सा वाच॑मक्रत॑ ।
अत्रा॑ सखा॑यः स॒ख्यानि॑ जानते भ॒द्रैषां ल॒क्ष्मीर्निहि॑ताधि॒
वाचि॑ ॥ २ ॥

2. *Saktumiva titaunā punanto yatra dhīrā manasā vācamakrata. Atrā sakhāyaḥ sakhyāni jānate bhadraiṣāṃ lakṣmīr-nihitādhi vāci.*

When the sages of patient and transparent mind, with their thought and imagination, conceive, visualise and articulate the divine word, crystallising it to the state of purity as they sift the grain of truth from the chaff of local variety, then the friends and associates come to know of the idea and the word and the union of word and meaning in communication, and then noble and holy is their knowledge manifested and received from the depth of the sage's language.

य॒ज्ञेन॑ वा॒चः प॑द॒वीय॑माय॒न्ताम॑न्व॒विन्द॑न्वृ॒षिषु॑ प्रवि॒ष्टाम् ।
तामा॑भृ॒त्या व्य॑दधुः पु॒त्रा तां स॒प्त रे॒भा अ॒भि सं न॑वन्ते ॥ ३ ॥

3. *Yajñena vācaḥ padavīyamāyan tāmanvavindannr̥ṣiṣu praviṣṭām. Tāmābhrtyā vyadadhuḥ purutrā tāṃ sapta rebhā abhi saṃ navante.*

By yajna and meeting of minds on the vedi, they

get to the form and meaning of language, tracing it word by word in the structure, realising the reality of meaning hidden in the mind of the sages. And having reached, realised and received it, they bear it around and communicate it in many ways widely in many places at various times. Thus do seven eloquent sages honour, serve and worship it, structured and articulated in seven poetic forms.

उ॒त त्वः प॒श्य॒न्न द॑द॒र्श॒ वाच॑मु॒त त्वः शृ॒ण्व॒न्न शृ॒णो॒त्येना॑म् ।
उ॒तो त्व॑स्मै त॒न्वां॑ वि स॒स्त्रे जा॒येव॑ प॒त्य उ॒श॒ती सु॒वासाः ॥ ४ ॥

4. *Uta tvaḥ paśyan na dadarśa vācamuta tvaḥ śṛṇvan na śṛṇotyenām. Uto tvasmai tanvaṁ vi sasre jāyeva patya uśatī suvāsāḥ.*

However, even in association, in spite of discussion, someone having seen the language, let us say, in print, or having seen the meaning in practical reality, may not acknowledge it, some one having heard the language by the ear may not hear it in the soul. But Speech to someone, some honest, conscientious dedicated soul, opens up and reveals its hidden meaning as a loving wife beautifully clad opens and reveals herself, her very soul to her loving and faithful husband.

उ॒त त्वं स॒ख्ये स्ति॒रपी॑तमाहु॒र्नैनं॑ हि॒न्वन्त्य॑पि वा॒जिने॑षु ।
अ॒धे॒न्वा च॑रति मा॒ययै॑ष वाचं शुश्रु॒वाँ अ॑फ॒लाम॑पु॒ष्पाम् ॥ ५ ॥

5. *Uta tvam sakhye sthirapītamāhurnainam hinvan-tyapi vājineṣu. Adhenvā carati māyayaiṣa vācam śuśruvāṁ aphalāmapuṣpām.*

Such a realised soul, they say, is a sober scholar on solid foundations in matters of language, meaning

and vision of reality. In scholarly meets they do not trifle with him, nor contradict him. But some may not even come to the fringe of his attainment. And another one moves around like a barren cow, struck by the magic of mere sound of words, hearing language without fruit or flower.

यस्ति॒त्याजं सचि॒विदं सखा॑यं न तस्य॒ वा॒च्यपि॑ भा॒गो अस्ति॑ ।
यदीं॑ शृ॒णोत्यल॑कं शृ॒णोति न॒हि प्र॒वेदं सु॒कृत॑स्य॒ पन्था॑म् ॥ ६ ॥

6. *Yastityāja sacividam sakhāyam na tasya vācyapi bhāgo asti. Yadīm śṛṇotyalakam śṛṇoti nahi praveḍa sukr̥tasya panthām.*

If someone forsakes the divine speech of the Veda, a real intimate friend for life and after, there remains no substance even in his speech of daily wear, and whoever listens to him listens in vain because he does not know the path of well being and of well doing.

अ॒क्ष॒ण्वन्तः॒ कर्ण॑वन्तः॒ सखा॑यो मनोज॒वेष्वास॑मा ब॒भूवुः ।
आ॒द॒घ्नास॑ उपक॒क्षास॑ उ त्वे ह॒दाइ॒व स्ना॒त्वा उ त्वे
ददृ॒श्रे ॥ ७ ॥

7. *Akṣaṇvantaḥ karṇavantaḥ sakhāyo manojaveṣvasamā babhūvuḥ. Ādaghnāsa upakakṣāsa u tve hradā iva snātvā u tve dadṛśre.*

Indeed friends and companions equal of eyes and ears are unequal in mind and intellectual efficiency. Some are like tanks just waist deep, others neck deep, and yet others are deep as lakes, rivers or even seas wherein you bathe and feel sanctified and absolved.

ह॒दा त॒ष्ट्रेषु॑ म॒नसो॑ ज॒वेषु॑ यद् ब्रा॒ह्म॒णाः सं॒यज॑न्ते सखा॑यः ।
अ॒त्राहं॑ त्वं वि ज॒हुर्वे॒द्याभि॒रोह॑ब्रह्म॒णो वि च॑रन्त्यु त्वे ॥ ८ ॥

8. *Hrdā taṣṭeṣu manaso javeṣu yadbrāhmaṇāḥ saṁyajante sakhāyaḥ. Atrāha tvaṁ vi jahurve-dyābhirohābrahmāṇo vi carantyu tve.*

When scholars in close friendly association join in intellectual meets organised with careful thought and heartfelt good intentions, even there, some they leave aside as ignorant while others, scholars of valuable subjects, actively move on with discussions of latest knowledge worth attaining.

इमे ये नार्वाङ् न प॒रश्चर॑न्ति न ब्रा॒ह्मणा॑सो न सु॒तेकरा॑सः ।
त ए॒ते वाच॑म॒भिपद्य॑ पा॒पया॑ सि॒रीस्तन्त्रं॑ तन्वते॒ अप्रज॑-
ज्ञयः ॥ ९ ॥

9. *Ime ye nārvāṇ na paraścaranti na brāhmaṇāso na sutekarāsaḥ. Ta ete vācamabhipadya pāpayā sirīstantram tanvate aprajajñayaḥ.*

Those there are who pursue neither the knowledge of this material world nor the knowledge of the spiritual world, nor are they Brahmanas interested in the holiness of the world of reality, nor even do they follow ritual and worldly life consciously with open mind. So being ignorant people they use only the non-holy language of impiety and merely extend the thread of physical existence at the human level in their life.

सर्वे॑ नन्दन्ति य॒शसा॑गतेन स॒भासा॑हेन स॒ख्या स॒खायः॑ ।
कि॒ल्लिष॑स्पृ॒त्पितु॑ष॒णिर्ह्येषा॑मरं हि॒तो भव॑ति वाजि॒-
नाय॑ ॥ १० ॥

10. *Sarve nadanti yaśasāgatena sabhāsāhena sakhyā sakhāyaḥ. Kilbiṣasṛt pituṣaṇir-hyeṣāmaram hito bhavati vājināya.*

All friends feel happy and celebrate with a learned person who comes as a friend with honour, reputation and social prestige, and such a person, eliminator of sin and evil, provider of food and knowledge, rises to the position of leadership among them, being good for their honour and enlightenment.

ऋचां त्वः पोषमास्ते पुपुष्वाङ्गायत्रं त्वो गायति शक्वरीषु ।
ब्रह्मा त्वो वदति जातविद्यां यज्ञस्य मात्रां वि मिमीत उ
त्वः ॥ ११ ॥

11. *Ṛcām tvaḥ poṣamāste pupuṣvān gāyatram tvo gāyati śakvarīṣu. Brahmā tvo vadati jātavidyāṁ yajñasya mātṛāṁ vi mimīta u tvaḥ.*

Of the devotees of the divine voice of the Veda, one chants, celebrates and maintains the energy and enthusiasm of life vibrating in the Rks, one, the udgata, sings the gayatri verses in the Shakvari hymns of power, the Brahma, presiding high priest, proclaims the verses of universal knowledge from all the Vedas, and another, the adhvaryu, orders and organises the entire programme of the yajna in all details.

Mandala 10/Sukta 72

*Devah Devatah, Brhaspati Laukya, or Brhaspati
Angirasa, or Aditi Dakshayani Rshi*

देवानां नु वयं जाना प्र वोचाम विपन्यया ।
उक्थेषु शस्यमानेषु यः पश्यादुत्तरे युगे ॥ १ ॥

1. *Devānām nu vayaṁ jānā pra vocāma vipanya-yā. Uktheṣu śasyamāneṣu yaḥ paśyāduttare yuge.*

Let us proclaim in clear words of grateful

adoration the birth and evolution of nature's divine manifestations which, when the verses are chanted, one may see and appreciate in later ages to come.

ब्रह्मणस्पतिरि॒ता सं क॒र्मरि॒इवाध॑मत् ।

दे॒वानां॑ पू॒र्व्ये युगेऽ॑ स॒तः स॒दजा॑यत ॥ २ ॥

2. *Brahmaṇaspatiretā saṁ karmāra ivādhamat.*
Devānām pūrvye yuge'sataḥ sadajāyata.

Brahmanaspati, lord, master and ordainer of the cycle of existence, sets these devas in motion like an artisan in the earliest age of evolution and they awake from the unmanifest state of Being into the manifest state of Becoming in existence. (The Avyakta, intangible, becomes the Vyakta, tangible, mode of Prakṛti or Nature.)

दे॒वानां॑ युगे॒ प्रथ॑मेऽ॑ स॒तः स॒दजा॑यत ।

तदा॑शा॒ अन्व॑जायन्त॒ तदु॑त्ता॒नप॑दस्प॒रि ॥ ३ ॥

3. *Devānām yuge prathame'sataḥ sadajāyata.*
Tadāśā anvajāyanta taduttānapadaspari.

In the first age of the devas, the manifest stage of existence arose from the unmanifest Zero stage, i.e., the Zero state emerged into the first positive state of existence after Zero. Then in consequence arose space and the quarters of space. Thereafter arose Uttanapada, the open ended possibilities of boundless evolution further. (The one Vyakta gives rise to potential multiplicity.)

भूर्ज॑ज्ञ उ॒त्ता॒नप॑दो भु॒व आ॑शा॒ अजा॑यन्त ।

अदि॑ते॒र्दक्षो॑ अजाय॒त दक्षा॑द्वदि॒तिः परि॑ ॥ ४ ॥

4. *Bhūrjajña uttānapado bhuva āśā ajāyanta.
Aditerdakṣo ajāyata dakṣādvaditiḥ pari.*

From Uttanapada arose Bhu, specific possibility, and many more such arose in space in the spatial quarters. From Aditi, inviolable nature, arose Daksha, will and intelligence, and from will and intelligence, Aditi, the desire to grow and procreate further.

अदितिर्ह्यजनिष्ट दक्ष या दुहिता तव ।

तां देवा अन्वजायन्त भद्रा अमृतबन्धवः ॥ ५ ॥

5. *Aditirhyajaniṣṭa dakṣa yā duhitā tava.
Tām devā anvajāyanta bhadrā amṛtabandhavaḥ.*

O Daksha, lord of will and intelligence, Aditi is born which is your offspring, indeed your desire to be many. In consequence, the devas are born, the noble fraternity of the immortal (Nature and divinity).

The order of the birth of the devas is thus described in the Upanishads and in Sankhya philosophy of natural evolution it is this: From avyakta Prakṛti evolves Mahan or Pradhana which is vyakta Prakṛti. From Mahan arises Ahankara which is described here as Uttanapad or the tree of the universe. From Prakṛti are also manifested the three qualitative modes of existence: Sattva or intelligence, Rajas or energy, and Tamas or solid matter. This same is the order here in a different terminology. From Ahankara are born the five subtle bhutas and both mental and perceptive organs. From five subtle bhutas are born the five gross bhutas: Akasha, Vayu, Agni, Apah and Prthivi which all are composed of paramanus, the smallest units.

यद्देवा अदः सलिले सुसंरब्धा अतिष्ठत ।

अत्रा वो नृत्यतामिव तीव्रो रेणुरपायत ॥ ६ ॥

6. *Yaddevā adah salile susamrabdhā atiṣṭhata.
Atrā vo nrtyatāmiva tīvro reṇurapāyata.*

O Devas, when you abide and play together dancing as if joyously in that vast space, then your radiant energy and ecstasy rises high (to receive the descent of life as the ripe gift of the sun on high).

यद्देवा यतयो यथा भुवनान्यपिन्वत ।

अत्रा समुद्र आ गूळहमा सूर्यमजभर्तन ॥ ७ ॥

7. *Yaddevā yatayo yathā bhuvanānyapinvata.
Atrā samudra ā gūḷhamā sūryamajabhartana.*

O Devas, working joyously together as you energise and enliven the regions of the world, so here too in the ocean of matter, energy and prana, you hold, support and cherish the bright sun, the soul deep under the mysterious fivefold cover of existential body form.

अष्टौ पुत्रासो अदितेर्ये जातास्तन्वस्परि ।

देवाँ उप प्रैत्सप्तभिः परा मार्ताण्डमास्यत् ॥ ८ ॥

8. *Aṣṭau putrāso aditerye jātāstanvaspari.
Devāñ upa prait saptabhiḥ parā mārtaṇḍamāsyat.*

Eight are the divine modes of Aditi, eternal inviolable Prakṛti, which are evolved from her personality like children born of the mother (these being Mahan, Ahankara, five material forms and the sense-mind complex which is called Martanda because it bears the soul which passes through the birth and death stages). With seven of these it goes on evolving and the

eighth, Martanda, it leaves aside free (to grow by itself with the soul in the human form).

सप्तभिः पुत्रैरदितिरुप प्रैत्यूर्व्य युगम् ।

प्रजायै मृत्यवे त्वत्पुनर्मर्ताण्डमाभरत् ॥ ९ ॥

9. *Saptabhiḥ patrairaditirupa prait pūrvyam yugam. Prajāyai mṛtyave tvat punarmār-tāṇḍamā-bharat.*

With seven of her children mother Aditi retires to the post-pre-creation stage of the Avyakta absolute, but she continues to bear the Martanda, the soul with the subtle body cover during Pralaya, for birth and death again and again in the eternal cycle of existence. (For 8-9, further, refer to Gita, 7, 4-5, and Aitareya Upanishad, 1, 2, 3-5.)

Mandala 10/Sukta 73

Indra Devata, Gauriviti Shatya Rshi

जनिष्ठा उग्रः सहसे तुराय मन्द्र ओजिष्ठो बहुलाभिमानः ।

अवर्धन्निन्द्रं मरुतश्चिदत्र माता यद्वीरं दधनद्धनिष्ठा ॥ १ ॥

1. *Janiṣṭhā ugraḥ sahase turāya mandra ojiṣṭho bahulābhimānaḥ. Avardhannindram marutaści-datra matā yadvīraṁ dadhanaddhaniṣṭhā.*

Indra, ruler of humanity and the world, adorable, most illustrious, blazing brilliant, highly self-confident, is born to subdue pride and opposition to humanity, and when mother Infinity, or humanity, fortunate and rightfully proud, bears such a brave hero, leader and ruler, the Maruts, leading lights, adore and exalt him.

द्रुहो निषत्ता पृश्नी चिदेवैः पुरु शंसेन वावृधुष्ट इन्द्रम् ।

अभिवृतेव ता महापदेन ध्वान्तात्प्रपित्वादुदरन्त गभीः ॥ २ ॥

2. *Druho niṣattā prṣanī cidevaiḥ purū śaṁsena vāvṛdhuṣṭa indram. Abhīvr̥teva tā mahāpadena dhvāntāt prapitvādudaranta garbhāḥ.*

The armies of the enemy of darkness and pride stand round him well ordered and deployed with fighting forces ready for the move, and they abundantly exalt Indra with universal songs of praise. The people safe all round covered with mighty defence and security rise and progress like showers of rain released from the depth of dark and dense expansive clouds.

ऋष्व॑ ते पा॒दा प्र यजि॑गा॒स्यव॑र्ध॒न्वाजा॑ उ॒त ये चि॒दत्र॑ ।
त्वमिन्द्र॑ सा॒लावृ॑कान्त॒सह॑स्र॒मास॑न्दा॒धिषे॑ अ॒श्विना॑
ववृ॑त्याः ॥ ३ ॥

3. *Rṣvā te pādā pra yajjigāsyavardhan vājā uta ye cidatra. Tvāṁmindra sālāvṛkāntsahasr-amāsan dadhiṣe aśvinā vavṛtyāḥ.*

Indra, great and elevated are the columns and constituents of the system you rule over. When you advance and win your goal, the most eminent leaders, scientists and technologists, warriors and whoever others are here, all praise and exalt you. You appoint and maintain thousands of vigilant guards on the forefronts of the land. Indra, keep the social economy and all subsystems of the order moving, keep the circuit live without relent.

स॒म॒ना तू॒र्णिरु॑प॒ यासि॑ य॒ज्ञमा॑ नास॒त्या स॒ख्याय॑ वक्षि ।
व॒साव्या॑मिन्द्र धार॒यः स॒हस्रा॑श्वि॒ना शूर॑ ददतु॒र्मघा॑नि ॥ ४ ॥

4. *Samanā tūrṇirupa yāsi yajñamā nāsatyā sakhyāya vakṣi. Vasāvvyāmindra dhārayaḥ sahasrā'śvinā śūra dadaturmaghāni.*

Going fast forward in the struggle of life, you move close by the ways of yajna, holding on to the common creative values of corporate life and bringing all complementary forces of the system together for friendship ever in action for advancement. Indra, brave hero and ruler, hold and manage the wealth of the nation while the Ashvins, complementary forces of the system, create and contribute a thousand forms of honour, wealth and all round prosperity to the commonwealth.

मन्दमान ऋतादधि प्रजायै सखिभिरिन्द्र इषिरेभिरर्थम् ।
आभिर्हि माया उप दस्युमागान्मिहः प्र तम्रा अवपत्त-
मांसि ॥ ५ ॥

5. *Mandamāna ṛtādadhi prajāyai sakhibhirindra iṣirebhirartham. Ābhirhi māyā upa dasyumāgā-nmihāḥ pra tamrā avapat tamaṁsi.*

Further, happy and joyous with the rule of inviolable law and dispensation of justice, Indra creates, holds, manages and provides wealth and well being for the people with the cooperation of his friendly and enthusiastic colleagues, and with these very cooperative forces faces the negative elements, negates their mischief and dispels all fog, depression and oppressive darkness from the land, uproots all these.

सनामाना चिद् ध्वसयो न्यस्मा अवाहन्निन्द्र उषसो
यथानः । ऋष्वैरगच्छः सखिभिर्निकामैः साकं प्रतिष्ठा हृद्या
जघन्थ ॥ ६ ॥

6. *Sanāmānā ciddhvasayo nyasmā avāhannindra uṣaso yathānaḥ. Ṛṣvairagacchaḥ sakhibhirni-kāmaiḥ sākam pratiṣṭhā hrhyā jaghantha.*

Indra, dispel the darkness of the forces of equal name and power and subdue them with your light like the sun which overtakes the car of the dawns and turns it to day. Move forward with heroic friends who are brilliant and ambitious and with them together win the firmness and stability of your heart's desire.

त्वं जघन्थ नमुचिं मखस्युं दासं कृण्वान ऋषये विमायम् ।
त्वं चकर्थ मनवे स्योनान्पथो देवत्राज्जसेव यानान् ॥ ७ ॥

7. *Tvaṃ jaghatha namuciṃ makhasyaṃ dāsaṃ kṛṇvāna ṛṣaye vimāyam. Tvaṃ cakartha manave syonān patho devatrāñjaseva yānān.*

You subdue the miserly hoarder and the negative, destructive clever trickster and convert him to be a lover of yajna and social generosity, living a simple natural life for the advancement of the seer. You make the paths of human progress peaceful and enjoyable, holy, simple and natural to follow for the pilgrims of divinity.

त्वमेतानि पप्रिषे वि नामेशान इन्द्र दधिषे गर्भस्तौ ।
अनु त्वा देवाः शर्वसा मदन्त्युपरिबुध्नान्वनिनश्चकर्थ ॥ ८ ॥

8. *Tvametāni papriṣe vi nāmeśāna indra dadhiṣe gabhastau. Anu tvā devāḥ śavasā madantyu-paribudhnān vaninaścakartha.*

Indra, you fill up all these agents of positivity with strength. Ruling and controlling, you hold the rule and justice like the thunderbolt in hand. Consequently all the divinities of nature and humanity rejoice and exalt you with power and joy. Indeed you turn all the clouds above downwards to release the showers of life giving

rain.

चक्रं यदस्याप्स्वा निषत्तमुतो तदस्मै मध्विच्चच्छद्यात् ।
पृथिव्यामतिषितं यदूधः पयो गोष्वदधा ओषधीषु ॥ ९ ॥

1. *Cakram yadasyāpsvā niṣattamuto tadasmai madhviccacchadyāt. Pṛthivyāmatiṣitaṁ yadūdhaḥ payo goṣvadathā oṣadhīṣu.*

His wheel of power and presence which operates across the spaces and rules the dynamics of nature and humanity also fills and covers the whole system of existence with honey sweets of joy for life and for the lord's own fulfilment too, the same honey which fertilises the earth and fills the clouds, the nectar that is filled in the cow's udders and sweetens the sap in the herbs.

अश्वादिद्यायेति यद्वदन्त्योर्जसो जातमुत मन्य एनम् ।
मन्योरियाय हर्म्येषु तस्थौ यतः प्रजज्ञ इन्द्रो अस्य वेद ॥ १० ॥

10. *Aśvādiyāyeti yadvadantyojaso jātamuta manya enam. Manyoriyāya marmyeṣu tasthau yataḥ prajajñ indro asya veda.*

While some say this power and presence comes from the system itself, and I think it is born of divine lustre, arisen from passion and subsisting in forms and subsystems, the truth is that wherefrom it arises Indra alone knows the mystery.

वयः सुपर्णा उप सेदुरिन्द्रं प्रियमैधा ऋषयो नाधमानाः ।
अप ध्वान्तमूर्णुहि पूरि चक्षुर्मुमुग्ध्यस्मान्निधयेव
बुद्धान् ॥ ११ ॥

11. *Vayaḥ suparṇā upa sedurindraṁ priyamedhā
ṛṣayo nādhamānāḥ. Apa dhvāntamūrṇuhi pūrdhi
cakṣurmumugdhyasmān nidhayeva baddhān.*

Men of vibrant intelligence and flying imagination, seers and sages with love and reason, in a mood of supplication, prayer and faith sit and abide by Indra. O lord, unveil the truth from darkness, perfect our vision for the light of truth, release us for we are bound like birds in snares.

Mandala 10/Sukta 74

Indra Devata, Gauriviti Shaktya Rshi

वसूनां वा चर्कृष इयक्षन्धिया वा यज्ञैर्वा रोदस्योः । अर्वन्तो
वा ये रयिमन्तः सातौ वनुं वा ये सुश्रुणं सुश्रुतो धुः ॥ १ ॥

1. *Vasūnām vā carkṛṣa iyakṣan dhiyā vā yajñairvā
rodasyoḥ. Arvanto vā ye rayimantaḥ sātau vanuṁ
vā ye suśruṇaṁ suśruto dhuh.*

Wishing to honour the winners of the wealth and glories of heaven and earth by thought and action and by corporate yajnic performance, I celebrate the warriors of horse and commanders of wealth and honour of excellence who support the friends and destroy the assailants in the battles of life and who uphold and exalt the well received words and traditions of reputed sages and scholars.

हव एषामसुरो नक्षत द्यां श्रवस्यता मनसा निंसत क्षाम् ।
चक्षाणा यत्र सुविताय देवा द्यौर्न वारेभिः कृणवन्त
स्वैः ॥ २ ॥

2. *Hava eṣāmasuro nakṣata dyāṁ śravasyatā manasā nīmsata kṣām. Cakṣāṇā yatra suvitāya devā dyaurna vārebhiḥ kṛṇavanta svaiḥ.*

Their call to action, with the fragrance of their yajnic performance full of freshness and rejuvenation for life, rises to heaven and, with their ideas and fame, spreads over the whole earth where brilliant sages of vision and generous leaders, with their own essential choices and best actions, create a heaven on earth for the good and all round well being of life.

इयमेषाममृता॑नां॒ गीः॒ सर्व॑ता॒ता॒ ये कृ॒पण॑न्तु॒ रत्न॑म् ।

धियं॑ च॒ य॒ज्ञं च॒ साध॑न्त॒स्ते नो॑ धा॒न्तु वस॑व्य॒मसामि॑ ॥ ३ ॥

3. *Iyameṣāmamṛtānāṁ gīḥ sarvatātā ye kṛpaṇanta ratnam. Dhiyaṁ ca yajñāṁ ca sādhanaste no dhāntu vasavyamasāmi.*

This is the voice of song in adoration of these immortals who, in the general yajna of all humanity, create and bestow on us the jewel wealth of life, elevate ideas and actions and accomplish the corporate creative programmes of total humanity by yajna. May they, we pray, bear and bring unbounded wealth and honour for us all.

आ तत्त॑ इन्द्रा॒यवः॑ प॒नन्ता॑भि॒ य ऊ॒र्व गोम॑न्तुं॒ तितृ॑त्सान् ।

स॒कृत्स्वं॒॑ ये पु॒रुपु॒त्रां म॒हीं स॒हस्र॑धा॒रां बृ॒हतीं॑ दु॒दुक्ष॑न् ॥ ४ ॥

4. *Ā tat ta indrāyavaḥ panantābhi ya ūrvaṁ gomaṁtaṁ titṛtsān. Sakṛtsvaṁye puruputrāṁ mahīm sahasradhārāṁ brahatīm dudukṣan.*

Indra, ruler of the world, the people adore and exalt you when they reap the harvest of abundant food

and milk, and when they till the land, and, like the mother cow, wish to milk the great wide earth of a thousand streams who, for her many many children, produces all things together.

शचीव इन्द्रमवसे कृणुध्वमनानतं दमयन्तं पृतन्यून् ।

ऋभुक्षणं मघवानं सुवृक्तिं भर्ता यो वज्रं नर्यं¹ पुरुक्षुः ॥ ५ ॥

5. *Śacīva indramavase kṛṇudhvamanānataṁ damayantaṁ pṛtanyūn. Ṛbhukṣaṇaṁ maghavā-naṁ suvrktiṁ bhartā yo vajraṁ naryaṁ purukṣuḥ.*

O yajakas, for your protection and progress, adore and exalt Indra, lord of wondrous power and action, undaunted subduer of enemies, glorious, majestic, admirable and abundantly generous friend of humanity. And he wields the thunderbolt of power, justice and dispensation.

यद्वावानं पुरुतमं पुराषाळा वृत्रहेन्द्रो नामान्यप्राः । अचेति
प्रासहस्पतिस्तुविष्मान्यदीमुश्मसि कर्तवे कर्त्तत् ॥ ६ ॥

6. *Yadvāvāna purutamam purāṣālā vṛtrahendro nāmānyaprāḥ. Aceti prāsahaspatistuviṣmān yadīmuśmasi kartave karat tat.*

While Indra, subduer of the strongest enemy, destroyer of the strongholds of darkness, breaker of the clouds, is known as the justifier of his name and fame, he, lord of patience and fortitude, most powerful, helps us achieve whatever we wish to accomplish.

Mandala 10/Sukta 75*Nadyah Devata, Sindhukshit Praiyamedha Rshi*

प्र सु व आपो महिमानमुत्तमं कारुर्वो चाति सद्ने विवस्वतः ।
 प्र सप्तसप्त त्रेधा हि चक्रमुः प्र सृत्वरीणामति सिन्धुरो-
 जसा ॥ १ ॥

1. *Pra su va āpo mahimānamuttamaṁ kārurvocāti sadane vivasvataḥ. Pra sapta-sapta tredhā hi cakramuḥ pra sṛtvarīṇāmati sindhurojasā.*

O fluent streams of water, energy and light, your best and highest grandeur and quality in every region of the master of earth, skies and light (Vivasvan), the scholar scientist devotee adores, describes and celebrates. Seven streams flow three ways in every one of the three regions, and in all the flowing streams the one common current flows on with its own innate energy and power.

प्र तेऽ रदद्वरुणो यातवे पथः सिन्धो यद्वाजौ अभ्यद्रवस्त्वम् ।
 भूम्या अधि प्रवता यासि सानुना यदेषामग्रं जगतामिर्-
 ज्यसि ॥ २ ॥

2. *Pra te'radadvruṇo yātave pathaḥ sindho yadvā-jāṁ abhyadravastvam. Bhūmyā adhi pravatā yāsi sānunā yadeṣāmagraṁ jagatāmiraḥjasi.*

O flowing stream, as you flow for the energy and vitality of foods in plants, herbs and trees, or as you flow by the tops of mountains of the earth or as you elevate the first and best part of these living and moving forms of nature with pranic energy, the sun makes the path for your flow.

दिवि स्व॒नो य॑तते भू॒म्योप॑र्य॒नन्तं शु॒ष्ममु॑दि॒यति॑ भा॒नुना॑ ।
अ॒भ्रादि॑व॒ प्र स्त॑नयन्ति वृ॒ष्टयः॑ सि॒न्धुर्य॑देति वृ॒षभो॑ न
रोरु॑वत् ॥ ३ ॥

3. *Divi svano yatate bhūmyoparyanantaṁ śuṣma-mudiyati bhānunā. Abhrādiva pra stanayanti vṛṣṭayaḥ sindhuryadeti vṛṣabho na roruvat.*

When the force and flood of energy is set in motion by the sun, the rumble of infinite energy shakes the spaces in heaven and the atmosphere on earth. As thunder roars and reverberates from the sky, so do showers fall and the river flood flows resounding like the cloud.

अ॒भि त्वा॑ सि॒न्धो शि॑शुमि॒न्न मा॒तरो॑ वा॒श्रा अ॑र्ष॒न्ति प॑य॒सेव॑
धे॒नवः॑ । रा॒जेव॑ यु॒ध्वा न॑य॒सि त्वमि॑त्सिचौ॒ यदा॑सा॒मग्रं॑
प्र॒वता॑मि॒नक्ष॑सि ॥ ४ ॥

4. *Abhi tvā sindho śiśuminna mātaro vāśrā arṣanti payaseva dhenvaḥ. Rājeva yudhvā nayasi tvamit sicaṁ yadāsāmagraṁ pravatāminakṣasi.*

O Sindhu, flood of water, just as mothers move with love to the child, just as lowing cows with milk move to the calf to promote life, so do streams flow to you and you take them forward flowing to the sea like a warrior king leading his armies to the battlefield for victory.

इ॒मं मे॑ ग॒ङ्गे य॑मु॒ने सर॑स्वति॒ शु॒तुद्रि॑ स्तो॒मं स॑च॒ता प॑रु॒ष्ण्या ।
अ॒सि॒क्या म॑रु॒द्वृधे॑ वि॒तस्त॒यार्जी॑की॒ये शृ॑णु॒ह्या सु॒षो-
म॑या ॥ ५ ॥

5. *Imaṁ me gaṅge yamune sarasvati śutudri stomam
sacatā paruṣṇyā. Asidnyā marudṛdhe vitastayār-
jīkīye śṛṇuhyā suṣomayā.*

O Ganga, ever flowing stream of water, life and life energy, Yamuna, stream that joins others and flows, Sarasvati, stream of abundant water and light of life, Shutudri, fast flowing stream of water and energy, Marudvr̥dha, stormy stream of water, prana and passion for life, Arjikiya, overflowing stream of life breaking over the banks, along with Parushni, sparkling stream flowing through stages, and Sushoma, stream of peace and vitality deep as the fathomless ocean, Asikni and Vistasta may all listen to this song of homage of mine and bless life.

Note: It is said that the words from Ganga to Sushoma are names of ten particular streams. It is not so. According to Yaska and Swami Dayananda, Veda is universal knowledge, there is no history and no geography in this body of knowledge. If particular streams are called by these names, the names were derived from the Vedas in which those name-words already existed, and the name-word and the characteristics of the stream corresponded. For this very correspondence, certain nerves, arteries and veins in the body also were named after these Vedic words. Pandit Jaya Deva Sharma in his translation of Rgveda (published Arya Sahitya Mandala, Ajmer, 1936, vol. 7, p. 131) quotes from a Kerala manuscript on music the following:

“Ida cha pingalakhya cha sushumna chasthi
jihvika, Alambusa yatha pusha gandhari shankhini

kuhuh, Dehamadhyagata etah mukhyah syurdasha nadyah”, and continues that Ganga is Ida, which leads us to spiritual enlightenment, Yamuna is Pingala which joins with and orders various organs of the body, Sarasvati is sushumna which leads us to the joy of knowledge, Parushni (parvavati, bhaswati, kutilagamini) which goes through the vertebrae of the spine is shining, Asikni is dark, Marudvrdha is augmented by all nadis, Shutudri is fast and full, Vitasta controls body temperature, Arjikiya originates from a centre called Rjuka in the brain, also called vipat which, if it breaks, then death occurs and the pranas and the soul forsake the body. For this reason it is also called urunjara. Sindhu is the soul into which retire all the pranas and the nadis. Thus ‘streams’ and names of streams are general terms of life’s dynamics in different physical, psychic and spiritual contexts.

तृष्टामया प्रथमं यातवे स्रजूः सुसत्वी रसया श्वेत्या त्या ।
 त्वं सिन्धो कुभया गोमतीं क्रुमुं मेहत्वा सरथं याभिरि-
 यसे ॥ ६ ॥

6. *Trṣṭāmayā prathamam yātave sajūḥ susartvā rasayā śvetyā tyā. Tvaṁ sindho kubhayā gomatīm krumuṁ mehatnvā saratham yābhirīyase.*

O Sindhu, flood and ocean of the dynamics of life, the streams which you first join and go on by the body chariot of existence are: Trshtama, the nadi with which food is first digested in the stomach, Susartu by which the energy produced is distributed over parts of the body system, Rasa by which energy vibrates across the whole system, Shveti by which food energy joins the blood stream, Kubha by which the skin cover is

formed and sustained, Gomati by which speech and other senses are controlled, Krumu which controls and coordinates body movements, and Mehatnu which controls the urinary function.

ऋजीत्येनी रुशती महित्वा परि ज्रयांसि भरते रजांसि ।
अदब्धा सिन्धुरपसामपस्तमाश्वा न चित्रा वपुषीव
दर्शता ॥ ७ ॥

7. *Rjityenī ruśatī mahitvā pari jrayāṁsi bharate rajāṁsi. Adabdhā sindhurapasāmapastamāśvā na citrā vapuṣīva darśata.*

Rjiti which moves peacefully, Eni which controls the white corpuscles, and Rushati which is bright and creates the body lustre, move by the energy and grandeur of the spiritual centre and communicate particles of energy and vitality across the system. Sindhu, the central stream and spirit, undaunted, is the most dynamic of all dynamics, wonderful as a ray of light and beautiful as a youthful maiden.

स्वश्वा सिन्धुः सुरथा सुवासा हिरण्ययी सुकृता वाजिनी-
वती । ऊर्णावती युवतिः सीलमावत्युताधि वस्ते सुभगा
मधुवृधम् ॥ ८ ॥

8. *Svaśvā sindhuḥ surathā suvāsā hiranyayī sukṛtā vājīnīvātī. Ūrṇāvātī yuvatīḥ sīlamāvatyutadhi vaste subhagā madhuvṛdham.*

Sindhu, the central psychic and spiritual stream of the system commands beautiful senses and mind and the beautiful body chariot, it is fragrant, golden, nobly active, energetic achiever, handsomely covered youthful, provided with an efficient structural body

system, beatific, honey sweet and rich, which abides in and rules over all streams of the system.

सुखं रथं युयुजे सिन्धुरश्विनं तेन वाजं सनिषदस्मिन्नाजौ ।
महान्हास्य महिमा पनस्यतेऽदब्धस्य स्वयशसो विर-
श्चिनः ॥ ९ ॥

9. *Sukham ratham yuyuje sindhuraśvinam tena vājam saniṣdasminnājau. Mahān hyasya mahimā panasyate'dabdhasya svayaśaso varapśinah.*

Sindhu, spirit of the stream of existence, flows incessantly, riding the cosmic chariot of all joy and comfort, wonderfully dynamic, by which it wins victories of attainments for its devotees and tributaries in this cosmic play. Great is its glory praised and celebrated by poets, undaunted and inviolable, innately glorious, infinitely abundant and generous.

Mandala 10/Sukta 76

Gravana Devata, Sarpa Airavata Jaratkarna Rshi

आ व ऋज्जस ऊर्जा व्युष्टिष्विन्द्रं मरुतो रोदसी अनक्तन ।
उभे यथा नो अहनी सचाभुवा सदःसदो वरिवस्यात
उद्भिदा ॥ १ ॥

1. *Ā va ṛñjasa ūrjām vyuṣṭiṣvindram maruto rodasī anaktana. Ube yathā no ahanī sacābhuvā sadaḥ sado varivasyāt udbhidā.*

O scholars and celebrants of yajna, creators of soma wealth, I honour and cooperate with you at the dawn of light and energy in the morning. Pray honour, celebrate and serve Indra, the sun, the winds, the earth and the environment and reveal their power and

potential for us so that both day and night they may produce and give us wealth born of earth for every home.

तदु श्रेष्ठं सवनं सुनोतनात्यो न हस्तयतो अद्रिः सोतरि ।
विदद्ध्यार्यो अभिभूति पौंस्यं महो राये चित्तरुते
यदर्वतः ॥ २ ॥

2. *Tadu śreṣṭham savanam sunotanātyo na hastayato adriḥ sotari. Vidaddhyaryo abhibhūti paumsyam maho rāye cit tarute yadarvataḥ.*

Enact and accomplish that highest plan of yajnic action which like a goal-oriented programme of cloud showers in the hands of the creative maker of soma wins strength and power, progress and victory for the yajamana so that for the achievement of great wealth and progress he overcomes the worst hurdles and goes forward with quick mile stones of success.

तदिदध्यस्य सवनं विवेरपो यथा पुरा मनवे गातुमश्रेत् ।
गोअर्णसि त्वाष्ट्रे अश्वनिर्णिजि प्रेमध्वरेष्वध्वराँ अशि-
श्रयुः ॥ ३ ॥

3. *Tadiddhyasya savanam viverapo yathā purā manave gātumaśret. Go-arṇasi tvāṣṭre aśvanirṇiji premadhvar-eṣvadhavar-ām aśīśrayuḥ.*

Let that creative soma yajna programme of this yajamana promote and extend his actions and achievements the way as ever before it has opened and extended the paths of progress for humanity and inspired pioneers of positive acts of love and service to go forward in the scientific development of land, cows, culture and enlightenment and in the technological development of efficient means of transport and

civilisational attainments.

अप॑ ह॒त र॒क्षसो॑ भङ्ग॒गुराव॑तः स्क्॒भा॒यत् नि॒र्ऋ॑तिं
सेध॒ताम॑तिम् । आ नो॑ र॒यिं स॒र्वी॒वीरं॑ सु॒नोत॑न दे॒वा॒व्यं भ॑रत्
श्लो॒कम॑द्रयः ॥ ४ ॥

4. *Apa hata rakṣaso bhaṅgurāvataḥ skabhāyata nirṛtiṁ sedhatāmatim. Ā no rayiṁ sarvavīraṁ sunotana devāvyam bharata ślokamadrayaḥ.*

O yajakas and creators of soma, destroy the wicked and the evil tendencies, hold off the crooked and negative forces from the ways of development and progress, drive off want and poverty, create and bring us wealth and progeny worthy of the brave, and sing songs of thanks and praise in honour of the divinities.

दिव॑श्चि॒दा वो॑ऽम॒वत्त॑रेभ्यो वि॒भ्वना॑ चि॒दाश्व॑प॒स्त॑रेभ्यः ।
वा॒योश्चि॒दा सोम॑र॒भस्त॑रेभ्योऽग्ने॑श्चि॒द॒र्च॒ पितु॑कृ॒त्त॒-
रेभ्यः॑ ॥ ५ ॥

5. *Divaścidā vo'mavattarebhyo vibhavanā cidāśva-pastarebhyah. Vāyościdā somarabhas-tarebhyo'gneścidarca pitukṛttarebhyah.*

I sing in honour and appreciation of you all who create more and more energy and power from the light of the sun, more and more energy and speed from the electric energy of the middle regions, more and better energising tonics and sanatives from the fresh vitality of the winds, and more and better nourishing food from the heat and fertility of the earth.

भु॒रन्तु॑ नो य॒शसः॑ सो॒त्वन्ध॑सो ग्रा॒वा॒णो वा॒चा दि॒विता॑
दि॒वि॒त्मा॑ता । नरो॑ यत्र॒ दु॒हते॑ का॒म्यं म॒ध्वाघो॑ष॒यन्तो॑ अ॒भितो॑
मि॒थ॒स्तु॑रः ॥ ६ ॥

6. *Bharantu no yaśasaḥ sotvandhaso grāvāṇo vācā divitā divitmatā. Naro yatra duhate kāmyaṁ madhvāghoṣayanto abhito mithasturaḥ.*

May the yajakas, creators of soma, bear and bring that nectar of honour and energy wherein, inspired by the heavenly voice of divinity rising to the skies, enlightened people together in unison distil the honey sweets of cherished love and fulfilment of life, their ecstasy resounding all round.

सुन्वन्ति सोमं रथिरासो अद्रयो निरस्य रसं गविषो दुहन्ति
ते । दुहन्त्यूधरुपसेचनाय कं नरो हव्या न मर्जयन्त
आसभिः ॥ ७ ॥

7. *Sunvanti somaṁ rathirāso adrayo nirasya rasaṁ gaviṣo duhanti te. Duhantyūdhar-upasecanāya kaṁ naro haveyā na marjayanta āsabhiḥ.*

Devotees of Soma, lovers of divinity, riding the body chariot in the state of dharma-megha samadhi extract the nectar juice of divine joy. Loving the vision and word of that joy they distil the taste and flavour of it. They milk the presence, the taste, the flavour of divinity from the udders of Mother Nature to sprinkle on and around the vedi of life and, as people taste the holy food with their tongue, they sanctify and experience the joy in the state of clairvoyance.

एते नरः स्वर्पसो अभूतन् य इन्द्राय सुनुथ सोममद्रयः ।
वामं वामं नो दिव्याय धाम्ने वसुवसु वः पार्थिवाय
सुन्वते ॥ ८ ॥

8. *Ete naraḥ svapasō abhūtana ya indrāya sunutha somamadrayaḥ. Vāmaṁ vāmaṁ vo divyāya dhāmne vasu vasu vaḥ pāthivāya sunvate.*

O enlightened sages, such you are, people of holy action, yajakas and creators of soma, to offer your homage of living joy to Indra, lord of glory. All the beauties and graces of life you create, all the wealth, honour and excellence of earthly life you achieve is for the service of Indra, your homage in totality to Divinity, Spirit of the earth.

Mandala 10/Sukta 77

Maruts Devata, Syumarashmi Bhargava Rshi

अ॒भ्र॒पु॒षो न वा॒चा प्रु॒षा वसु॑ ह॒विष्म॑न्तो न य॒ज्ञा वि॒जानु॑षः ।
सु॒मारु॑तं न ब्र॒ह्माण॑म॒र्हसे॑ ग॒णम॑स्तोष्ये॒षां न शो॑भसे ॥ १ ॥

1. *Abhrapuṣo na vācā pruṣā vasu haviṣmanto na yajñā vijānuṣaḥ. Sumārutam na brahmāṇamarhase gaṇamastoṣyeṣāṃ na śobhase.*

Like clouds of rain bringing showers of wealth and fertility to the earth, like yajakas bearing sacred offerings for the fire and replenishing the vitality of the environment, the vibrant currents of cosmic mind and holy sages of the divine Word bless humanity with the Vedic voice. Now, in order to do them the honour they deserve, sing and adore the assembly of the sages like the divine currents of Maruts, and do so in order that you too may deserve the honour and appreciation you would win.

श्रि॒ये म॒र्या॒सो अ॒ञ्जी॒र॒कृ॒ण्व॑त सु॒मारु॑तं न पू॒र्वी॒रति॑ क्षपः ।
दि॒वस्पु॑त्रास॒ एता॑ न ये॒तिर॑ आ॒दित्या॑स्ते अ॒क्रा न
वा॒वृ॒धुः ॥ २ ॥

2. *Śriye maryāso añjīmrakṛṇavata sumārutam na pūrvīrati kṣapaḥ. Divasputrāsa etā na yetira ādityāsaste akrā na vāvṛdhuḥ.*

For their honour and glory, mortals adore and celebrate them, Even veteran powers of earliest fame cannot violate them. Children of light, they shoot forward like archers and do not deviate from the course. Children of Aditi, mother Eternity, they advance like rays of light and extend the bounds of knowledge.

प्र ये दिवः पृथिव्या न बर्हणा तमना रिरिच्चे अभ्रात्र सूर्यः ।
पार्जस्वन्तो न वीराः पनस्यवो रिशादसो न मयी अभि-
द्यवः ॥ ३ ॥

3. *Pra ye divaḥ prthivyā na barhaṇā tmanā riricre abhrānna sūryaḥ. Pājasvanto na vīrāḥ panasyavo riśādaso na maryā abhidyavaḥ.*

By virtue of their own strength and power (they are great) but not separate, not unrelated to heaven and earth just as the sun is great but not unrelated to the cloud and the sky. Commanding power and grandeur like heroes, they are adorable like mortals who destroy negativity, and they are refulgent in their own right.

युष्माकं बुध्ने अपां न यामनि विथुर्यति न मही श्रथुर्यति ।
विश्वप्सुर्यज्ञो अर्वागयं सु वः प्रयस्वन्तो न सत्राच आ
गत ॥ ४ ॥

4. *Yuṣmākaṁ budhne apāṁ na yāmani vithuryati na mahī śratharyati. Viśvapsuryajño arvāgayam su vaḥ prayasvanto na strāca ā gata.*

In your area of operation you shine on together, as in the spaces of cosmic dynamics the earth does not shake, nor does it slacken, but goes on and on steadily on its course. Same way your yajnic operation in the cosmic law is universal, versatile and holy. Pray come

to our sessions, bear and bring us the food, energy and the wealth we need and work for.

यूयं धूर्षु प्रयुजो न रश्मिभिर्ज्योतिष्मन्तो न भासा व्युष्टिषु ।
श्येनासो न स्वयशसो रिशादसः प्रवासो न प्रसितासः
परिप्रुषः ॥ ५ ॥

5. *Yūyaṁ dhūrṣu prayujo na raśmibhirjyotiṣmanto na bhāsā vyuṣṭiṣu. Śyenāso na svayaśaso riśā-dasaḥ pravāso na prasitāsaḥ paripruṣaḥ.*

In our programmes of progress, be like the motive powers of the plan with rays of light and reins of control. Be like light givers with sun-light on the rise of the dawns of initiative on a new day. Self-refulgent and glorious like harbingers of soma, be destroyers of violence and negativity. Like world-travellers, shining and sinless on meticulous missions, be harbingers of universal showers of rain and prosperity.

प्र यद्वहध्वे मरुतः पराकाद्यूयं महः संवरणस्य वस्वः ।
विदानासो वसवो राध्यस्याराच्चिद् द्वेषः सनुतर्युयोत ॥ ६ ॥

6. *Pra yadvahadhve marutaḥ parākād yūyaṁ mahāḥ saṁvaraṇasya vasvaḥ. Vidānāso vasavo rādhyasyārāccid dveṣaḥ sanutaryuyota.*

O Maruts, creators, achievers and givers of wealth and providers of peace and settlement, when you come from afar and bring great wealth of choice human value and order capable of further and capital development, then you eliminate all hate, jealousy and enmity polluting the heart within and society outside.

य उ॒दृचि॑ य॒ज्ञे अ॒ध्वरे॒ष्ठा म॒रुद्भ्यो॑ न मानु॒षो ददा॑शत् ।

रे॒वत्स वयो॑ दधते सु॒वीरं॑ स दे॒वाना॒मपि॑ गोपी॒थे अ॑स्तु ॥ ७ ॥

7. *Ya udṛci yajñe adhvareshthā marudbhyo na mānuṣo dadāsat. Revat sa vayo dadhate suvīraṁ sa devānāmapi gopīthe astu.*

The man established in Vedic chant and yajnic programmes of creation and development who gives for yajna and also gives to the brilliant and versatile Maruts achieves good health and long age blest with plenty of wealth and noble children and he also enjoys the protection of divinities on the path of rectitude.

ते हि य॒ज्ञेषु॑ य॒ज्ञिया॑स ऊ॒मा आ॒दित्ये॒न ना॒म्ना शं॑भ॒विष्ठाः॑ ।

ते नो॑ऽ वन्तु रथ॒तूर्मी॒नीषां॑ म॒हश्च॒ याम॑न्न॒ध्वरे च॑का॒नाः ॥ ८ ॥

8. *Te hi yajñeṣu yajñiyāsa ūmā ādityena nāmnā śambhaviṣṭhāḥ. Te no'vantu rathatūrmanīśāṁ mahaśca yāmannadhvare cakānāḥ.*

May the Maruts, adorable at yajna, protectors and promoters most benevolent and blissful by the gift of solar light and enlightenment and showers of substantial waters and energy, versatile movers of the dynamics of cosmic yajna circuit protect and promote our mind, intelligence and knowledge while they love, cherish and extend our grand paths of progress in our social programmes of creation and production in the spirit of universal love, friendship and peace and non-violence.

Mandala 10/Sukta 78

Maruts Devata, Syumarashmi Bhargava Rshi

विप्रांसो न मन्मभिः स्वाध्यो देवाव्योऽ न यज्ञैः स्वप्नसः ।
राजानो न चित्राः सुसंदृशः क्षितीनां न मयी अरेपसः ॥ १ ॥

1. *Viprāso na manmabhiḥ svādhyo devāvyo na yajñai svapnasah. Rājāno na citrāḥ susaṁdrśaḥ kṣitīnām na maryā arepasah.*

Like sages holy and self-possessed by noble thoughts and meditation, like dreamers of dreams devoted to divinity by yajnic actions, like wondrous brilliant rulers noble in person and performance, the Maruts are pure and sinless like noble mortals among humanity.

अग्निर्न ये भ्राजसा रुक्मवक्षसो वातांसो न स्वयुजः
सद्यऊतयः । प्रज्ञातारो न ज्येष्ठाः सुनीतयः सुशर्मीणो न
सोमा ऋतं यते ॥ २ ॥

2. *Agnirna ye bhrājasā rukmavakṣaso vātāso na svayujah sadhya-ūtayah. Prajñātāro na jyeṣṭhāḥ sunītayah suśarmāṇo na somā ṛtaṁ yate.*

Shining with golden halo and lustre like fire, always devoted to protection and promotion of life like winds by free will and dedication of the self, highest and wholly committed to noble policies like wise and enlightened sages, they work for the peace and holy soma joy of the men of action and endeavour as divine harbingers of mental peace and spiritual bliss.

वातांसो न ये धुनयो जिगत्नवोऽ ग्रीनां न जिह्वा विरोकिणः ।
वर्मण्वन्तो न योधाः शिमीवन्तः पितृणां न शंसाः
सुरातयः ॥ ३ ॥

3. *Vātāso na ye dhunayo jigatnavo' gnīnām na jihvā virokiṇaḥ. Varmaṇvanto na yodhāḥ śimīvantāḥ pitṛnām na śaṁsāḥ surātayah.*

Stormy shakers are they of the stagnant as well as of the vibrant like winds, blazing like flames of fire, mighty strong like warriors clad in armour for battle, and profusely generous like blessings of the parents.

रथानां न ये राः सनाभयो जिगीवांसो न शूरा अभिद्यवः ।
वरेयवो न मर्या घृतप्रुषो भिस्वर्तारो अर्कं न सुष्टुभः ॥ ४ ॥

4. *Rathānām na ye' rāḥ sanābhayo jigīvāṁso na śūrā abhidyavaḥ. Vareyavo na maryā ghṛtapruṣo- 'bhisvartāro ar-kaṁ na suṣṭubhaḥ.*

United in common with the centre as spokes of the wheel with the nave, lustrous like warriors thirsting for victory, liberal givers of the showers of prosperity, and soothing of speech like the holy chant of Rks, such are the Maruts for humanity.

अश्वासो न ये ज्येष्ठास आशवो दिधिषवो न रथ्यः
सुदानवः । आपो न निम्नैरुदभिर्जिगत्तवो विश्वरूपा
अङ्गिरसो न सामभिः ॥ ५ ॥

5. *Aśvāso na ye jyeṣṭhāsa āśavo didhiṣavo na rath- yah sudānavah. Āpo na nimnairudabhir-jigatnavo viśvarūpā aṅgirasō na sāmabhiḥ.*

They are vibrant winners of the highest order like rays of light in focus, generous givers like commanders of the chariots of plenty and charity, progressive seekers like rivers flowing down to the sea, and versatile workers of theoretical knowledge into practice like the Angiras sages of Atharva Veda realising

their hymns with the music of Samans.

ग्रावा॑णो न सूर॒यः सि॒न्धु॒मातर॑ आद॒र्दिरासो॑ अ॒द्रयो॑ न
वि॒श्वहा॑ । शि॒शूला॑ न क्री॒ळयः॑ सु॒मा॒तरो॑ महा॒ग्रा॒मो न या॑म॒न्नृत॑
त्विषा ॥ ६ ॥

6. *Grāvāṇo na sūrayaḥ sindhumātara ādardirāso
adrayo na viśvahā. Śiśūlā na krīḷayaḥ sumātaro
mahāgrāmo na yāmannuta tviṣā.*

Like the clouds of rain they are makers of the floods and oceans of collective wealth and knowledge, always opening the flood gates of showers like thunder across the world, playing like innocent children of noble mothers and going forward with light and lustre like a mighty community united in action.

उ॒षसां॑ न के॒तवो॑ऽध्व॒रश्रि॑यः शु॒भ॒न्यवो॑ नाज्जि॒भिव्य॑ँ॒श्वितन्॑ ।
सि॒न्ध॒वो न य॒यियो॑ भ्राज॒दृष्ट॑यः प॒रा॒वतो॑ न यो॒ज॒नानि॑
ममिरे ॥ ७ ॥

7. *Uṣasāṁ na ketavo'dhvaraśriyaḥ śubhaṁyavo
nāñjibhirvyaśvitan. Sindhavo na yayiyo bhrāja-
drṣṭayaḥ parāvato na yojanāni mamire.*

Like lights of the dawn they illuminate the sky and beautify the yajna on earth, themselves shining with graces and wishing the world all well all round. Moving forward like rivers in flood they shine in arms, and like pioneer travellers over boundless woods and spaces they cover miles and miles of distance in progress and achievement.

सु॒भा॒गा॒न्नो दे॒वाः कृ॑णुता सु॒रत्नान्॒स्मान्तस्तो॑तृ॒न्मरु॑तो
वावृ॒धानाः॑ । अधि॑ स्तो॒त्रस्य॑ सु॒ख्यस्य॑ गात स॒नाद्धि॑ वो
रत्न॒धेयानि॑ सन्ति ॥ ८ ॥

8. *Subhāgānno devāḥ kṛṇutā suratnānas-māntstotṛṇ maruto vāvṛdhānāḥ. Adhi stotrasya sakhyasya gāta sanāddhi vo ratnadheyāni santi.*

O noble and divine Maruts, vibrant scholars and sages, blazing warriors, benevolent philanthropists and relentless seekers and creators, let us be sharers with you, blest with noble jewel wealth of existence. Yourselves exalted by our adorations, exalt us, the celebrants. Come and acknowledge our song of praise, appreciation and friendship. Liberal you are, and immense are the gifts of your generosity for all time past, present and future.

Mandala 10/Sukta 79

Agni Devata, Agni Sauchika or Vaishvanara, or Sapti Vajambhara Rshi

अपश्यमस्य महतो महित्वममर्त्यस्य मर्त्यासु विक्षु ।

नाना हनू विभृते सं भरेते असिन्वती बप्सती भूर्यत्तः ॥ १ ॥

1. *Apaśyamasya mahato mahitvamamartasya martyāsu vikṣu. Nānā hanū vibhṛte saṁ bharete asinvatī bapsati bhūryattaḥ.*

I see and realise the sublime presence of this immortal Agni among mortals whose complementary catalytic powers open and close and open like the jaws of a living being, disjoining and joining together insatiably and relentlessly, creating, destroying and recreating new forms from old ones, and ultimately consume all things thereby consummating and completing the process of evolution back into involution and annihilation.

गुहा शिरो निहितमृधगक्षी असिन्वन्नत्ति जिह्वया वनानि ।
अत्राण्यस्मै पङ्भिः सं भरन्त्युत्तानहस्ता नमसाधि विक्षु ॥ २ ॥

2. *Guhā śiro nihitamṛdhagākṣī asinvannatti jihvayā vanāni. Atrānyasmai paṇbhīḥ saṁ bharantyyuttā-nahastā namasādhi vikṣu.*

The highest presence of Agni is hidden in mystery, in the cave of the heart. Its eyes of universal vision are objectified separately in the sun and moon. With its tongue it consumes various things, even the best and most beautiful too, insatiably. In homage to it, yajakas all across humanity bear holy offerings with hands raised in reverence and adoration and bring them step by step for its consumption in the fire and in the crucibles of the discipline of meditation.

प्र मातुः प्रतरं गुह्यामिच्छन्कुमारो न वीरुधः सर्पदुर्वीः । स्रसं
न पक्वमविदच्छुचन्तं रिरिह्वासं रिप उपस्थे अन्तः ॥ ३ ॥

3. *Pra mātuh prataram guhyamicchan kumāro na vīrudhaḥ sarpadurvīḥ. Sasam na pakvamavidacchucantaṁ ririhvāmsaṁ ripa upasthe antaḥ.*

Loving and seeking the ultimate mystery of Agni, mother spirit of life and human evolution, the seeker comes like an innocent child moving up silently by and along the various folds of earthly existence, ultimately reaching the centre core of the mystery and attains the radiant presence deliciously ecstatic like the ripest fruit of life.

तद्वाप्तं रोदसी प्र ब्रवीमि जायमानो मातरा गर्भो अत्ति ।
नाहं देवस्य मर्त्यैश्चिकेताग्रिर्ङ्ग विचैताः स प्रचैताः ॥ ४ ॥

4. *Tadvomṛtaṁ rodasī pra bravīmi jāyamāno mātarā garbho atti. Nāhaṁ devasya martyaści-ketāgniraṅga vicetāḥ sa pracetāḥ.*

O heaven and earth, father and mother of life in existence, truly do I speak to you of that law of life which you observe and sustain: the baby life in the womb and, thereafter, receives its sustenance from father and mother. I, the rising vital form, the mortal, know not of the lord divine. For sure, Agni the omniscient alone knows all, Agni alone illuminates the spirit in the human form.

यो अस्मा अन्नं तृष्वा३ दधात्याज्यैर्धृतैर्जुहोति पुष्यति ।
तस्मै सहस्रमक्षभिर्वि चक्षेऽग्रे विश्वतः प्रत्यङ्ङसि
त्वम् ॥ ५ ॥

5. *Yo asmā annaṁ tṛṣvādadhātyājyairghṛtair-juhoti puṣyati. Tasmai sahasramaksabhirvi cakṣe'gne viśvataḥ pratyāṅsi tvam.*

Whoever the person that readily and enthusiastically brings and offers food to this Agni, feeds the fire and raises the flames with ghrta and intensive oblations of havi, Agni watches and enlightens him with a thousand eyes and visions. O lord of light and life, Agni, you are always with us, all time, all round, with and within at the closest.

किं देवेषु त्यज एनश्चकर्थाग्ने पृच्छामि नु त्वामविद्वान् ।
अक्रीळ्-क्रीळ्-हरिरत्तवेऽदन्वि पर्वशश्चकर्तु गामि-
वासिः ॥ ६ ॥

6. *Kim deveṣu tyaja enaścakarthāgne pṛcchāmi nu tvāmaavidvān. Akrīḷan kriḷan harirattave'dan vi parśaścakarta gāmivāsiḥ.*

An ignorant man, I ask you, Agni, whether among the divinities, in sport or not in sport, you subject men to sin, anger and aversion, since the omnipotent power, creator and destroyer, to swallow what is to be swallowed at the end, cuts things into particles like a knife cutting leather into pieces.

विषूचो अश्वान्युयुजे वनेजा ऋजीतिभी रशनाभिर्गृभीतान् ।
चक्षदे मित्रो वसुभिः सुजातः समानृधे पर्वभिर्वावृ-
धानः ॥ ७ ॥

7. *Viṣūco ásvān yuyuje vanejā ṛjītibhī raśanābhir-grbhītān. Cakṣade mitro vasubhiḥ sujātaḥ samā-nṛdhe parvabhirvāvṛdhānaḥ.*

Fortunately born in a beautiful body, the soul uses various and versatile senses controlled by simple and natural operations of the will and intelligence and, loving and enlightened by Agni, cosmic lord omniscient, grows stage by stage with pranic energies and prospers.

Mandala 10/Sukta 80

Agni Devata, Agni Sauchika or Vaishvanara, or Sapti Vajambhara Rshi

अग्निः सप्तिं वाजंभरं ददात्यग्निर्वीरं श्रुत्यं कर्मनिष्ठाम् । अग्नी
रोदसी वि चरत्समञ्जन्नग्निर्नारीं वीरकुक्षिं पुरान्धिमम् ॥ १ ॥

1. *Agniḥ saptim vājambharam dadātyagnirvīram śrutyaṁ karmaniṣṭhām. Agnī rodasī vi carat samañjannagnirnārīm vīrakuṣiṁ purāndhim.*

Agni gives us fast faculties of sense and mind which bring us food for life and experience with success in many fields. Agni gives valiant progeny, learned and

cultured with dedication to noble action. Agni pervades heaven and earth, beautifying them, and blesses the family home of man and woman, beatifying it with light and passion for good action, and Agni blesses the woman with fertility, motherhood of the brave and wisdom to keep a happy home.

अ॒ग्रेर॒प्र॒सः स॒मिद॑स्तु भ॒द्राग्नि॑र्म॒ही रोद॑सी आ वि॒वेश ।

अ॒ग्निरेकं॑ चोदयत्स॒मत्स्व॒ग्निर्वृ॑त्राणि दयते पु॒रू॒णि ॥ २ ॥

2. *Agnrapnasah samidastu bhadragñirmahī rodasī ā viveśa. Agnirekaṁ codayat samatsvagnirvr̥trāṇi dayate purūṇi.*

May the full fire, heat and light of Agni, versatile power of action be good for universal well being, Agni which pervades both heaven and earth. Agni inspires and energises every one in the battles of life, and Agni dispels and destroys all evils of want and darkness.

अ॒ग्निर्हृ॑त्यं ज॒रतः॑ क॒र्ण॑मावा॒ग्निर्द्भ्यो॑ निर॑द ह॒ज्जरू॑थम् ।

अ॒ग्निर॒त्रिं॑ घ॒र्म उ॑रुष्यद॒न्तर्ग्निर॑न्मेधं प्र॒जया॑सृ॒जत्सम् ॥ ३ ॥

3. *Agnirha tyam jarataḥ karṇamāvāgniradbhyo niradahajjarūtham. Agniratriṁ gharma uruṣya-dantaragnirṇmedham prajayāsṛjat sam.*

Agni protects the devotee's health of sense and mind and establishes him in piety and prayer. Agni burns away the debilitating impurities from waters and from the blood stream of the body system. Agni protects the enlightened man free from triple bonds of infatuation with family, fame and finance. Agni establishes the man dedicated to yajnic advancement of humanity in the right relationship with family, friends and community.

अ॒ग्निर्दा॒द् द्रवि॑णं वी॒रपै॑शा अ॒ग्निर्ऋ॑षिं यः स॒हस्रा॑ स॒नोति॑ ।
अ॒ग्निर्दि॒वि ह॒व्यमा॑ त॒ताना॒ग्नेर्धा॑मानि॒ विभृ॑ता पु॒रुत्रा॑ ॥ ४ ॥

4. *Agnirdād draviṇaṁ vīrapeśā agnirṛṣiṁ yaḥ sahasrā sanoti. Agnirdivi havyamā tatānāgner-dhāmāni vibhṛtā purutrā.*

Agni, heroic in form and pride of the brave, gives wealth, honour and excellence and all that is valuable in the world. Agni rewards the sage, seer and visionary scholar a thousand ways. Agni raises and diffuses the fragrance of oblations to the heavens. Indeed the presence and pervasions of Agni are boundless, infinitely spread out.

अ॒ग्निमु॒क्थै॒र्ऋ॑षयो॒ वि ह॒व्यन्ते॑ ऽग्निं नरो॒ याम॑नि बा॒धिता॑सः ।
अ॒ग्निं वयो॑ अ॒न्तरि॑क्षे प॒तन्तो॑ ऽग्निः स॒हस्रा॑ परि॒ याति॑
गो॒नाम् ॥ ५ ॥

5. *Agnimukthairṛṣayo vi hvayante'gnim naro yāmani bādhitāsaḥ. Agnim vayo antrarikṣe patanto'gniḥ sahasrā pari yāti gonām.*

Seers invoke Agni with the chant of sacred hymns. People in crisis on the journey onward call on Agni for help and guidance. Like birds flying up in the sky, sages on the way higher up towards the heavens or deep in awareness in the mind adore Agni. Agni, indeed, pervades and transcends a thousand abodes of light and life and inspires and enlightens the souls that seek and find.

अ॒ग्निं वि॒श ई॒ळते॒ मानु॑षी॒र्या अ॒ग्निं मनु॑षो नहु॒षो वि जा॒ताः ।
अ॒ग्निर्गान्ध॑र्वी प॒थ्यामृ॑तस्या॒ग्नेर्गव्यू॑तिर्धृ॒त आ नि॑षन्ता ॥ ६ ॥

6. *Agnim̐ viśva īlate mānuṣīryā agnim̐ manuṣo nahuṣo vi jātāḥ. Agnirgāndharvīm pathyāmṛ-tasyāgnergavyūtirghṛta ā niṣattā.*

Communities of humanity conscious of their humanity and social responsibility worship Agni for guidance. People who rise above their earthly bonds thank and adore Agni. Agni holds and proclaims the holy voice of eternal truth which guides humanity on the paths of rectitude. The path that leads to Agni exists in and radiates from the lustre of Agni itself.

अ॒ग्नये॑ ब्र॒ह्म ऋ॒भर्व॑स्तत॒क्षुर॒ग्निं म॒हाम॑वोचामा सुवृ॒क्तिम् ।

अ॒ग्नये॑ प्रा॒व ज॒रित॑रं य॒विष्ठा॒ग्ने म॒हि द्र॒विण॑मा यज॒स्व ॥ ७ ॥

7. *Agnaye brahma ṛbhavastataksuragnim mahāma-vocāmā suvrktim. Agne prāva jaritāraṁ yaviṣṭhā 'gne mahi draviṇamā yajasva.*

Rbhus, sages of divine vision and genius, compose and sing songs of adoration in honour of Agni. We too offer holy songs of reverence and worship in celebration of Agni. O Spirit of universal light and life, ever youthful Agni, pray protect and promote the celebrant and give us the highest wealth of yajnic life in communion with you.

Mandala 10/Sukta 81

Vishvakarma Devata, Bhauvana Vishvakarma Rshi

य इ॒मा वि॒श्वा भु॒व॑नानि जु॒ह्व॒दृषि॑र्होता न्यसीद॒त्पिता॑
नः । स अ॒शिषा॑ द्र॒विणमि॑च्छ॒मानः॑ प्रथम॒च्छद॑वराँ आ
विवेश ॥ १ ॥

1. *Ya imā viśvā bhuvanāni juhvaḍṛṣiḥrhotā nysīdat pitā naḥ. Sa āśiṣā draviṇamicchamānaḥ prathamacchadavarām ā viveṣa.*

The eternal Rshi, visionary creator and cosmic yajaka, our father generator, who calls up all these worlds of the universe into existence ever abides by himself. Moved with desire to give the wealth of life with his blessings to the souls, he first generates the original Prakṛti vesting it with his divine will and then simultaneously enters and pervades the modes and forms of Prakṛti as they evolve.

किं स्विदासीदधिष्ठानमारम्भणं कतमत्स्वित्कथासीत् । यतो
भूमिं जनयन्विश्वकर्मा वि द्यामौर्णोन्महिना विश्व-
चक्षाः ॥ २ ॥

2. *Kim svidāsīdadhīṣṭhānamārambhaṇaṁ katamat svit kathāsīt. Yato bhūmiṁ janayan viśvakarmā vi dyāmaurṇonmahimā viśvacakṣāḥ.*

What was the basis, what the beginning of the beginning, what sort and whence, from which Vishvakarma, omniscient all watching guardian of the universe, creating the heaven and earth shaped them and vested them with divine grandeur?

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वत-
स्पात् । सं बाहुभ्यां धमति सं पतत्रैर्द्यावाभूमी जनयन्देव
एकः ॥ ३ ॥

3. *Viśvataścakṣuruta viśvatomukho viśvatobāhuruta viśvataspat. Saṁ bāhubhyāṁ dhamati saṁ patatrairdyāvābhūmī janayan deva ekaḥ.*

All watching with cosmic eyes, all speaking with cosmic voice, all protecting with cosmic arms and all sustaining on cosmic foundations, the sole self-refulgent maker creating heaven and earth shapes and controls the universe with his hands, i.e., thought and will with strokes of the natural forces forging things into form.

किं स्विद्वनं क उ स वृक्ष आस यतो द्यावापृथिवी निष्ठतक्षुः ।
मनीषिणो मनसा पृच्छतेदु तद्यदध्यतिष्ठद्भुवनानि धार-
यन् ॥ ४ ॥

4. *Kim svidvanam ka u sa vrkṣa āsa yato dyāvāprthivī niṣṭatakṣuḥ. Manīṣiṇo manasā prcchatedu tad yadadhyatiṣṭhadbhuvanāni dhārayan.*

Which is that forest and which is that tree from which the divine forces of nature carve out and shape the heaven and earth? O sages and scholars of divine vision, with your heart and intelligence ask that omniscient lord who abides and presides over the worlds of all existence, holding and controlling them in order.

या ते धामानि परमाणि यावमा या मध्यमा विश्वकर्मन्नुतेमा ।
शिक्षा सखिभ्यो हविषि स्वधावः स्वयं यजस्व तन्वं
वृधानः ॥ ५ ॥

5. *Yā te dhāmāni paramāṇi yāvamā yā madhyamā viśvakarmannutemā. Śikṣā sakhibhyo haviṣi svadhāvaḥ svayaṁ yajasva tanvaṁ vṛdhānaḥ.*

O Vishvakarman, creator and maker of the universe, whatever the regions, their names and forms which are your creation, whether the highest and farthest, or the middle ones, or the lowest and closest, pray enlighten the friendly seekers and devotees about

them. O lord of your own might of Prakṛti and natural law, keep on the universal yajna by yourself, offering the fragrant havish and expanding the body form of the universe.

विश्वकर्महविषा वावृधानः स्वयं यजस्व पृथिवीमुत द्याम् ।
मुह्यन्त्वन्ये अभितो जनांस इहास्माकं मघवा सूरिरस्तु ॥ ६ ॥

6. *Viśvakarman haviṣā vāvṛdhānaḥ svayaṁ yajasva pṛthivīmuta dyām. Muhyantvanye abhito janāsa ihāsmākaṁ maghavā sūrirastu.*

O Vishvakarman, you yourself guide and perform the yajna of heaven and earth with the holy materials from within nature itself, yourself exlating in the expansive universe. Here the other people, unaware of the mystery, feel awe-stricken but, we pray, may you, Lord Almighty and omnificent, be the ultimate giver of enlightenment for us.

वाचस्पतिं विश्वकर्माणमृतये मनोजुवं वाजै अद्या हुवेम ।
स नो विश्वानि हवनानि जोषद्विश्वशम्भूरवसे साधु-
कर्मा ॥ ७ ॥

7. *Vācaspatiṁ viśvakarmāṇamūtayē manojuvaṁ vājē adhyā huvema. Sa no viśvāni havanāni joṣad viśvaśambhūravase sādhu-karmā.*

For our enlightenment and victory in our battle of existence and action today, we invoke Vishvakarma, lord of universal speech and the expanding universe, creative cosmic awareness inspiring human mind and thought, and we pray that the lord of holy action and universal well being be pleased to listen and grant us the fruit of all our invocations, prayers and adorations.

Mandala 10/Sukta 82*Vishvakarma Devata, Vishvakarma Bhauvana Rshi*

चक्षुषः पिता मनसा हि धीरो घृतमेने अजनन्नमन्माने ।
 यदेदन्ता अददृहन्त पूर्व आदिद् द्यावापृथिवी अप्रथे-
 ताम् ॥ १ ॥

1. *Cakṣuṣaḥ pitā manasā hi dhīro ghr̥tamene
 ajanannamnamāne. Yadedantā adadṛhanta pūrva
 ādiddyāvāpṛthivī aprathetām.*

The creator, protector and promoter of the light of the eye and sensitivity of mind, constant and inviolable, by his own will and resolution manifests the plasticity of nature's potential, Ahankara, from Mahat, and then the double plastic potential of psychic and material forms, mind and senses on the one hand and tanmatras, subtle materials, on the other. And when these basic bounds are shaped and confirmed, then these tangible forms of intelligential and material existence, heavens and earths grow, extend and expand.

विश्वकर्मा विमना आद्विहाया धाता विधाता परमोत सुदृक् ।
 तेषामिष्टानि समिषा मदन्ति यत्रा सप्तऋषीन्पर एक-
 माहुः ॥ २ ॥

2. *Viśvakarmā vimanā ādviḥāyā dhātā vidhātā
 paramota saṁdr̥k. Teṣāmiṣṭāni samiṣā madanti
 yatrā saptaṛṣīn para ekamāhuḥ.*

Vishvakarma is infinitely intelligent, infinitely pervasive, all sustaining, all controlling, supreme, all percipient, and all watchful. By virtue of his immanence and inspiration, living beings enjoy the cherished objects of their love and desire. It is that one Supreme Spirit

which all sages celebrate and adore as One and Absolute. It is from him that all seven mantra chants arise and unto him return.

यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि
विश्वा । यो देवानां नामधा एक एव तं संप्रश्नं भुवना
यन्त्यन्या ॥ ३ ॥

3. *Yo naḥ pitā janitā yo vidhātā dhāmāni veda
bhuvanāni viśvā. Yo devānāṃ nāmadhā eka eva
taṃ sampraśnaṃ bhuvanā yantyanā.*

Vishvakarma is our father and mother, he who is the sustainer, ruler and controller of existence, who knows all abodes and regions of the universe, who is the sole ordainer of the nature, functions and names of all divinities and the sole unity of all these in one, the one comprehensive question of all questions and the one complete answer to all questions, the one ultimate reality into whom all regions and worlds converge and merge.

त आयजन्त द्रविणं समस्मा ऋषयः पूर्वे जरितारो न भूना ।
असूर्ते सूर्ते रजसि निषत्ते ये भूतानि समकृण्वन्निमानि ॥ ४ ॥

4. *Ta āyajanta draviṇaṃ samasmā ṛṣayaḥ pūrve
jaritāro na bhūnā. Asūrte sūrte rajasi niṣatte ye
bhūtāni samakṛṇvannimāni.*

The earliest Rshis, i.e., the vital energies of nature in the process of creative evolution in their own right with their power of Being, did yajnic service to the creator and offered their best input in the formative process like celebrants. Placed and abiding in the tumult of the moving and unmoving elements and forms, they

fashioned forth the later forms of Being in homage to the divine will.

प॒रो दि॒वा प॒र ए॒ना पृ॒थि॒व्या प॒रो दे॒वेभि॒रसु॒रैर्य॒दस्ति॑ । कं
स्वि॒द्गर्भं॑ प्रथ॒मं द॑ध्ना॒ आपो॑ यत्र दे॒वाः स॒मप॑श्यन्त॒ विश्वे॑ ॥ ५ ॥

5. *Paro divā para enā prthivyā paro devebhira-surairyadasti. Kaṁ svidgarbhaṁ prathamam dadhra āpo yatra devāḥ samapaśyanta viśve.*

What is that generative as well as emergent spirit and reality which is beyond the heavens, beyond this earth and this entire universe, beyond the divinities and the energies, beyond and above all that is in existence? What is that presence, that Hiranyagarbha, that golden seed model of the universe which the primeval Prakṛti particles contain and which contains and generates those particles themselves, wherein all the divine existences find and realise themselves?

तमि॒द्गर्भं॑ प्रथ॒मं द॑ध्ना॒ आपो॑ यत्र दे॒वाः स॒मग॑च्छन्त॒ विश्वे॑ ।
अ॒जस्य॒ नाभा॒वध्येक॑म॒र्षि॑तं॒ यस्मि॒न्विश्वा॑नि॒ भुव॑नानि
त॒स्थुः ॥ ६ ॥

6. *Tamidgarbhaṁ prathamam dadhra āpo yatra devāḥ samagacchanta viśve. Ajasya nābhāva-dhyekamarpitam yasmin viśvāni bhuvanāni tasthuḥ.*

That Vishvakarma is the first power and presence which the particles of Prakṛti contain as the immanent generator and which also generates, contains and rules the particles as the transcendent presiding power wherein all the divinities converge, abide and realise themselves. All that is, is self-contained in the

central generative core of the eternal unborn and undying spirit, and therein abide all the regions of the universe.

न तं विदाथ॒ य इ॒मा ज॒जाना॒न्यद्युष्माक॒मन्तरं॑ बभूव ।

नी॒हरेण॒ प्रावृ॒ता जल॒प्या चासु॒तृप॒ उक्थ॒शास॑श्चरन्ति ॥ ७ ॥

7. *Na taṁ vidātha ya imā jajānānyadyuṣmākama-
ntaraṁ babhūva. Nihāreṇa prāvṛtā jalpyā cāsu-
tṛpa ukthaśāsaścaranti.*

You do not comprehend that spirit which creates all these worlds of existence. That is something else, deeper than the deepest that you feel you are and know yourself. Covered by the fog of extrovert thought, playing with mere words, happy and satisfied with a breathing existence, singing songs of self-gratification, people roam around and miss the centre pole of the whirling worlds.

Mandala 10/Sukta 83

Manyu Devata, Manyu Tapasa Rshi

यस्ते॑ म॒न्योऽ वि॒धद्वज्र॑ सायक् सह॒ ओजः॑ पु॒ष्यति॑
वि॒श्वमा॑नुषक् । सा॒ह्याम॑ दास॒मार्यं॑ त्वया यु॒जा सह॑स्कृतेन
सह॑सा सह॒स्वता ॥ १ ॥

1. *Yaste manyo'vidhadvajra sāyaka saha ojaḥ
puṣyati viśvamānuṣak. Sāhyāma dāsamāryaṁ
tvayā yujā sahaskṛtena sahasā sahasvatā.*

O Manyu, spirit of passion and ardour of mind for righteous action, awful as thunder and accurate as an arrow to hit the target, whoever bears, honours and commands you with strength and enthusiasm, rises in

universal honour and splendour. We pray that with your friendly and unfailing spirit of courage, patience and vigour, we may be able to support the noble and defeat the violent and the destroyers. (Righteous passion is the gift and spirit of all the divinities.)

म॒न्युरिन्द्रो॑ म॒न्युरे॒वास॑ दे॒वो म॒न्युर्हो॑ता वरु॒णो जा॒तवे॑दाः ।
म॒न्युं वि॒श ई॒ळते॑ मा॒नु॒षी॒र्याः पा॒हि नो॑ म॒न्यो तप॑सा
स॒जोषाः॑ ॥ २ ॥

2. *Manyurindro manyurevāsa devo manyurhotā varuṇo jātavedāḥ. Manyuṁ viśa īlate mānuṣīryāḥ pāhi no manyo tapasā sajoṣāḥ.*

Manyu, righteous passion of the spirit and courage of mind, is Indra, glory and power. Manyu is brilliance, manyu is yajaka and performer of yajna, manyu is Varuna, deep as ocean, blazing as sun and self confidence of choice, manyu is Jataveda, spirit of intelligence and existential awareness. Communities which live all over the human world honour and adore manyu. O spirit of passion and universal intelligence of divine mind, dearest friend and inner inspiration, pray protect and promote us with the strength and discipline of body, mind and soul.

अ॒भी॒हि म॒न्यो त॒वस॑स्तवी॒यान्तप॑सा यु॒जा वि ज॑हि श॒त्रून् ।
अ॒मि॒त्र॒हा वृ॒त्र॒हा द॑स्यु॒हा च॒ वि॒श्वो व॑सू॒न्या भ॑रा॒ त्वं नः॑ ॥ ३ ॥

3. *Abhihi manyo tavasastavīyān tapasā yujā vi jahi śatrūn. Amitrahā vṛtrahā dasyuhā ca viśvā vasūnā bharā tvam naḥ.*

Come manyu, stronger than strength itself, one with valour and austerity of discipline, destroy the

enemies. Come, saviour of friends and destroyer of adversaries, dispeller of darkness, eliminator of evil and negativity, bear and bring us all wealth, honour and excellence of the world.

त्वं हि मन्यो अ॒भिभू॒त्यो॒जाः स्वयं॑भू॒र्भामो॑ अ॒भिमा॒ति॒ष्ठा॒हः ।
वि॒श्वच॑र्ष॒णिः स॒हुरिः॑ स॒हा॒वान॒स्मास्वो॒जः पृ॒त॒ना॒सु
धेहि॥ ४ ॥

4. *Tvaṃ hi manyo abhibhūtyojāḥ svayambhūrbhāmo abhimātiṣṭāhaḥ. Viśvacarṣaṇiḥ sahurīḥ sahāvānasmāsvojaḥ pṛtanāsu dhehi.*

O noble wrath and passionate spirit of rectitude, you are illustrious subduer of adversaries, self-existent and self justified, awesome, challenger and destroyer of hostilities, universally present among men, patient and forbearing. Pray inspire us with strength and high morale in our battles of life.

अ॒भा॒गः सन्न॑प॒ परे॑तो अ॒स्मि तव॑ क्र॒त्वा तवि॑षस्य॒ प्रचे॑तः ।
तं त्वा॑ मन्यो अ॒क्र॒तुर्जि॑ही॒ळा॒हं स्वा॒ तनू॑र्ब॒ल॒देया॑य॒ मेहि॑ ॥ ५ ॥

5. *Abhāgaḥ sannapa pareto asmi tava kratvā taviṣasya pracetaḥ. Taṃ tvā manyo akraturjihīlāham svā tanūrbaladeyāya mehi.*

Being void of righteous passion, O spiritual rectitude, giver of self confidence and assertive identity, I am gone far from my own self and, by action, deprived of your spirit of lustre and inspiration. O manyu, O Indra, O Varuna, O Jataveda, I am guilty of remiss toward you, and I pray bless me with the strength of body, mind and soul.

अ॒यं ते॑ अ॒स्युप॑ मे॒ह्यर्वा॑ङ् प्र॒तीची॑नः स॒हुरे॑ वि॒श्वधा॑यः ।
म॒न्यो व॑ज्रि॒त्रभि॑ मामा व॑वृ॒त्स्व॒ हना॑व॒ दस्यूँ॑रु॒त बो॑ध्य॒पेः ॥ ६ ॥

6. *Ayam te asmyupa mehyarvāṇ prātīcīnaḥ sahure viśvadhāyaḥ. Manyo vajrinnabhi māmā vavṛtsva hanāva dasyūṁruta bodhyāpeḥ.*

Here I am all for you, O spirit of courage and self assertion, challenging sustainer of all the world, come turn to me universal spirit. O spirit of awesome passion and undaunted self-identity, wielder of the thunderbolt, come constantly, let us together dispel darkness and destroy evil. Pray inspire and awaken me, your own self.

अ॒भि प्रे॑हि॒ दक्षि॑ण॒तो भ॑वा॒ मेऽधा॑ वृ॒त्राणि॑ ज॒ङ्घना॑व॒ भूरि॑ ।
जु॒होमि॑ ते ध॒रुणं॑ म॒ध्वो अ॑ग्र॒मुभा॑ उ॒पांशु॑ प्र॒थमा॑ पि॒बाव ॥ ७ ॥

7. *Abhi prehi dakṣiṇato bhavā me'dhā vṛtrāṇi jaṅghāva bhūri. Juhomi te dharuṇaṁ madhvo agramubhā upāṁśu prathamā pibāva.*

Pray come forward and be on my right side in your own place, and together we shall eliminate all darkness and adversities. I offer you the best, foremost and sweetest honeyed homage of the self, and we shall together drink of the joy of victory in closest intimacy.

Mandala 10/Sukta 84

Manyu Devata, Manyu Tapasa Rshi

त्वया॑ म॒न्यो स॒रथ॑मा॒रुज॑न्तो॒ हर्ष॑माणा॒सो धृ॑षि॒ता म॑रु॒त्वः ।
ति॒ग्मेष॑व॒ आयु॑धा स॒ंशि॒शाना॑ अ॒भि प्र॑ य॒न्तु न॑रो॒ अ॒ग्नि॒रूपाः ॥ १ ॥

1. *Tvayā manyo sarathamārujanto harṣamāṇāso dhṛṣītā marutvaḥ. Tigmeṣava āyudhā saṁśīśānā abhi pra yantu naro agnirūpāḥ.*

O Manyu, spirit of vaulting passion without compromise with negativities, may our leading lights, warriors of universal rectitude, riding the chariot with you, breaking through paths of advancement, joyous, bold, undaunted, stormy like wind shears, their arrows like lazer beams, weapons sharp and blazing, move forward like flames of fire.

अ॒ग्निरि॒व म॒न्यो त्विषि॑तः स॒हस्व॑ से॒ना॒नी॒र्नः स॒हुरे॑ हू॒त ए॒धि ।
ह॒त्वाय॑ श॒त्रून्वि॑ भ॒जस्व॑ वे॒द ओजो॑ मि॒मानो॑ वि मृ॒धो
नु॒दस्व ॥ २ ॥

2. *Agniriva manyo tviṣitaḥ sahava senānīrṇaḥ sahure hūta edhi. Hatvāya śatrūn vi bhajasva veda oja mināno vi mṛdho nudasva.*

O Manyu, blazing like fire, commanding our forces, spirit of forbearance and challenge, invoked and called upon, come to lead our battles of life, face the enemies to destroy the adversaries and share the wealth, beauty and goodness of life with all. O spirit comprehending lustrous light of life, move forward, push the adversities back and throw out the adversaries.

स॒हस्व॑ म॒न्यो अ॒भिमा॑तिम॒स्मे रु॒जन्मृ॑णन्प्रमृ॒णन्प्रेहि॑ श॒त्रून् ।
उ॒ग्रं ते॒ पाजो॑ न॒न्वा रुरु॑ध्रे व॒शी व॒शं नय॑स ए॒कज॑ त्वम् ॥ ३ ॥

3. *Sahasva manyo abhimātimasme rujan mṛṇan pramṛṇan prehi śatrūn. Ugraṁ te pājo nanvā rurudhre vaśī vaśaṁ nayasa ekaja tvam.*

O wrath of justice, rectitude and dispensation,

arise, challenge our adversaries, breaking, smashing, eliminating the forces of negation. Blazing is your face and courage, none to obstruct and stay your advance. You are the master, all in control, leader of the forces of predominance, sole born of divinity without an equal.

एको बहूनामसि मन्यवीळितो विशंविशं युधये सं शिशाधि ।
अकृत्तरुक्त्वया युजा वयं द्युमन्तं घोषं विजयाय कृण्महे ॥ ४ ॥

4. *Eko bahūnāmasi manyavīlito viśaṁviśaṁ yudhaye saṁ śiśādhi. Akṛttaruk tvayā yujā vayaṁ dyumantaṁ ghoṣaṁ vijayāya kṛṇmahe.*

Manyu, you are the one unique among many, invoked and universally adored. Pray instruct, inspire, prepare and perfect every community to fight and win against negativity and adversity. Your lustre unimpaired and unchallengeable, with you as leader and inspirer, let us raise the blazing battle cry and raise the flag of victory flying sky high.

विजेष्वृदिन्द्र इवानवब्रवोऽस्माकं मन्यो अधिपा भवेह ।
प्रियं ते नाम सहुरे गृणीमसि विद्म तमुत्सं यत आब-
भूथ ॥ ५ ॥

5. *Vijeṣakṛdindra ivānavabrvo 'smākaṁ manyo adhipā bhaveha. Priyaṁ te nāma sahure grṇīmasi vidmā tamutsaṁ yata ābabhūtha.*

Uncontradicted, irreproachable victorious like Indra, O Manyu, be our protector and promoter here throughout life. For sure, O spirit of courage, forbearance and victory, we adore you, dear and adorable of all. We know where you arise from, fountain head of the lust for life, inspiration and victory: Dharma

and the universal love of life.

आभूत्या सहजा वज्र सायक सहो विभर्ष्यभिभूत उत्तरम् ।
क्रत्वा नो मन्यो सह मेद्येधि महाधनस्य पुरुहूत संसृजि ॥ ६ ॥

6. *Ābhūtyā sahajā vajra sāyaka saho vibharṣya-bhibhūta uttaram. Kratvā no manyo saha madye-dhi mahādhanasya puruhūta saṁsṛji.*

Twin brother of the ardour and glory of life, thunderbolt of divine humanity, unfailing pointed arrow, you bear the higher ardour of human love and passion for life. O Manyu, sweetest companion of living splendour universally invoked and adored, come to us with the force of unfailing yajnic action in the heat of the grand battle scene of life.

संसृष्टं धनमुभयं समाकृतमस्मभ्यं दत्तां वरुणश्च मन्युः ।
भियं दधाना हृदयेषु शत्रवः पराजितासो अप नि
लयन्ताम् ॥ ७ ॥

7. *Samśṛṣṭam dhanamubhayaṁ samākṛtamasma-bhyaṁ dattāṁ varuṇaśca manyuḥ. Bhiyaṁ dadhānā hṛdayeṣu Śśatravaḥ parājitāso apa ni layantām.*

May Varuna, highest lord of life loved and worshipped with rational choice, and Manyu, highest ardour of life, give us integrated material and spiritual wealth of both this world of humanity and the light of divinity, and may the enemies, negativities and adversities, fear stricken at heart and defeated, run off and dissolve into the darkness of their origin.

Mandala 10/Sukta 85

Soma (1-5), Surya vivaha (6-16), Devah (17), Somarkau (18), Chandrama (19), Marriage (20-28), Vadhuvasa samsparsa ninda (29-30), Yakshma nashanam dampatyoh (31) Surya Savitri (32-47) Devatah; Savitri Surya Rshi

स॒त्येनो॒त्त॒भि॒ता भू॒मिः सूर्ये॒णोत्त॒भि॒ता द्यौः ।

ऋ॒तेना॒दित्या॒स्तिष्ठ॑न्ति दि॒वि सोमो॒ अधि॑ श्रितः ॥ १ ॥

1. *Satyenottabhitā bhūmiḥ sūryeṇottabhitā dyauḥ. Rtenādityāstiṣṭhanti divi somo adhi śritah.*

The earth is sustained by the force of its own identity within the truth of divine law, the heaven is sustained by the sun within the same truth of divine law, the Adityas are sustained by Rtam, the natural law of Divinity, and Soma is sustained in the highest heaven of the same law.

सोमे॒नादित्या॒ ब॒लि॒नः सोमे॒न पृ॒थि॒वी म॒ही ।

अथो॒ नक्ष॑त्राणामे॒षामु॒पस्थे॒ सोम॒ आ॒हितः ॥ २ ॥

2. *Somenādityā balinaḥ somena prṥhivī mahī. Atho nakṣatrāṇāmeṣāmupasthe soma āhitah.*

The Adityas are mighty by Soma, divine energy and law of existence. By Soma, the earth is great and adorable. And in the closest environment of these stars Soma is abiding in concentrations as sustaining energy.

सोमं॒ मन्य॑ते प॒पि॒वान्यत्सं॒पि॒षन्त्यो॒षधि॑म् ।

सोमं॒ यं ब्र॒ह्माणो॑ वि॒दुर्न तस्या॑श्नाति॒ कश्च॑न ॥ ३ ॥

3. *Somaṁ manyate papivān yat saṁpiṁṣantyo-ṣadhim. Somaṁ yaṁ brahmāṇo vidurna tasyā-śnāni kaścana.*

The person who drinks the soma juice feels that the herb which they crush and squeeze for the juice is soma. But the Soma which the divine sages know and realise no one can drink like that.

आच्छद्विधानैर्गुपितो बार्हतैः सोम रक्षितः ।

ग्राव्णामिच्छृण्वन्तिष्ठसि न ते अश्नाति पार्थिवः ॥ ४ ॥

4. *Ācchadvidhānairgupito vārhataiḥ soma rakṣitah.
Grāvṇāmicchrṇvan tiṣṭhasi na te aśnāti pārthi-
vah.*

Preserved by divine ordinances, protected by the measures of Brhat Samans, Soma is guarded safely by somapalas. O Soma, you abide somewhere in divinity hearing the roar of thunder and clouds, no one earthly can drink or experience the ecstasy of your celestial nature and identity.

यत्त्वा देव प्रपिबन्ति तत् आ प्यायसे पुनः ।

वायुः सोमस्य रक्षिता समानां मास आकृतिः ॥ ५ ॥

5. *Yat tvā deva prapibanti tata ā pyāyase punaḥ.
Vāyuh somasya raksitā samānām māsa ākṛtiḥ.*

O divine Soma, when the sun rays drink you as the moon in the first, dark half of the month, then you come up to full growth as the moon in the second, bright half of the month. The wind, cosmic energy, is the protector of soma in its place. Thus the month is the constituent of years and presents the full form of the two equal fortnights of the moon.

Note: Mantras from 6 to 16 are a metaphor which can be interpreted as wedding of the dawn in the context of nature and the Veda, and as wedding of a

maiden and relevance of the Veda in the human context. The maiden and the dawn are synonymous.

रैभ्यासीदनुदेयी नाराशंसी न्योचनी ।
सूर्याया भद्रमिद्वान्सो गाथयैति परिष्कृतम् ॥ ६ ॥

6. *Raibhyāsidanudeyī nārāśaṁsī nyocanī.*
Sūryāyā bhadramidvāso gāthayaiti pariṣṛtam.

Raibhi verses of the Veda are the bride's wedding gifts, Narashansi verses, the bride's ornaments, grace and good fortune, her bridal robes sanctified by exemplary verses relating to the good life.

चित्तिरा उपबर्हणं चक्षुरा अभ्यञ्जनम् ।
द्यौर्भूमिः कोश आसीद्यदयात्सूर्या पतिम् ॥ ७ ॥

7. *Cittirā upabarhaṇaṁ cakṣurā abhyañjanam.*
Dyaurbhūmiḥ kośa āsīd yadayāt sūryā patim.

When Surya, the dawn, the new bride, goes to the house of her groom, then her noble mind and thought is her resting couch, her gracious eye, the collyrium, and the earth and heaven, her treasure.

स्तोमा आसन्प्रतिधयः कुरीरं छन्द ओपशः ।
सूर्याया अश्विना वराग्रिरासीत्पुरोगवः ॥ ८ ॥

8. *Stomā āsan pratidhayaḥ kuvīraṁ chanda opaśaḥ.*
Sūryāyā āśvanā varāgnirāsīt purogavaḥ.

Hymns of adoration are the axle of her chariot wheels, music of the hymns, her head scarf and cushion, the Ashvins, prana and udana energies, are friends of the groom, and Agni is the first call of maturity.

सोमो वधूयुरभवद्दश्विनास्तामुभा वरा ।
सूर्या यत्पत्ये शंसन्तीं मनसा सविताददात् ॥ ९ ॥

9. *Somo vadhūyurabhavadaśvināstāmubhā varā.
Sūryām yat patye śaṁsanīm manasā savitādadāt.*

Soma is the proposer and Ashvins, pranic energies, the first attraction and attention, when Savita, giver of life and light, gives away the bride, love-lorn at heart, to the groom.

मनो अस्या अन आसीद् द्यौरासीदुत च्छदिः ।
शुक्रावनद्वाहावास्तां यदयात्सूर्या गृहम् ॥ १० ॥

10. *Mano asyā ana āsīd daurāsīduta cchadiḥ.
Śukrāvanadvāhāvāstām yadayāt sūryā grham.*

The mind is her bridal chariot, bright sky its canopy, the sun and moon the motive powers when the bride, like the glorious dawn, goes to her own home with the groom.

ऋक्सामाभ्यामभिहितौ गावौ ते सामनावितः ।
श्रोत्रं ते चक्रे आस्तां दिवि पन्थाश्चराचरः ॥ ११ ॥

11. *Rksāmābhyāmabhihitau gāvau te sāmānavitaḥ.
Śrotram te cakre āstām divi panthāścaraçrah.*

Sun and moon, both equal and glorious, yoked and celebrated by Rks and Samans, move the chariot on the new procession. Let revelation of the Word and infinite Space be the movement towards advancement, and let the path be both tumultuous and restful over the moving and the unmoving world unto the light of heaven.

शुचीं ते चक्रे यात्या व्यानो अक्ष आहतः ।

अनो मनस्मयं सूर्यारोहत्प्रयती पतिम् ॥ १२ ॥

12. Śucī te cakre yātyā vyāno akṣa āhataḥ.
Ano manasmayaṁ sūryārohat prayatī patim.

Surya, the new bride, rides the chariot of the mind when she moves to the house of the groom (with her dreams of the future). When she moves, her pure ears are the wheels (on which the chariot moves because the mind moves in response to the stimulants of the senses) and the wind, psychic energy of thought, is the axis of the wheels.

सूर्याया वहतुः प्रागात्सविता यमवासृजत् ।

अघासु हन्यन्ते गावोऽर्जुन्योः पर्युह्यते ॥ १३ ॥

13. Sūryāyā vahatuḥ prāgāt savitā yamavāsṛjat.
Aghāsu hanyante gāvo'rjunyoh paryuhyate.

The bridal procession of Surya proceeds which Savita, her father, starts. The bullocks are made to move the chariot in Magha constellations and the bride is inducted into the groom's home in Phalguni constellations.

यदश्विना पृच्छमानावयातं त्रिचक्रेण वहतुं सूर्यायाः । विश्वे
देवा अनु तद्वामजानन्पुत्रः पितराववृणीत पूषा ॥ १४ ॥

14. Yadaśvinā pṛcchamānāvayātaṁ tricakreṇa
vahatuṁ sūryāyāḥ. Viśve devā anu tadvāmajānan
putraḥ pitarāvavrṇīta pūṣā.

O Ashvins, married couple, when you come together by the three wheeled mental chariot of Sattva, Rajas and Tamas constituents of personality in balance,

asking for fulfilment of the wedding of Surya, let all the Vishvedevas, nobilities around and the mind and senses within, know and approve your intent and purpose, and then let Pusha, future progeny for sustenance, select the life giving parents for the arrival.

यदयातं शुभस्पती वरेयं सूर्यामुप ।

क्वैकं चक्रं वामासीत्क्व देष्ट्राय तस्थथुः ॥ १५ ॥

15. *Yadayātaṁ śubhaspatī vareyaṁ sūryāmupa.
Kvaikaṁ cakram vāmāsīt kva deṣṭrāya tastha-
thuḥ.*

O Ashvins, protectors and promoters of life's good, noble men and women of reason and passion, when you come to the bride, darling choice of the groom, where is one of the wheels of your chariot and where abide the two for the purpose of benediction?

द्वे ते चक्रे सूर्ये ब्रह्माणा ऋतुथा विदुः ।

अथैकं चक्रं यद् गुहा तदद्धातय इद्विदुः ॥ १६ ॥

16. *Dve te cakre sūrye brahmāṇa ṛtuthā viduḥ.
Athaikaṁ cakram yadguhā tadaddhātaya idviduḥ.*

O Surya, bride of the new home, the sages of knowledge know the two wheels of your life's chariot according to the seasons, i.e., your words and actions according to your moods and circumstances. The third, thought, reflection and intentions, is hidden in the depths of the mind which only exceptional master minds know. And that one is a mystery.

सूर्यायै देवेभ्यो मित्राय वरुणाय च ।

ये भूतस्य प्रचेतस इदं तेभ्योऽ करं नमः ॥ १७ ॥

17. *Sūryāyai devebhyo mitrāya varuṇāya ca. Ye bhūtasya pracetasa idaṁ tebhyo'karaṁ namaḥ.*

This homage I do and offer to Surya, the dawn, the divinities, the loving friend and the wise for the sake of intelligent progeny and to all those who know and enlighten all living beings.

पूर्वापरं चरतो माययैतौ शिशू क्रीळन्तौ परि यातो अध्वरम् ।
विश्वान्यन्यो भुवनाभिचष्ट ऋतूरन्यो विदधज्जायते
पुनः ॥ १८ ॥

18. *Pūrvāparaṁ carato māyayaitau śīsū krīḷantau pari yāto adhvaram. Viśvānyanyo bhuvanābhi-caṣṭa ṛtūṁranyo vidadhajjāyate punaḥ.*

These two, sun and moon, move on in sequential order by their own power and virtue, playing happily like innocent children and go on participating and contributing to the divine yajna of the cosmos. Of these, one watches and enlightens all regions of the world and the other rises again and again according to the season and thereby setting the seasons in order.

नवोनवो भवति जायमानोऽह्नां केतुरुषसामेत्यग्रम् । भागं
देवेभ्यो वि दधात्यायन्प्र चन्द्रमास्तिरते दीर्घमायुः ॥ १९ ॥

19. *Navonavo bhavati jāyamāno'hnāṁ keturuṣa-sāmetyagram. Bhāgaṁ devebhyo vi dadhātyāyan pra candramāsitirate dīrghamāyuh.*

The moon rising again and again ever anew, proclaiming days and lunar dates, comes ahead of the dawn in the dark fortnight. While coming it brings its share of the havi for divinities and gives long life to biological and human life.

सुकिंशुकं शल्मलिं विश्वरूपं हिरण्यवर्णं सुवृतं सुचक्रम् ।
आ रोह सूर्ये अमृतस्य लोकं स्योनं पत्ये वहतुं कृणुष्व ॥ २० ॥

20. *Sukinśukam śalmaliṁ viśvarupam hirṇyavar-
ṇam suvṛtaṁ sucakram. Ā roha sūrye amṛtasya
lokaṁ syonaṁ patye vahatuṁ kṛṇuṣva.*

Welcome, O bride, bright dawn of a new morning, ride and rule the golden, well structured, well geared chariot of a homely world, beautiful and glowing like a shalmali garden in bloom and turn it into paradisaal bliss of immortal joy for the husband and the family.

उदीर्घ्वातः पतिवती ह्ये३षा विश्वावसुं नमसा गीर्भिरीळे ।
अन्यामिच्छ पितृषदं व्यक्तां स ते भागो जनुषा तस्य
विद्धि ॥ २१ ॥

21. *Udīrṣvātaḥ pativatī hyiṣā viśvāvasuṁ namaśā
gīrbhirīḷe. Anyāmiccha pitṛṣadaṁ vyaktāṁ
sa te bhāgo januṣā tasya viddhi.*

Rise from here. This girl is now married as wife to a husband. Thanks and salutations I offer to the master of the world's wealth with homage and words of reverence and adoration. Love this girl, your other self, born, bred and raised to fullness in the parental home. She is now a part of your life. Know her, accept and take her as a complement of your self from the very birth by nature, culture and future growth of your life.

उदीर्घ्वातो विश्वावसो नमसेळामहे त्वा ।
अन्यामिच्छ प्रफर्व्यं१ सं जायां पत्या सृज ॥ २२ ॥

22. *Udīrṣvāto viśvāvaso namaseḷāmahe tvā.
Aajāmiccha prapharvyāṁsaṁ jāyāṁ patyā sṛja.*

Rise from here and now, O master of the wealth of a new world, we honour and adore you with reverence and homage. Love this bride, this other self of yours, fully mature and cultured, accept, take and join her in the role of husband.

अ॒नृ॒क्षरा ऋ॒जवः॑ सन्तु पन्था॒ येभिः॑ सखा॒यो यन्ति॑ नो
वरे॒यम् । सम॑र्य॒मा सं भगो॑ नो निनीया॒त्सं जा॑स्पत्यं सु॒यम॑मस्तु
देवाः ॥ २३ ॥

23. *Anṛkṣarā ṛjavaḥ santu panthā yebhiḥ sakhāyo yanti no vareyam. Samaryamā saṁ bhago no ninīyāt saṁ jāspatyam suyamamastu devāḥ.*

Let our paths be simple, natural and comfortable, free from obstacles, by which our friends may win the goal of their choice. May Aryama, lord of vision, justice and rectitude, and Bhaga, lord of power, prosperity and glory, lead us on to fulfilment. O divinities of nature and humanity, may our married life be happy, noble and fruitful.

प्र त्वा॑ मु॒ञ्चामि॑ वरु॒णस्य॑ पाशा॒द्येन॑ त्वाब॒ध्नात्सवि॑ता
सु॒शेवः॑ । ऋ॒तस्य॑ यो॒नौ सु॒कृतस्य॑ लो॒केऽरि॑ष्टां त्वा स॒ह पत्या॑
दधामि ॥ २४ ॥

24. *Pra tvā muñcāmi varuṇasya pāṣād yena tvābadhnāt savitā suśevah. Ṛtasya yonau sukr̥tasya loke'riṣṭām tvā saha patyā dadhāmi.*

I free you from the bonds of Varuna, discipline of virginity observed in the spirit of justice, freedom and responsibility in the parental home, into which Savita, lord giver of life and natural growth unto maturity, had bound you in full dedication without

inhibition, and I settle and establish you with your husband into a new life of natural conjugal order in the world of noble action free from sin, violence and violation of the law.

प्रेतो मुञ्चामि नामुतः सुबद्धाममुतस्करम् ।

यथेयमिन्द्र मीढ्वः सुपुत्रा सुभगासति ॥ २५ ॥

25. *Preto muñcāmi nāmutaḥ subaddhāmamuta-skaram. Yatheyamindra mīḍhvaḥ suputrā subhagāsati.*

I release you from here, the parental home and its discipline, but not from there, the husband's home, where I establish you duly bound in the new conjugal law and discipline so that, O Indra, O noble husband, she may be the proud and fortunate mother of noble progeny.

पूषा त्वेतो नयतु हस्तगृह्याश्विना त्वा प्र वहतां रथेन ।

गृहान्गच्छ गृहपत्नी यथासौ वशिनी त्वं विदथमा
वदासि ॥ २६ ॥

26. *Pūṣā tveto nayatu hastagrhyāśvinā tvā pravaḥatām rathena. Grhān gaccha grhapatnī yathāso vaśinī tvaṁ vadhathamā vadāsi.*

May Pusha, the husband who would maintain you, having accepted your hand, lead you to the new home. May the Ashvins, other leading personalities, escort you by chariot to the husband's home. O bride, go to the new home and new families as mistress of the new home and new family so that you become the darling ruler of the new hearth and home. You are come to a new yajnic order, and you speak a new language of

yajnic dedication.

इह प्रियं प्रजया ते समृध्यतामस्मिन्गृहे गार्हपत्याय
जागृहि। एना पत्या तन्वं सं सृजस्वाधा जिब्री विदथमा
वदाथः ॥ २७ ॥

27. *Iha priyaṁ prajāyā te samṛdhyatāmasmin gr̥he
gārhapatyāya jāgr̥hi. Enā patyā tanvaṁ saṁ
sṛjasvādhā jivṛī vidathamā vadāthaḥ.*

Here in the new home may your new love and happiness increase to new heights with family and children. In this new home keep awake for the good of the children and the family. Here with this husband of yours join in body and mind, and both of you enjoy good fellowship, company and converse till full age and fulfilment in yajnic life.

नीललोहितं भवति कृत्यासक्तिर्व्यज्यते ।
एधन्ते अस्या ज्ञातयः पतिर्बन्धेषु बध्यते ॥ २८ ॥

28. *Nilalohitaṁ bhavati kṛtyāsaktirvyajyate.
Edhante asyā jñātayaḥ patirbandheṣu badhyate.*

Then the blood grows dark and red, love and desire vibrates for fulfilment, the near kinsmen of this bride swell with hope and expectation, and the husband is bound in new responsibilities.

परा देहि शामुल्यं ब्रह्मभ्यो वि भजा वसु ।
कृत्यैषा पद्वती भूत्वा जाया विशते पतिम् ॥ २९ ॥

29. *Parā dehi śāmulyaṁ brahmabhyo vi bhajā vasu.
Kṛtyaiṣā padvatī bhūtvā jāyā viśate patim.*

Cast away the sense of sin and impurity, share

wealth and knowledge with and from the holy and wise, and when the bride has taken the seven steps to conjugal duty, she joins the husband heart and soul.

अ॒श्री॒रा त॒नूर्भ॑वति॒ रुश॑ती पा॒पया॑मु॒या ।

पति॒र्यद्व॑ध्वो॒ऽ३ वास॑सा॒ स्वमङ्ग॑म॒भिधि॑त्सते ॥ ३० ॥

30. *Aśrīrā tanūrbhavati ruśatī pāpayāmuyā. Patirya-dvadhavo vāsasā svamaṅgamabhidhitsate.*

The body becomes polluted, injured and injurious by that impious act if the husband touches or wants to touch his body with the clothes of the wife in her period.

ये व॒ध्वश्च॑न्द्रं व॒हतुं॑ यक्ष्मा॒ यन्ति॑ जना॒दनु॑ ।

पुन॑स्ता॒न्यजि॒या दे॒वा न॑यन्तु॒ यत॑ आ॒गताः॑ ॥ ३१ ॥

31. *Ye vadhvaścandraṁ vahatum yakṣmā yanti janādanu. Punastān yajñiyā devā nayantu yata āgatāḥ.*

Those consumptive ailments which afflict the health and handsomeness of the husband or the beauty and fertility of the wife from birth, let the sages and brilliant specialists of yajna treat and cure upto the source whence, otherwise, they may come and afflict again.

मा वि॒दन्परि॑प॒न्थिनो॒ य आ॒सीद॑न्ति दम्प॒ती ।

सु॒गेभि॑र्दु॒र्गम॑ती॒ताम॑प॒ द्रान्त्व॑रा॒तयः॑ ॥ ३२ ॥

32. *Mā vidan paripanthino ya āsīdanti dampatī. Sugebhirdurgamatītāmapa drāntvarātayah.*

And those which overtake and afflict the wedded

couple on their course of life must not come, and may all adversities, wants and malignities disappear and go down to far off depths beyond recurrence.

सुमङ्गलीरियं वधूरिमां समेत पश्यत ।

सौभाग्यमस्यै दत्त्वायाथास्तं वि परेतन ॥ ३३ ॥

33. *Sumaṅgalīriyaṁ vadhūrīmāṁ sameta paśyata.*
Saubhāgyamasyai dattvāya'thāstaṁ vi paretana.

Auspicious is this bride, gracious, please come, see her to wish her all good fortune in life, and having thus blessed her, you may please retire homeward.

तृष्टमेतत् कटुकमेतदपाष्टवद्विषवन्नैतदत्तवे ।

सूर्या यो ब्रह्मा विद्यात्स इद्वाधूयमर्हति ॥ ३४ ॥

34. *Trṣṭametataṁ kaṭukametadapāṣṭhavadviṣav-*
annaitadattave. Sūryāṁ yo brahmā vidyāt sa
idvādhūya-marhati.

Matrimony? It is roughshod, it is thorny bitter, all barbs, all poison, it is dangerous to flirt with it. Only the wise youth of divine vision who knows and realises the light and sanctity of Surya, he deserves the prize he may carry away.

आशसनं विशसनमथो अधिविकर्तनम् ।

सूर्यायाः पश्य रूपाणि तानि ब्रह्मा तु शन्धति ॥ ३५ ॥

35. *Āśasanam viśasanamatho adhivikartanam.*
Sūryāyāḥ paśya rūpāṇi tāni brahmā tu śandhati.

Hope, fear and debasement, frustration, anger and cruelty, and the irony that cuts too deep to the very core, these are various moods and manners of women.

These the wise vision knows and corrects, purifies or excuses with superior understanding.

गृभ्णामि ते सौभगत्वाय हस्तं मया पत्या जरदष्टिर्यथासः ।
भगो अर्यमा सविता पुरन्धिर्मह्यं त्वादुर्गाहंपत्याय देवाः ॥ ३६ ॥

36. *Grbhñāmi te saubhagatvāya hastam mayā patyā jaradaṣṭiryathāsaḥ. Bhago aryamā savitā purandhirmahyam tvādurgārhapatyāya devāḥ.*

I take your hand for the sake of good fortune so that you may live a long full life till old age with me, your husband. Bhaga, lord of glory, Aryama, lord of cosmic order, Savita lord giver of life and light, and Purandhi, divine beneficence, have given you to me for the creation of a happy home and family.

तां पूषञ्छिवतमामेरयस्व यस्यां बीजं मनुष्या इ वपन्ति ।
या न ऊरू उशती विश्रयाते यस्यामुशन्तः प्रहराम
शेषम् ॥ ३७ ॥

37. *Tām pūṣaṅchivatamāmerayasva yasyām bījaṁ manuṣyā vapanti. Yā na ūrū uśatī viśrayāte yasyā-muśantaḥ praharāma śepam.*

Pushan, O lord of creativity and growth, inspire her, the most auspicious wife, in whom men sow the seed of life, who, moved with love and desire for progeny, surrenders herself with body and mind and men too with love and passion enter into the conjugal rite of consummation.

तुभ्यमग्रे पर्यवहन्त्सूर्या वहतुना सह ।
पुनः पतिभ्यो जायां दा अग्रे प्रजया सह ॥ ३८ ॥

38. *Tubhyamagre paryavahantsūryām vahatunā saha. Punah patibhyo jāyām dā agne prajayā saha.*

O lord of divine fire, Agni, parents bring Surya, the bright bride to you with her gifts and ornaments. O yajna fire, pray give back the bride to the husband alongwith her potential to bear children for the husband.

पुनः पत्नीमग्निरदादायुषा सह वर्चसा ।

दीर्घायुरस्या यः पतिर्जीवाति श्रद्धः शतम् ॥ ३९ ॥

39. *Punah patnīmagṇiradādāyusā saha varcasā. Dīrghāyurasyā yaḥ patirjīvāti śaradaḥ śatam.*

Agni then gives Surya, now a wife, when the wedding ceremony is complete, to the husband along with her health and age, honour and lustre of life with the blessing: Long live the man who is her husband for a full hundred years.

सोमः प्रथमो विविदे गन्धर्वो विविद् उत्तरः ।

तृतीयो अग्निष्टे पतिस्तुरीयस्ते मनुष्यजाः ॥ ४० ॥

40. *Somah prathamō vivide gandharvo vivida uttarah. Trītyo agniṣṭe patisturīyaste manuṣyajāḥ.*

O Surya, bright girl, your first protective and promotive guardian is Soma, nature's energy which leads you to puberty. The next is Gandharva which energises you with fertility. The third is Agni which inspires you with love and passion. And your fourth guardian is your husband, son of man, for the extension of humanity.

सोमो ददद्गन्धर्वाय गन्धर्वो ददद्ग्नये ।

रयिं च पुत्राँश्चादादग्निर्मह्यमथो इमाम् ॥ ४१ ॥

41. *Somo dadadgandharvāya gandharvo dadadagnaye. Rayim ca putrāmścādādaghnirmahyam-atho imām.*

Soma gives you to Gandharva, Gandharva gives you to Agni, and O dear bride, Agni then gives this wife to me, the husband, and with her gives me progeny and wealth, honour and excellence of family life.

इहैव स्तं मा वि यौष्टं विश्वमायुर्व्यश्नुतम् ।
क्रीळन्तौ पुत्रैर्नमृभिर्मोदमानौ स्वे गृहे ॥ ४२ ॥

42. *Ihaiva staṁ mā vi yauṣṭaṁ viśvamāyurvyāśnutam. Kṛīḷantau putairnaptṛbhirmoḍamaṇau sve gr̥he.*

O man and wife, live here itself in the family joined together, never separate, live and enjoy a full life in your own home playing and celebrating life with children and grand children.

आ नः प्रजां जनयतु प्रजापतिराजरसाय समनक्त्वयमा ।
अदुर्मङ्गलीः पतिलोकमा विश् शं नो भव द्विपदे शं
चतुष्पदे ॥ ४३ ॥

43. *Ā naḥ prajāṁ janayatu prajāpatirājarasāya samanaktvaryamā. Adurmaṅgalīḥ patilokamā viśa śaṁ no bhava dvipade śaṁ catuspade.*

May Prajapati bless us with children, may Aryama bring us honour and glory upto the completion of a long full age, may the blessed wife abide with grace in the husband's home of paradisaal bliss, and may there be all round peace and well being for humans and animals all.

अघोरचक्षुरपतिघ्न्येधि शिवा पशुभ्यः सुमनाः सुवर्चीः ।
वीरसूर्देवकामा स्योना शं नो भव द्विपदे शं चतुष्पदे ॥ ४४ ॥

44. *Aghoracakṣurapatighnyedhi śivā paśubhyaḥ
sumanāḥ suvarcāḥ. Virasūrdevṛkāṁā syonā
śaṁ no bhava dvipade śaṁ catuspade.*

Be lady of the gracious eye for the husband. Be kind and good to the animals, noble at heart and brilliant in mind and sense of honour and propriety. Be the mother of brave and noble children. Love your husband's brothers. Be cheerful and blissful. Let there be all round peace and total well being for us all, peace and well being for humans and animals all.

इमां त्वमिन्द्र मीढवः सुपुत्रां सुभगां कृणु ।
दशास्यां पुत्राना धेहि पतिमेकादशं कृधि ॥ ४५ ॥

45. *Imāṁ tvamindra mīḍhavaḥ suputrāṁ subhagāṁ
kṛṇu. Daśāsyāṁ putrānā dhehi patimekādaśaṁ
kṛdhi.*

Lord of glory and fertility, Indra, bountiful ruler of the world and the home, bless this bride for noble progeny, honour and glory. Give her ten children, and let the husband be the eleventh, as guardian over all.

सम्राज्ञी श्वशुरे भव सम्राज्ञी श्वश्र्वां भव ।
ननान्दरि सम्राज्ञी भव सम्राज्ञी अधि देवृषु ॥ ४६ ॥

46. *Samrājñī śvaśure bhava samrājñī śvaśrvāṁ
bhava. Nanāndari samrājñī bhava samrājñī adhi
devṛṣu.*

Be a darling queen for the father-in-law, be a favourite queen for the mother-in-law, be a loving queen

for the sister-in-law, and a kind queen for the brothers-in-law.

समञ्जन्तु विश्वे देवाः समापो हृदयानि नौ ।

सं मातरिश्वा सं धाता समु देष्ट्री दधातु नौ ॥ ४७ ॥

47. *Samañjantu viśve devāḥ samāpo hṛdayāni nau. Saṁ mātariśvā saṁ dhātā samu deṣṭrī dadhātu nau.*

Listen and know all ye Vishvedevas, divinities of nature and nobilities of humanity, like the waters of two streams our hearts and mind are one. May the Vayu join us as one personality. May the lord controller of the world make us one personality. May mother Sarasvati of the divine voice join and proclaim us as one. May the Vishvedevas join and integrate our hearts and minds into one inseparable personality.

Mandala 10/Sukta 86

Indra Devata, Indra (1, 8, 11-12, 14, 19-22), Vrshakapi Aindra (7, 13, 23), and Indrani (2-6, 9, 10, 15-18) Rshis

वि हि सॊतॊरसृक्षतॊ नेन्द्रं देवममंसत । यत्रामदद् वृषाकपिर्यः
पुष्टेषु मत्सखा विश्वस्मादिन्द्र उत्तरः ॥ १ ॥

1. *Vi hi sotorasṛkṣata nendraṁ devamamṣata. Yatrāmadadvṛṣākāpiraryah puṣṭeṣu matsakhā viśvasmādindra uttarah.*

The creatures having been created flowed forth, streamed too far and strayed from acknowledgement of the creator Indra, where Vrshakapi, the human soul, jivatma, top master among the created, rejoiced among them.

My friend and favourite Indra, great and generous, is supreme over the whole creation, says Prakrti, the mother consort.

परा॒ हीन्द्र॒ धाव॑सि वृ॒षाक॑पेरति॒ व्यथिः॑ । नो अह॒ प्र
वि॒न्दस्य॒न्यत्र॒ सोम॑पीतये॒ विश्व॑स्मादिन्द्र॒ उत्तरः॑ ॥ २ ॥

2. *Parā hīndra dhāvasi vṛṣākaperati vyathiḥ. No aha pra vindasyanyatra somapītaye viśvasmādindra uttarah.*

Indra, far too far you move from Vrshakapi who feels too sorrow stricken. O jivatma you would not find anywhere else other than Indra's presence to enjoy the soma joy of life... Indra is supreme over all.

किम॒यं त्वां वृ॒षाक॑पिश्च॒कार् हरि॑तो मृ॒गः । यस्मा॑ इर॒स्यसीदु॑
न्व॒र्यो वा॑ पु॒ष्टिम॑द्वसु॒ विश्व॑स्मादिन्द्र॒ उत्तरः॑ ॥ ३ ॥

3. *Kimayaṁ tvāṁ vṛṣākapiścakāra harito mṛgaḥ. Yasmā irasyasīdu nvaryo vā puṣṭimadvasu viśvasmādindra uttarah.*

What has this Vrshakapi done to you, this golden green natural, who needs initiation but who is the top master spirit of the created, toward whom you show so much resentment?

Indra is supreme over the whole creation.

यमि॒मं त्वं वृ॒षाक॑पिं प्रि॒यमिन्द्रा॑भिर॒क्षसि॑ । श्वा न्व॒स्य
जम्भि॑षदपि॒ कर्णे॑ वरा॒हयु॑र्विश्व॑स्मादिन्द्र॒ उत्तरः॑ ॥ ४ ॥

4. *Yamimaṁ tvāṁ vṛṣākapiṁ priyamindrābhira-kṣasi. Śvā nyasya jambhiṣadapi karṇe varāhayur-viśvasmādindra uttarah.*

Indra, your darling Vrshakapi whom you protect and favour so much falls a victim to greed which crushes him in its jaws as a hound seizes a boar by the ear.

Indra is supreme over the whole creation.

प्रिया तृष्टानि मे कपिर्व्यक्ता व्यददुषत् । शिरो न्वस्य राविषं
न सुगं दुष्कृते भुवं विश्वस्मादिन्द्र उत्तरः ॥ ५ ॥

5. *Priyā taṣṭāni me kapirvyaktā vyadadūṣat. Śiro nvasya rāviṣaṁ na sugaṁ duṣkṛte bhuvaṁ viśva-smādindra uttarah.*

And all my dear forms of existence wrought into beauteous being, he pollutes. I would rather push his head down, I would not be good and never allow him anything too easily for this sinner.

Indra is supreme over all the world.

न मत्स्त्री सुभसत्तरा न सुयाशुतरा भवत् । न मत्प्रतिच्यवी-
यसी न सक्थ्युद्यमीयसी विश्वस्मादिन्द्र उत्तरः ॥ ६ ॥

6. *Na mat strī subhasattarā na suyāśutarā bhuvat. Na mat praticyavīyasī na sakthyudyamīyasī viśvasmādindra uttarah.*

There is no other creative consort of Indra other than Prakṛti, no female more charming, more agreeable, more pliant, more responsive, more attractive and more elevating, none other than me.

Indra is supreme over all the world.

उवे अम्ब सुलाभिके यथेवाङ्ग भविष्यति । भसन्मे अम्ब
सक्थि मे शिरो मे वीव हृष्यति विश्वस्मादिन्द्र उत्तरः ॥ ७ ॥

7. *Uve amba sulābhike yathevāṅga bhaviṣyati.
Bhasanme amba sakthi me śiro me vīva hr̥ṣyati
viśvasmāndindra uttarah.*

Mother Nature, Prakrti, blessed and blissful fertility and giver of virility, whatever is to be shall be. My breast, my loins, my head all vibrate with energy, your gift. Indra is supreme over all.

किं सुबाहो स्वङ्गुरे पृथुष्टो पृथुजाघने । किं शूरपत्नि
नृस्त्वमभ्यमीषि वृषाकपिं विश्वस्मादिन्द्र उत्तरः ॥ ८ ॥

8. *Kim subāho svaṅgure pr̥thuṣṭo pr̥thujāghane. Kim
śūrapatni nastvamabhyamīṣi vṛṣākapiṁ viśva-
smāndindra uttarah.*

O lady of lovely arms and nimble fingers, wavy hair and ample zone, divine consort of omnipotence, why do you arraign Vrshakapi, why blame jivatma?

Indra is supreme over all.

अवीरमिव मामयं शरारुरभि मन्यते । उताहमस्मि वीरि-
णीन्द्रपत्नी मरुत्सखा विश्वस्मादिन्द्र उत्तरः ॥ ९ ॥

9. *Avīrāmiva māmayaṁ śarārurabhi manyate.
Utāhamasmi vīriṇīndrapatnī marutsakhā viśva-
smāndindra uttarah.*

This naughty thinks of me as naught, bereft of the brave, while I am blest with heroes, and I am the creative consort of Indra and friend of the Maruts, stormy troops of the winds of nature.

Indra is supreme over all.

संहोत्रं स्म पुरा नारी समनं वाव गच्छति । वेधा ऋतस्य
वीरिणीन्द्रपत्नी महीयते विश्वस्मादिन्द्र उत्तरः ॥ १० ॥

10. *Samhaotraṁ sma purā nārī samanāṁ vāva
gacchati. Vedhā ṛtasya vīriṇīndrapantī mahīyate
viśvasmādindra uttarah.*

The creative force in original time receives the cosmic seed and stirs into action for the dynamics of creative evolution. For this very reason, Prakṛti, impregnated with the cosmic seed, is exalted as the consort of Indra, mother of the universal brave, controller of the laws of existence.

Indra is supreme over all.

इन्द्राणीमासु नारिषु सुभगामहमश्रवम् । नह्यस्या अपरं च न
जरसा मरते पतिर्विश्वस्मादिन्द्र उत्तरः ॥ ११ ॥

11. *Indrāṇīmāsu nāriṣu subhagāmahamaśrvam.
Na hyasyā aparaṁ cana jarasā marate patirvi-
śvasmādindra uttarah.*

So have I heard of Indrani among the creative dames as the mother of glory. Never shall her lord, Indra, ever die of old age like others, men of mortal nature. Indra is supreme over all.

नाहमिन्द्राणि रारण सख्युर्वृषाकपेर्ऋते । यस्येदमप्यं हविः
प्रियं देवेषु गच्छति विश्वस्मादिन्द्र उत्तरः ॥ १२ ॥

12. *Nāhamindrāṇi rāraṇa sakhyurvṛṣākaperṛte.
Yasyedamapyāṁ haviḥ priyaṁ deveṣu gacchati
viśvasmādindra uttarah.*

O divine consort, Indrani, I never enjoy the play of existence without my friend and companion,

Vrshakapi, generous playful humanity, since the havi given by him and given for nature and humanity goes up and reaches the divinities which I share.

Indra is supreme over all.

वृषाकपायि रेवति सुपुत्र आदु सुस्रुषे । घसन्त इन्द्र उक्षणः
प्रियं काचित्करं हविर्विश्वस्मादिन्द्र उत्तरः ॥ १३ ॥

13. *Vṛṣākāpāyi revati suputra ādu susnuṣe. Ghasat ta indra uṣaṇaḥ priyaṁ kācitkaraṁ havirviśva-smādindra uttarah.*

O Vrshakapayi, mother Prakrti, provider of living beings, opulent and abundant power, mother of noble children and giver of joy and bliss, mother fertility, Indra would ultimately take over and consume whatever dear, creative and inspiring havi you would offer here in the created world.

Indra is supreme over all the world.

उक्षणो हि मे पञ्चदश साकं पचन्ति विंशतिम् । उताहमद्भि
पीव इदुभा कुक्षी पृणन्ति मे विश्वस्मादिन्द्र उत्तरः ॥ १४ ॥

14. *Vṛṣākāpāyi revati suputra ādu susnuṣe. Utāhamadmi pīva idubhā kukṣī pṛṇanti me viśva-smādindra uttarah.*

Natural powers of creative mother Prakrti ripen, mature and give up fifteen evolutionary forms of matter, energy and mind with twenty parts of the biological systems which I swallow at the completion of the existential cycle and I feel satisfied with the involutionary consumption of the Rtam and Satyam modes of existence. Indra is supreme over all.

वृष॒भो न ति॒ग्मशृ॒ङ्गोऽन्तर्यू॒थेषु॑ रो॒रुवत् । म॒न्थस्त॑ इन्द्र॒ शं
हृ॒दे यं ते॑ सु॒नोति॑ भा॒वयु॑र्वि॒श्वस्मा॒दिन्द्र॒ उत्तरः॑ ॥ १५ ॥

15. *Vṛṣabho na tigmaśṛṅgo'ntaryūtheṣu roruvat. Manthasta indra śaṁ hṛde yaṁ te sunoti bhāva-yurviśvasmādirindra uttarah.*

Indra, just as a sharp horned bull bellows and lords over the herds of cattle with pride, so may the joyous process of the creative cycle which the dedicated celebrant and loving Prakṛti enacts for you give you satisfaction and joy at heart as lord and master of the world.

Indra is supreme over all.

न से॒शे यस्य॑ रम्ब॒तेऽन्तरा॑ स॒क्थ्या॑ क॒पृत् । सेदी॑शे यस्य॑
रोम॒शं निषे॑दुषो॑ वि॒जृम्भ॑ते वि॒श्वस्मा॒दिन्द्र॒ उत्तरः॑ ॥ १६ ॥

16. *Na seśe yasya rambate'ntarā sakthayā kapṛt. Sedīśe yasya romaśaṁ niṣeduṣo vijṛmbhate viśvasmādirindra uttarah.*

That person does not rule over the self whose hedonic mind roams and rambles around among objects of sensual pleasure. That person rules as master of the self whose radiant mind in a state of peace and freedom blossoms and expands in spiritual wakefulness. Indra is supreme over all.

न से॒शे यस्य॑ रोम॒शं निषे॑दुषो॑ वि॒जृम्भ॑ते । सेदी॑शे यस्य॑
रम्ब॒तेऽन्तरा॑ स॒क्थ्या॑ क॒पृद्विश्व॑स्मा॒दिन्द्र॒ उत्तरः॑ ॥ १७ ॥

17. *Na seśe yasya romaśaṁ niṣeduṣo vijṛmbhate. Sedīśe yasya rambate'ntarā sakthayā kapṛd viśvasmādirindra uttarah.*

That person whose radiant mind in a state of peace and freedom blossoms and expands in spiritual wakefulness does not rule the world of Prakṛti. The master that rules the world of Prakṛti is the power whose ecstatic presence in peace and sovereignty pervades in and over space and time. Indra is supreme over all.

अयमिन्द्र वृषाकपिः परस्वन्तं हुतं विदत् । असिं सूनां नवं
चरुमादेधस्यान् आर्चितं विश्वस्मादिन्द्र उत्तरः ॥ १८ ॥

18. *Ayamindra vṛṣākapiḥ parasvantam hutaṁ vidat.*
Asiṁ sūnām navam carumādedhasyān ācitam
viśvasmādingdra uttarah.

Indra, lord omnipresent and omnipotent, let this Vṛshakapi, lover of joyous showers and shaker of thoughts of evil, know and realise that the duality between the self and the super self is ended. Then he will attain the soul inspiring pranic energy, creative intelligence, new spirit of yajnic performance and full achievement of the saving light of divinity.

Indra is supreme over all the world.

अयमेमि विचाकशद्विचिन्वन्दासुमार्यम् । पिबामि पाक-
सुत्वनोऽभि धीरमचाकशं विश्वस्मादिन्द्र उत्तरः ॥ १९ ॥

19. *Ayamemi vicākaśad vicinvaṁ dāsamāryam.*
Pibāmi pākasutvano'bhi dhīramacākaśam
viśvasmādingdra uttarah.

Perceiving the light of knowledge, building up my score of yajnic action, I come to the omnificent vibrant presence of divinity, and I drink of the nectar of the light and life of purity, eternity and direct realisation of divine communion. Indra is greater than the world

of existence.

धन्वं च यत्कृन्तत्रं च कति स्विता वि योजना । नेदीयसो
वृषाकपेऽ स्तमेहि गृहां उप विश्वस्मादिन्द्र उत्तरः ॥ २० ॥

20. *Dhanva ca yat kṛntatram ca kati svit tā vi yojanā.
Nedīyaso vṛṣākape 'stamehi grhām upa viśvasmā-
dindra uttarah.*

The desert land, the dead-wood or the dark abyss, whatever, wherever, howsoever many they be, they must be given up. Come closer to your own homes, shelter of the closest divinity. Indra is supreme over all the world.

पुनरेहि वृषाकपे सुविता कल्पयावहै । य एष स्वप्नं शनोऽ-
स्तमेषि पथा पुनर्विश्वस्मादिन्द्र उत्तरः ॥ २१ ॥

21. *Punarehi vṛṣākape suvitā kalpayāvahai. Ya eṣaṁ
svapnanamśano 'stameṣi pathā punaviśvasmā-
dindra uttarah.*

O Vṛshakapi, come again and both of us would create good things for your peace and comfort in well being. Thus destroying the state of dream and sleep, this lover of showers and breeze, Vṛshakapi comes home by the paths of existence and piety again and again. Indra is supreme over all the world.

यदुदञ्चो वृषाकपे गृहमिन्द्राजगन्तन । क्व स्य पुल्वघो
मृगः कर्मगञ्जनयोर्पनो विश्वस्मादिन्द्र उत्तरः ॥ २२ ॥

22. *Yadudañco vṛṣākape grhamindrājagantana.
Kva sya pulvagho mṛgaḥ kamāgañjanayopano
viśvasmādindra uttarah.*

O Vṛshakapi, O Indra, when the higher souls

come rising to the state of peace in the divine home, then where does the sinner, the vexatious and the seeker roaming around go, to what state of life?

Great is Indra, supreme over all the world.

पर्शुर्हं नाम मानवी साकं संसूव विंशतिम् । भद्रं भलं त्यस्या
अभूद्यस्या उदरमामयद्विश्वस्मादिन्द्र उत्तरः ॥ २३ ॥

23. *Parṣurha nāma mānavī sākam sasūva viṁśatim.*
Bhadraṁ bhala tyasyā abhūd yasyā udaramā-
mayad viśvasmādindra uttarah.

The creative and catalytic power of omniscient Indra, universal mother, together creates twenty varying modes of matter, energy and thought for physical, biological and intelligent forms of existence. O noble soul, blessed be the mother who suffers the travail to bear the transmigrant soul on way to earthly pleasure and pain and then the bliss divine. Great is Indra, greater than all, supreme over all the world.

Mandala 10/Sukta 87

Agni Rakshoha Devata, Payu Bharadvaja Rshi

रक्षोहणं वाजिनमा जिघर्मि मित्रं प्रथिष्ठमुप यामि शर्म ।
शिशानो अग्निः क्रतुभिः समिद्धः स नो दिवा स रिषः
पातु नक्तम् ॥ १ ॥

1. *Rakṣoḥaṇaṁ vājinamā jigharmi mitraṁ prathi-*
ṣṭhamupa yāmi śarma. Śisāno agniḥ kratubhiḥ
samiddhaḥ sa no divā sa riṣaḥ pātu naktam.

I sprinkle the holy fire with ghrta and dedicate myself to Agni, light and fire of life, destroyer of evil and giver of victory, friend and saviour most boundless,

and there I find peace and freedom for life eternal. May Agni, sharp and blazing with yajnic actions of creativity, protect and promote us against hate and enmity, violence and obstruction day and night.

अयोद्रंष्ट्रो अर्चिषा यातुधानानुप स्पृश जातवेदः समिद्धः ।
आ जिह्वया मूर्देवात्रभस्व क्रव्यादो वृक्त्व्यपि धत्स्वा-
सन् ॥ २ ॥

2. *Ayodaṁṣṭro arciśā yātudhānānupa sprśa jāta-vedah samiddhaḥ. Ā jihvayā mūradevān rabhasva kravyādo vṛktyapi dhatsvāsan.*

Omnipresent spirit of life and protection of existence, blazing with flames of fire and fierce with jaws of steel, destroy the anti-life elements with the touch of your laser beams, seize the agents of death with flames, catch the blood suckers and flesh eaters with the jaws and crush them to naught.

उभोभयाविन्नप धेहि दंष्ट्रा हिंस्रः शिशानोऽवरं परं च ।
उतान्तरिक्षे परि याहि राजञ्जम्भैः सं धेह्यभि यातुधा-
नान् ॥ ३ ॥

3. *Ubhobhayāvinnapa dhehi daṁṣṭrā himsrah śiśāno'varam param ca. Utāntarikṣe pariyāhi rājañjambaiḥ saṁ dhehyabhi yātudhānān.*

Destroyer of the negative, refining the positive, commanding both creative and corrective powers for protective and punitive purposes, promote life both here and hereafter. O refulgent ruler of the world, fly over the skies and, with the force of both power and persuasion, overwhelm the violent and destructive, and either correct and integrate them or throw them out.

य॒ज्ञैरिषूः स॒न॒म॒मानो अ॒ग्ने वा॒चा श॒ल्यौ अ॒श॒निभिर्दि॒हानः ।
ताभिर्वि॒ध्य हृद॑ये यातु॒धानान्प्रती॒चो बा॒हून्प्रति॑ भ॒ङ्ध्ये-
षाम् ॥ ४ ॥

4. *Yajñairiṣūḥ saṁnamamāno agne vācā śalyāṁ aśanibhirdihānaḥ. Tābhirvidhya hrdaye yātu-dhānān pratiṭico bāhūn prati bhaṇdhyeṣām.*

Organising the armed forces into order, alliance and submission by discussion, cooperation and submission, shining and updating the forces by the addition of lightning weapons and thereby paralysing the heart core of the terrorist forces, break their violent arms all round.

अ॒ग्ने त्वचं॑ यातु॒धानस्य॑ भिन्धि हिं॒स्त्राश॒निर्ह॑सा हन्त्वेनम् ।
प्र प॒र्वीणि॑ जातवेदः शृ॒णीहि॑ कृ॒व्यात्क्र॑विष्णुर्वि चि॒नोतु॑
वृ॒क्कणम् ॥ ५ ॥

5. *Agne tvacaṁ yātudhānasya bhindhi himsrāśanir-harasā hantvenam. Pra parvaṇi jātavedaḥ śṛṇṭhi kravyāt kraviṣṇurvi cinotu vṛkṇam.*

Agni, Jataveda, present everywhere, break through the cover, camouflage, secret shelters and hideouts of the elements of evil, violence and sabotage with fatal light and penetrative power, split up every section and every unit of it to bits, disperse and destroy them all, and let the fire which consumes the dead collect and consume the remains and reduce them to ash.

यत्रे॒दानीं॑ पश्य॑सि जातवेद॒स्तिष्ठ॑न्तमग्र उ॒त वा॒ चर॑न्तम् ।
यद्वा॒न्तरि॑क्षे प॒थिभिः॑ पत॑न्तं तमस्ता वि॒ध्य श॒र्व
शि॒शानः॑ ॥ ६ ॥

6. *Yatredānīm paśyasi jātavedastiṣṭhantamagna uta vā carantam. Yadvāntarikṣe pathibhiḥ patantam tamastā vidhya śarvā śiśānaḥ.*

And now, whenever you see, O ruler all knowing, Agni, the enemies of life, elements of darkness and destruction, covered in clusters or roaming around or even flying in the sky by paths of air, then sharp, shining and instantly shooting, destroy the enemy with a fatal shot of thunderous missile.

उ॒ताल॑ब्धं स्पृ॒णुहि जा॒तवे॒द आ॒लेभा॒नादृ॒ष्टिभि॑र्या॒तुधा॒नात् ।
अ॒ग्रे पू॒र्वो नि ज॑हि शो॒शुचा॒न आ॒मादः॑ श्वि॒वङ्गा॒स्तम॑-
द॒न्त्वेनीः॑ ॥ ७ ॥

7. *Utālabdham sprṇuhi jātaveda ālebhānādrṣṭi-bhiryātudhānāt. Agne pūrvo ni jahi śośucāna āmādaḥ kṣvīṅkāstamadantvenīḥ.*

Agni, first and foremost power, bright and blazing, knowing and commanding over everything born, with the strike of your force, power and punishment, release the innocents caught up in the clutches of the forces of violence and terror, destroy the carnivorous, blood suckers and eaters into the flesh, and let them be thrown to the vociferous vultures.

इ॒ह प्र॑ ब्रू॒हि य॒तमः॑ सो अ॒ग्रे यो या॑तु॒धानो॒ य इ॒दं कृ॑णोति ।
तमा॑ र॒भस्व॑ स॒मिधा॑ यवि॒ष्ठ नृ॒चक्ष॑स॒श्चक्षु॑षे र॒न्धयै॑नम् ॥ ८ ॥

8. *Iha pra brūhu yatamaḥ so agne yo yātudhāno ya idam kṛṇoti. Tamā rabhasva samidhā yaviṣṭha nṛcakṣasaścaksuṣe randhayainam.*

Agni, expose and proclaim right here whoever

be the violent force that does this damage. O youthful power ever watchful of humanity, subject it to the fuel fire and destroy it that all may see.

तीक्ष्णेनाग्ने चक्षुषा रक्ष यज्ञं प्राञ्चं वसुभ्यः प्र णय
प्रचेतः । हिंस्रं रक्षांस्यभि शोशुचानं मा त्वा दभन्यातुधानां
नृचक्षः ॥ ९ ॥

9. *Tīkṣṇenāgne cakṣuṣā rakṣa yajñam prāñcam
vasubhyaḥ pra ṇaya pracetaḥ. Himsraṁ rakṣāṁ-
syabhi śośucānaṁ mā tvā dabhan yātudhānā
nṛcakṣaḥ.*

O Agni, blazing ruling power of nature and the world, ever alert, ever watchful of humanity, with penetrative and comprehensive eye, guard, protect and promote the yajnic order of society enacted and proceeding so clearly and transparently, and let it progress for the achievement of wealth, honour and excellence for all the people. Unsparing destroyer of the negatives, shining, and burning the destructive, let no violent force terrorize or depress you ever.

नृचक्षा रक्षः परि पश्य विक्षु तस्य त्रीणि प्रति शृणीह्यग्रा ।
तस्याग्ने पृष्टीर्हरसा शृणीहि त्रेधा मूलं यातुधानस्य
वृश्च ॥ १० ॥

10. *Nṛcakṣā rakṣaḥ pari paśya vikṣu tasya trīṇi prati
śṛṇīthyagrā. Tasyāgne prṣṭīrharasā śṛṇīhi
tredhā mūlaṁ yātudhānasya vṛśca.*

Agni, all watchful power, watch for the wicked enemy hidden among the people, crush his three prime forces of intelligence, arms and follow up. With your blazing fire and passion, break his back three ways,

financial, manpower and allies. Throw up and throw out the forces of violence and destruction root and branch wherever they be.

त्रिर्यातुधानः प्रसितिं त एत्वृतं यो अग्ने अनृतेन हन्ति ।
तमर्चिषा स्फूर्जयज्जातवेदः समक्षमेनं गृणते नि
वृद्धि ॥ ११ ॥

11. *Triryātudhānaḥ prasitim ta etvṛtaṁ yo agne anṛ-
tena hanti. Tamarciṣā sphūrjayañjātavedaḥ
samakṣamenam grṇate ni vṛddhi.*

Agni, all knowing Jataveda, brilliant ruler, whoever violates the law of truth with the force of untruth, must suffer threefold shackles of your law and power, justice, punishment and deterrence. Crashing on him with the light and power of truth, crushing him down openly before the law abiding and socially dedicated people, root out the evil and the violent.

तदग्ने चक्षुः प्रति धेहि रेभे शफारुजं येन पश्यसि यातुधानम् ।
अथर्ववज्ज्योतिषा दैव्येन सत्यं धूर्वन्तमचितं न्योष ॥ १२ ॥

12. *Tadagne cakṣuḥ prati dhehi rebhe śaphārujaṁ
yena paśyāsi yātudhānam. Atharvavajjyotiṣā
daivyena satyaṁ dhūrvantamacitaṁ nyoṣa.*

O Agni, cast the same eye of light on the law abiding celebrant of the social order by which you watch the violent and antisocial elements treading on the peace and order of society. As an enlightened power undisturbed at heart, with your divine light and power, light up or burn out the callous and violent destroyer of truth and law.

यदग्ने अद्य मिथुना शपातो यद्वाचस्तृष्टं जनयन्त रेभाः ।
मन्योर्मनसः शर्व्याः जायते या तया विध्य हृदये यातु-
धानान् ॥ १३ ॥

13. *Yadagne adya mithunā śapāto yadvācastrṣṭaṁ janayanta rebhāḥ. Manyormanasah śaravyā jāyate yā tayā vidhya hrdaye yātudhānān.*

Agni, the sharp and shooting words with which fighting rivals revile and execrate, the rough and raging words which the poet creates for irony, the piercing pain that issues forth in words from the mind in a state of passion, with that language chastise and strike the demonic violent deep to the heart core (yourself undisturbed).

परां शृणीहि तपसा यातुधानान्पराग्ने रक्षो हरसा शृणीहि ।
परार्चिषा मूरदेवाञ्छृणीहि परासुतृपो अभि शोशु-
चानः ॥ १४ ॥

14. *Parā śṛṇīhi tapasā yātudhānān parāgne rakṣo harasā śṛṇīhi. Parārciṣā mūradevāñchṛṇīhi parā-sutrpo abhi śośucānaḥ.*

Agni, shatter the violent with heat, destroy the demonic with passion, destroy the destroyers with blaze, and destroy the devitalizers with light.

पराद्य देवा वृजिनं शृणन्तु प्रत्यगेनं शपथा यन्तु तृष्टाः ।
वाचास्तेनं शर्व ऋच्छन्तु मर्मन्विश्वस्यैतु प्रसितिं यातु-
धानः ॥ १५ ॥

15. *Parādya devā vṛjinaṁ śṛṇantu pratyagenam śapathā yantu trṣṭāḥ. Vācāstenam śarava ṛccha-ntu marman viśvasyaitu prasitiṁ yātudhānaḥ.*

Let the divinities break off the crooked, let the cruel curses visit back upon the crooked curser, let the arrows reach the heart core of the thief with the right message, and let the saboteur suffer universal bondage with loss of freedom under the rule of Agni.

यः पौरुषेयेण कृविषा समङ्गे यो अश्व्येन पशुना यातुधानः ।
यो अघ्न्याया भरति क्षीरमग्ने तेषां शीर्षाणि ह्रसापि
वृश्च ॥ १६ ॥

16. *Yah pauruṣeṇa kraviṣā samaṅkte yo aśvyena paśunā yātudhānaḥ. Yo aghnyāyā bharati kṣīramagne teṣāṃ śīrṣāṇi harasāpi vṛśca.*

Whoever feeds himself upon the flesh of humanity, whoever prospers by animal wealth at the cost of animal wealth by destroying it, whoever carries off the milk of the inviolable cow and destroys the fertility of the earth, O Agni, strike off their heads with light and passion for truth.

संवत्सरीणं पय उस्त्रियायास्तस्य माशीद्यातुधानो नृचक्षः ।
पीयूषमग्ने यतमस्तिर्प्सात्तं प्रत्यञ्चमर्चिषा विध्य
मर्मन् ॥ १७ ॥

17. *Samvatsarīṇaṃ paya usriyāyāstasya māśīdyātu-dhāno nṛcakṣaḥ. Pīyūṣamagne yatamastitrpsāt taṃ pratyañcamarciṣā vidhya marman.*

Agni, watchful guardian of humanity, let the oppressor not drink milk of the cow for a year, and if the oppressor drinks of the milk and excessively too, punish him with your flame unto the heart core.

विषं गवां यातुधानाः पिबन्त्वा वृश्च्यन्तामादितये
दुरेवाः । परैरान्देवः सविता ददातु परा भ्रागमोषधीनां
जयन्ताम् ॥ १८ ॥

18. *Viṣaṁ gavāṁ yātudhānāḥ pibantvā vṛścyantāma-
ditaye durevāḥ. Parainān devaḥ savitā dadātu
parā bhāgamoṣadhīnāṁ jayantām.*

Let the oppressors of the cows, earth and the environment drink poison instead of milk. Let the oppressors of Aditi, mother, sister and nature suffer in isolation. O Savita, saviour soul of renewal and replenishment, throw them off to ruin and let them be denied their share of herbs and trees. (Those who oppress the creative and productive powers of natural sustenance of life and pollute the sources of energy themselves deny the sustenance because that is the law of Agni in nature and life).

सनादग्रे मृणसि यातुधानान्न त्वा रक्षांसि पृतनासु जिग्युः ।
अनु दह सहमूरान्क्रव्यादो मा ते हेत्या मुक्षत दैव्यायाः ॥ १९ ॥

19. *Sanādagne mṛṇasi yātudhānān na tvā rakṣāṁsi
pṛtanāsu jigyuḥ. Anu daha sahamūrān kravyādo
mā te hetyā mukṣata daivyāyāḥ.*

Agni, you destroy the oppressors since time immorial. Never can the evil dominate over you in their battles against the good. Let the flesh eaters alongwith the cruel and wicked be destroyed, and may they never escape the strike of your divine punishment and natural retribution.

त्वं नो अग्रे अधरादुदक्तात्त्वं पृश्चादुत रक्षा पुरस्तात् ।
प्रति ते ते अजरासस्तपिष्ठा अघशंसं शोशुचतो दहन्तु ॥ २० ॥

20. *Tvaṃ no agne adharādudaktāt tvaṃ paścāduta rakṣā purastāt. Prati te te ajarāsastapiṣṭhā agha-śāmsaṃ śośucato dahantu.*

Agni, pray protect us from below, from above, from behind and in front against the oppressors facing us. May those unaging flames shining and blazing burn down the malignant and sinful enemies of life to ashes.

पश्चात्पुरस्तादधरादुदक्तात्कविः काव्येन परि पाहि राजन् ।
सखे सखायमजरौ जरिम्णेऽग्रे मर्तौ अमर्त्यस्त्वं नः ॥ २१ ॥

21. *Paścāt purastādadharādudaktāt kaviḥ kāvyena pari pāhi rājan. Sakhe makhāyamajaro jarimṇe 'gne martām amartyastvaṃ naḥ.*

O refulgent ruler, divine visionary, protect us all round, from the back and front, from above and below, as now and hereafter, by the light of your vision and wisdom. O Agni, unaging friend, immortal divinity, save the mortals, save your friend, bless us all mortals to live a happy life till a full age of fulfilment.

परि त्वाग्रे पुरं वयं विप्रं सहस्य धीमहि ।
धृषद्वर्णं दिवेदिवे हन्तारं भङ्गुरावताम् ॥ २२ ॥

22. *Pari tvāgne puraṃ vayaṃ vipraṃ sahasya dhī-mahi. Dhṛṣadvarṇaṃ divedive hantāraṃ bhaṅgu-rāvatām.*

Agni, day in and day out all time, we celebrate and adore you, eternal giver of fulfilment, wise, resolute and brave, redoubtable vanquisher of the mischievous and destroyer of the destroyers of life and nature.

विषेण॑ भङ्गुराव॑तः॒ प्रति॑ ष्म र॒क्षसो॑ दह।

अग्ने॑ तिग्मेन॑ शोचि॒षा तपु॑रग्राभिर्ऋ॒ष्टिभिः॑ ॥ २३ ॥

23. *Viṣeṇa bhaṅgurāvataḥ prati śma rakṣaso daha.*
Agne tigmena sociṣā tapuragrābhirṛṣṭibhiḥ.

Agni, with pervasive and expansive light, heat and penetrative flames and with beams of constant action against the negativities of life and society, pray burn up the crooked and destructive elements of life in every field of their activity.

प्रत्य॑ग्ने मिथु॒ना द॑ह यातु॒धाना॑ किमी॒दिना॑ ।

सं त्वा॑ शि॒शामि॑ जागृ॒ह्यद॑ब्धं विप्र॒ मन्म॑भिः ॥ २४ ॥

24. *Pratyagne mithunā daha yātudhānā kimīdinā.*
Sam tvā śiśāmi jāgrhyadabdhāṁ vipra manma-
bhiḥ.

Agni, burn up the oppressive and destructive alliances and combinations of the negativities of life and nature on the prowl looking for where to strike. O power all intelligent and wise, with holy thoughts and prayers, I invoke and exhort you. Arise, O power indomitable, and strike against the killers.

प्रत्य॑ग्ने हर॑सा॒ हरः॑ शृ॒णीहि॑ वि॒श्वतः॑ प्रति॑ ।

यातु॒धानस्य॑ र॒क्षसो॑ बलं॒ वि रु॑ज वी॒र्य॑म् ॥ २५ ॥

25. *Pratyagne harasā haraḥ śṛṇīhi viśvataḥ prati.*
Yātudhānasya rakṣaso balam vi ruja vīryam.

Agni, universal spirit of light and fire, creator, protector and destroyer, refulgent ruler of nature, life and society, with your love and passion for life and goodness and with your wrath against evil, sabotage

and negativity, seize, cripple and all round destroy the strength, vigour, valour and resistance of the negative and destructive forces of evil and wickedness, lurking, working and persisting in nature, life and society. Save the good and destroy the demons.

Mandala 10/Sukta 88

*Surya, Vaishvanaragni Devata, Murdhanvan Angirasa
or Vamadevya Rshi*

हविष्पान्तमजरं स्वर्विदि दिविस्पृश्याहुतं जुष्टमग्नौ ।

तस्य भर्मेणे भुवनाय देवा धर्मेणे कं स्वधया पप्रथन्त ॥ १ ॥

1. *Haviṣpāntamajaram svarvidi divisprśyāhutaṁ juṣṭamagnau. Tasya bharmaṇe bhuvanāya devā dharmaṇe kaṁ svadhayā paprathanta.*

Devas, the divines of humanity and divinities of nature, with food and reverence, offer delicious, expansive, loved and solemnly dedicated havi into the holy fire which rises to the skies and reaches the sun. Thus do they exalt Agni so that they may well be, rise and exalt in the gracious order of Agni under the divine shelter and support of the order.

गीर्णं भुवनं तमसापगूल्हमाविः स्वरभवज्जाते अग्नौ । तस्य
देवाः पृथिवी द्यौरुतापोऽरण्यन्नोषधीः सख्ये अस्य ॥ २ ॥

2. *Gīrṇaṁ bhuvanaṁ tamasāpagūlhmāviḥ svara-bhavajjāte agnau. Tasya devā prthivī dyauru-tāpo'raṇyannoṣadhīḥ sakhye asya.*

The world of existence lay deeply engulfed and covered in the darkness of the night of Pralaya, annihilation, and then on the rise of Agni, Lord Supreme

of light and life, it rose and manifested: Akasha, time-space continuum manifested, and then others followed, earth, light and heat, waters, herbs and trees all arose, and all the devas, divine spirits of nature, rejoiced in the love and friendship of this Lord Supreme, Agni.

देवेभिर्न्विषितो यज्ञियैर्भिरग्निं स्तोषाण्यजरं बृहन्तम् । यो
भानुना पृथिवीं द्यामुतेमामाततान् रोदसी अन्तरिक्षम् ॥ ३ ॥

3. *Devebhirnviṣito yajñiyebhiragnim stoṣānyajaram
br̥hantam. Yo bhānunā pṛthivīm dyāmutemā-
mātatāna rodasī antarikṣam.*

Inspired by Devas and lighting the fire of yajnas, I adore and exalt Agni, lord unaging and eternal, infinite, who, by his self-refulgence, pervades this earth and heaven and expands both heaven and earth and the middle regions of the skies.

यो होतासीत्प्रथमो देवजुष्टो यं समाज्जन्नाज्येना वृणानाः ।
स पतन्नीत्वरं स्था जगद्यच्चात्रमग्निरकृणोज्जातवेदाः ॥ ४ ॥

4. *Yo hotāsīt prathamo devajuṣṭo yaṁ samāñja-
nnājyenā vṛṇānāḥ. Sa patatrītvaram sthā jaga-
dyacchvātramagnirakṛṇojjātavedāḥ.*

I adore and exalt Agni who is the first, original and efficient cause of the cosmic yajna, loved and celebrated by the devas, whom the best of men with cherished love and choice sprinkle and serve with sacred ghrta, who creates, shapes and rules the world of flying, moving, non-moving and revolving objects and living beings. That is Agni, Jataveda, self-refulgent and omniscient.

यज्जातवेदो भुवनस्य मूर्धन्नतिष्ठो अग्रे सह रोचनेन । तं त्वाहेम
मतिभिर्गीर्भिरुक्थैः स यज्ञियो अभवो रोदसिप्राः ॥ ५ ॥

5. *Yajjātavedo bhuvanasya mūrdhannatiṣṭho agne
saha rocanena. Tam tvāhema matibhirgīrbhiru-
kthaiḥ sa yajñiyo abhavo rodasiprāḥ.*

O Jataveda, Agni, who abide and shine on top of the world with the sun, with our thoughts, words and holy songs we adore and worship you. You are adorable, worthy of worship, pervasive all over heaven and earth.

मूर्धा भुवो भवति नक्तमग्निस्ततः सूर्यो जायते प्रातरुद्यन् ।
मायामू तु यज्ञियानामेतामपो यत्तूर्णिश्चरति प्रजानन् ॥ ६ ॥

6. *Mūrdhā bhuvo bhavati naktamagnistataḥ sūryo
jāyate prātarudyan. Māyāmū tu yajñiyānāmetā-
mapo yat tūrṇiścarati prajānan.*

Agni as Vaishvanara is awake and vibrates as the prime reality and spirit of existence at night when the whole world sleeps. Then in the morning, rising with the dawn, it shines as the sun. It is but the wondrous work of the highest of adorables, cosmic Maya, that it thus moves and vibrates at the fastest, knowing and watching all actions and movements of the world of moving and non-moving objects.

दृशेन्यो यो महिना समिद्धोऽ रोचत दिवियोनिर्विभावा ।
तस्मिन्नग्नौ सूक्तवाकेन देवा हविर्विश्व आजुहवुस्तनूपाः ॥ ७ ॥

7. *Drśenyo yo mahinā samiddho'rocata divi
yonirvibhāvā. Tasminnagnau sūktavākena devā
havirviśca ājuhavustanūpāḥ.*

Wondrous in form, Agni, who, refulgent with

its own grandeur, shines in heaven as the light most gracious is the divinity into whom, in sacred fire form, all devas, divinities of nature and humanity, guardians of our health and body, offer yajnic oblations of havi with the chant of Vedic mantras.

सूक्तवाकं प्रथममादिदग्निमादिद्धविरजनयन्त देवाः ।

स एषां यज्ञो अभवत्तनूपास्तं द्यौर्वेदं तं पृथिवी तमापः ॥ ८ ॥

8. *Sūktavākaṁ prathamamādidagnimdidhvira-janayanta devāḥ. Sa eṣāṁ yajño abhavat tanūpāstaṁ dyaurveda taṁ pṛthivī tamāpaḥ.*

The devas, noble yajakas, first chant the divine Word, then they light the fire and then they prepare and offer the havi. That Agni is the adorable lord of them all, guardian and promoter of health and age. That the heaven receives, that the earth receives, and that the waters receive, and that all of them realise, the pervasive power and energiser.

यं देवासोऽजनयन्ताग्निं यस्मिन्नाजुहवुर्भुवनानि विश्वा ।

सो अर्चिषा पृथिवीं द्यामुतेमामृजूयमानो अतपन्महित्वा ॥ ९ ॥

9. *Yam devāso'janayantāgniṁ yasminnājuhavurbhuvanāni viśvā. So arciṣā pṛthivīm dyāmutemāmrjūyamāno atapanmahitvā.*

Agni which all the divine powers of the universe create and serve, into which all worlds of the universe offer their oblations at the cosmic yajna of evolution and devolution, that Agni, radiant and natural ordainer, lights and energises this earth and heaven with its glory and self refulgence.

स्तोमै॒न हि दि॒वि दे॒वासो॑ अ॒ग्निमजी॑जन॒ञ्छक्ति॑भी रोद॒सि॒प्राम् ।
तमू॑ अकृ॒ण्वन्त्रे॒धा भु॒वे कं स ओष॑धीः पचति वि॒श्व-
रू॒पाः ॥ १० ॥

10. *Stomena hi divi devāso agnimaājjanāñchaktibhī rodasiprām. Tamū akṛṇvan tredhā bhuve kaṁ sa oṣadhīḥ pacati viśvarūpāḥ.*

By mantric power and their own potential the divine powers in heaven create and raise Agni which pervades earth and sky too, thus creating it in three ways: Agni or fire on earth, Vayu or electricity in the sky, and Aditya or light in heaven. This same Agni of all universal forms well matures and ripens herbs and all vegetation on earth.

य॒देदे॑न॒मद॑धु॒र्य॒ज्ञिया॑सो दि॒वि दे॒वाः सूर्य॑मादि॒तेयम् । य॒दा
च॒रि॒ष्णू मि॑थु॒नाव॑भू॒तामादि॑त्प्राप॒श्यन्भु॑वनानि॒ विश्वा॑ ॥ ११ ॥

11. *Yadedenamadadhuryajñiyāso divi devāḥ sūrya-māditeyam. Yadā cariṣṇū mithunāvabhūtāmādit prāpaśyan bhuvanāni viśva.*

When the divine powers, performers of cosmic yajna, place this sun, child of the refulgence of Aditi, mother Infinity, in the heavenly region, then it becomes two, moving together as twofold power, Agni and Vaishvanara, sun and dawn, and as they pervade all regions of the world, so do all regions of the world see them.

वि॒श्वस्मा॑ अ॒ग्निं भु॑व॒नाय॑ दे॒वा वै॑श्वान॒रं के॒तुम॑ह्ना॒मकृ॑ण्वन् ।
आ यस्त॒तानो॑षसो॒ विभा॒तीर॑पो॒ ऊर्णो॑ति॒ तमो॑ अ॒र्चिषा॑
यन् ॥ १२ ॥

12. *Viśvasmā agniṃ bhuvanāya devā vaiśvānaraṃ ketumahnāmakṛṇvan. Ā yastatānoṣaso vibhātī-rapo ūrṇoti tamo arcīṣā yan.*

Devas, divine powers, create and make the solar form of Vaishvanara Agni, and make it the flag sign of the day for the sake of the whole world, and the sun, radiating, lights up the bright dawns and dispels the darkness of the night with its light, unveiling the day.

वैश्वानरं कवयो यज्ञियांसोऽग्निं देवा अजनयन्नजुर्यम् । नक्षत्रं प्रत्नममिनच्चरिष्णु यक्षस्याध्यक्षं तविषं बृहन्तम् ॥ १३ ॥

13. *Vaiśvānaraṃ kavayo yajñiyāso'gniṃ devā ajana-yannajuryam. Nakṣatraṃ pratnamaminaccariṣṇu yakṣasyādhyakṣaṃ taviṣaṃ bṛhantaṃ.*

Wise and visionary Devas, adorable divine powers, create the unaging Vaishvanara Agni, the ancient star unalterable and inviolable, moving as the ruling star of space, blazing and expansive.

वैश्वानरं विश्वहा दीदिवांसं मन्त्रैर्ग्न्यं कविमच्छा वदामः । यो महिम्ना परिबभूवोर्वी उतावस्तादुत देवः परस्तात् ॥ १४ ॥

14. *Vaiśvānaraṃ viśvahā dīvivāṃsaṃ mantrairagniṃ kavimacchā vadāmaḥ. Yo mahimnā paribabhū-vorvī utāvastāduta devaḥ parastāt.*

With Vedic mantras we invoke and adore Agni, Vaishvanara, light divine ever shining bright, the very eye of omniscience which, with its might and grandeur, enlightens and overwhelms both heaven and earth, the ultimate light and bliss above and below, the end and the foundation both.

द्वे स्रुती अशृणवं पितृणामहं देवानामुत मर्त्यानाम् ।
ताभ्यामिदं विश्वमेजत्समेति यदन्तरा पितरं मातरं च ॥ १५ ॥

15. *Dve sruṭī aśṛṇavaṃ pitṛṇāmahaṃ devānāmuta martyānām. Tābhyāmidam viśvamejat sameti yadantarā pitaraṃ mātaraṃ ca.*

I hear there are two paths of life in existence: Pitryana, the path of average mortals to earthly bliss, and Devayana, the path of divine souls to divine bliss. By these does the world of vibrant life travel transmigrating from birth by father and mother to death and attains whatever is between earth and heaven.

द्वे समीची बिभृतश्चरन्तं शीर्षतो जातं मनसा विमृष्टम् । स
प्रत्यङ्निश्वा भुवनानि तस्थावप्रयुच्छन्तरणिर्भ्राजमानः ॥ १६ ॥

16. *Dve samīcī bibhṛataścarantaṃ śīrṣato jātaṃ manasā vimṛṣṭam. Sa pratyaṅ viśvā bhuvanāni tasthāvaprayucchan taranirbhrājamānaḥ.*

Two, earth and heaven, together bear Agni born on top, vibrant and radiating from the highest heaven, and that abides immanent and pervasive all over the worlds of existence, unremissive, radiant and divinely self-refulgent.

यत्रा वदेते अवरः परश्च यज्ञन्योः कतरो नौ वि वेद ।
आ शेकुरित्सधमादं सखायो नक्षन्त यज्ञं क इदं वि
वोचत् ॥ १७ ॥

17. *Yatrā vadete avaraḥ paraśca yajñanyoḥ kataro nau vi veda. Ā śekurit sadhamādaṃ sakhāyo nakṣanta yajñaṃ ka idaṃ vi vocat.*

Where both terrestrial agni and supraterrrestrial

agni, both high priests of yajna, communicate and commingle then, for us, which one of these excels and proclaims the distinction? When yajakas do perform the yajna and serve and celebrate Agni together on the vedi, who would speak to us of the distinction?

कत्यग्रयः कति सूर्यीसः कत्युषासः कत्यु स्विदापः ।
नोपस्पिजं वः पितरो वदामि पृच्छामि वः कवयो विद्वाने
कम् ॥ १८ ॥

18. *Katyagnayah kati sūryāsaḥ katsuṣāsaḥ katsu svidāpaḥ. Nopaspijaṁ vaḥ pitaro vadāmi pṛcchāmi vaḥ kavayo vidmane kam.*

How many are the fires? How many the suns? How many the dawns? How many the waters? O enlightened sages, I say this not out of curiosity, I ask you this in all seriousness for the sake of knowledge.

यावन्मात्रमुषसो न प्रतीकं सुपर्ण्योऽवसते मातरिष्वः ।
तावद्दधात्युप यज्ञमायन्ब्राह्मणो होतुरवरो निषीदन् ॥ १९ ॥

19. *Yāvanmātramuṣaso na pratīkaṁ suparṇyo vasate mātariśvaḥ. Tāvaddadhātyupa yajñamāyan brahmaṇo hoturavaro niṣīdan.*

As long as the all moving glorious Vayu, the electric form of Agni, with radiant sun rays bears and wears the face of dawn as its banner of the day, so long would the holy yajaka, the Brahmana, go to the yajna vedi and sit and offer the fragrant havi in honour of the terrestrial fire, the high priest of yajna.

Note: The answer to these questions is given in Rgveda 8, 58, 2: The same one Agni shines and blazes in many forms, The same one sun shines in all lights of

the universe, the same one dawn rises over all this world, and the same one lord of existence manifests in all forms of the world,

Mandala 10/Sukta 89

Indra-Varunau Devate, Renu Vaishvamitra Rshi

इन्द्रं स्तवा नृतमं यस्य म्हा विबबाधे रोचना वि ज्मो
अन्तान्। आ यः प्रप्रौ चर्षणीधृद्वरोभिः प्र सिन्धुभ्यो
रिरिचानो महित्वा ॥ १ ॥

1. *Indraṁ stavā nṛtamaṁ yasya mahnā vibabādhe rocanā vi jmo antān. Ā yaḥ papraucarṣaṇī-dhṛdvarobhiḥ pra sindhubhyo riricāno mahitvā.*

Adore and celebrate Indra, highest over humanity, who overwhelms the lights of the world with his grandeur and rules over the ends of the earth, who, watchful sustainer of humanity, pervades and fills the worlds of the universe by his excellences and, all overpowering, exceeds the oceans of earth and space by his glory and grandeur.

स सूर्यः पर्युरु वरांस्येन्द्रो ववृत्याद्रथ्येव चक्रा। अतिष्ठन्तम-
पस्यं न सर्गं कृष्णा तमांसि त्विष्या जघान ॥ २ ॥

2. *Sa sūryaḥ paryurū varāṁsyendro vavṛtyādra-thyeva cakrā. Atiṣṭhantamapasyaṁ na sargaṁ kṛṣṇā tamāṁsi tviṣyā jaghāna.*

Indra, self-refulgent cosmic Sun, greater than the greatest, he moves the worlds of existence like chariot wheels and, destroying the deepest darknesses of the world with his refulgence, keeps the dynamic universe in ceaseless flow like a particle in a wave of

energy.

स॒मा॒न॒म॒स्मा॒ अ॒न॒पा॒वृ॒दर्च॒ क्ष॒म॒या॒ दि॒वो॒ अ॒स॒मं॒ ब्र॒ह्म॒ न॒व्य॒म् ।
वि॒ यः॒ पृ॒ष्ठे॒व॒ ज॒नि॒मा॒न्य॒र्य॒ इ॒न्द्रा॑श्चि॒काय॒ न॒ स॒खाय॑-
मी॒षे ॥ ३ ॥

3. *Samānamasmā anapāvṛdarca kṣmayā divo asamaṁ brahma navyam. Vi yaḥ pṛṣṭheva janimānyarya indraścikāya na sakhāyamīṣe.*

Worship Indra, constant, evident and immanent, greater than heaven and earth, infinite, adorable ever new, who, as primary foundation and ultimate master, knows all that are born in existence and neither deserts friends nor hurts the devotees.

इ॒न्द्राय॑ गि॒रो॒ अ॒नि॒शि॒त॒सर्गा॑ अ॒पः॒ प्रेर॑यं॒ स॒गर॑स्य॒ बु॒ध्नात् ।
यो॒ अ॒क्षे॒णे॒व॒ च॒क्रि॒या॒ श॒ची॑भिर्वि॒ष्व॒क्त॒स्त॒म्भ॑ पृ॒थि॒वी॒मु॒त॒
द्या॒म् ॥ ४ ॥

4. *Indrāya giro atiśitasargā apah prerayam sagarasya budhnāt. Yo akṣeṇeva cakriya śacībhirviśvak tastambha pṛthivīmuta dyām.*

I sing songs of praise and make incessant streams of water flow from the oceans of space and sky in honour of Indra who, with his cosmic power and actions, sustains the heaven and earth in motion like wheels of a chariot held in balance by the axle.

आ॒पा॒न्त॒म॒न्यु॒स्तृ॒प॒ल॒प्र॒भ॒र्मा॑ धु॒निः॒ शि॒मी॒वा॒ञ्छ॒रु॒माँ॑ ऋ॒जी॒षी॑ ।
सो॒मो॒ वि॒श्वा॑न्य॒त॒सा॒ व॒ना॒नि॒ ना॒र्वा॒ग्नि॒न्द्रं॒ प्र॒ति॒मा॒ना॒नि॒
दे॒भुः ॥ ५ ॥

5. *Āpāntamanyustrpalaprabharmā dhuniḥ śimīvā-
ñcharumām̐ ṛjīṣī. Somo viśvānyatasā vanāni
nārvāgindram̐ pratimānāni debhuḥ.*

Boundless in passion and potential, impetuous in action, mighty mover and shaker, awfully powerful, strongly armed, simple and natural, creative and inspiring like Soma, is Indra. Not all the winds and weapons of the world, not all the lights and blazes, no measures and comparisons of the finite world, can face, equal, much less exceed and overcome Indra.

न यस्य द्यावापृथिवी न धन्व नान्तरिक्षं नाद्रयः सोमो अक्षाः ।
यदस्य मयुरधिनीयमानः शृणाति वीळु रुजति स्थि-
राणि ॥ ६ ॥

6. *Na yasya dyāvāpṛthivī na dhanva nāntarikṣam̐
nādrayaḥ somo akṣāḥ. Yadasya manyuradhinī-
yamānaḥ śṛṇāti vīḷu rujati sthirāṇi.*

Neither heaven and earth, nor sky, nor space, nor clouds and mountains, equal his might, creative and inspiring Soma as he is, especially when his power and passion, overwhelming all, shatters the strongest and shakes the firmest fixed.

जघान वृत्रं स्वधितिर्वनेव रुरोज पुरो अरदन्न सिन्धून् । बिभेद
गिरिं नवमिन्न कुम्भमा गा इन्द्रो अकृणुत स्वयुग्भिः ॥ ७ ॥

7. *Jaghāna vṛtram̐ svadhitirvaneva ruroja puro
aradanna sindhūn. Bibheda girim̐ navaminna
kumbhamā gā indro akṛṇuta svayugbhiḥ.*

Destroying the demon of darkness like lightning striking the woods, Indra shatters the strongholds of evil. He breaks the clouds and mountains like a little

new earthen jar, and as he sets floods of rivers aflow, so with his own waves of divine energy, he lets the streams of psychic energy and spiritual enlightenment flow for the devotee.

त्वं ह त्वदृणया इन्द्र धीरोऽसिर्न पर्व वृजिना शृणासि । प्र
ये मित्रस्य वरुणस्य धाम युजं न जनां मिनन्ति मित्रम् ॥ ८ ॥

8. *Tvaṁ ha tyadr̥ṇayā indra dhīro 'sirna parva
vr̥jinā śṛṇāsi. Pra ye mitrasya varuṇasya dhāma
yujam na janā minanti mitram.*

You alone are the constant and magnificent giver of bliss, and you alone, like the sword severing every knot and joint of negativity, destroy the evil and crookedness of life for those good people who do not violate the light and law of Mitra and Varuna, universal spirit of love, friendship and judgement and for those who do not ever deceive a real sincere friend of all time.

प्र ये मित्रं प्रार्थमणं दुरेवाः प्र संगिरः प्र वरुणं मिनन्ति ।
न्यमित्रेषु वधमिन्द्र तुम्रं वृषन्वृषाणमरुषं शिशिहि ॥ ९ ॥

9. *Pra ye mitram prātyamaṇam durevāḥ pra saṁ-
giraḥ pra varuṇam minanti. Nyamitreṣu vadha-
mindra tumraṁ vṛṣaṇ vṛṣāṇamaruṣaṁ śiśīhi.*

And against those crooked men of unholy ways who deceive the friend, violate the progressive man of justice and rectitude, hurt dedicated men of positive social support and oppose the man of judgement and enlightenment, O lord of power and progress, Indra, prepare the thunderbolt, instant, overwhelming and blazing but just and unquestionable, and strike such unfriendly and negative forces without delay.

इन्द्रो दिव इन्द्र ईशे पृथिव्या इन्द्रो अपामिन्द्र इत्यर्वीतानाम् ।
 इन्द्रो वृधामिन्द्र इन्मेधिराणामिन्द्रः क्षेमे योगे हव्य
 इन्द्रः ॥ १० ॥

10. *Indro diva indra īśe pṛthivyā indro apāmindra it parvatānām. Indro vṛdhāmindra inmedhir-ānāmindraḥ kṣeme yoge havya indraḥ.*

Indra rules over the heavens, Indra rules over the earth, Indra rules over the waters of earth and space, Indra rules over mountains and the clouds, and Indra rules over all our actions and ambitions. And Indra is the spirit and power for the rising wise on way to progress in times of peace and prosperity to be invoked and worshipped for protection and preservation of what has been gained and for the achievement of that what has yet to be gained further. (Yoga is achievement, and Kshema is preservation and protection of what has been achieved, and both these are two aspects of progress.)

प्राक्तुभ्य इन्द्रः प्र वृधो अहभ्यः प्रान्तरिक्षात्प्र समुद्रस्य धासेः ।
 प्र वार्तस्य प्रथसः प्र ज्यो अन्तात्प्र सिन्धुभ्यो रिरिचे प्र
 क्षितिभ्यः ॥ ११ ॥

11. *Prāktubhya indraḥ pra vṛdho ahabyaḥ prāntari-kṣāt pra samudrasya dhāseḥ. Pra vātasya prathamāḥ pra jmo antāt pra sindhubhyo ririce pra kṣitibhyaḥ.*

Indra is far greater than the nights of existence, greater than days, space, and the bounds of space. He transcends the expansive currents of energy, the bounds of the universe, the flowing flux of existence, and all definitions of the flux in form.

प्र शोशुचत्या उषसो न केतुरसिन्वा ते वर्ततामिन्द्र हेतिः ।
अश्मेव विध्य दिव आ सृजानस्तपिष्ठेन हेषसा द्रोघ-
मित्रान् ॥ १२ ॥

12. *Pra śośucatyā uṣaso na keturasinvā te vartatā-
mindra hetih. Aśmeva vidhya diva ā sṛjānastapi-
ṣṭhena heṣasā droghamitrān.*

Like the blazing flames of dawn dispelling the dark, let your boundless thunderbolt strike. With that blazing thunder, like a shot from heaven pierce the forces of hate and enmity.

अन्वह मासा अन्विद्वानन्यन्वोषधीरनु पर्वतासः । अन्विद्रं
रोदसी वावशाने अन्वापो अजिहत जायमानम् ॥ १३ ॥

13. *Anvaha māsā anvidvanānyanvoṣadhīranu parva-
tāsaḥ. Anvindraṁ rodasī vāvaśāne anvāpo ajihata
jāyamānam.*

Indeed, days and months, herbs and forests, clouds and mountains, shining skies and earth and the oceans and vapours of space, all move and proceed in accordance with Indra as it emerges into manifestation.

कर्हि स्विता त इन्द्र चेत्यासदघस्य यद्भिन्दो रक्ष एषत् ।
मित्रक्रुवो यच्छसने न गावः पृथिव्या आपृगमुया
शयन्ते ॥ १४ ॥

14. *Karhi svit sā ta indra cetyāsadaghasya yadbhi-
nado rakṣa eṣat. Mitrakruvo yacchasane na gāvaḥ
pṛthivyā āpṛgamuya śayante.*

Where is that punitive power of yours, Indra, and when does it strike, the power that picks up and shatters the sinner, the criminal, and the perpetrator of

evil, and struck by which the betrayers of friends, felled and dead, lie on the ground like cattle carcasses.

शत्रूयन्तो अ॒भि ये न॑स्त॒तस्त्रे महि॑ ब्राध॒न्त ओग॑णास॒ इन्द्र ।
अ॒न्धेना॒मित्रा॑स्त॒मसा स॑चन्तां सु॒ज्योति॑षो अ॒क्तव॑स्ताँ अ॒भि
ष्युः ॥ १५ ॥

15. *Śatrūyanto abhi ye nastatasre mahī vrādhanta ogaṇāsa indra. Andhenāmītrāstamasā sacantāṁ sujyotiṣo aktavastāṁ abhi śyuh.*

Enemies of humanity, obstructionist forces, highly organised gangs which afflict us, may all unfriendly forces suffer deep darkness on their way, and may the powers of enlightenment and progressive culture face them and overcome them.

पु॒रूणि॑ हि त्वा॒ सव॑ना॒ जना॑नां ब्र॒ह्मा॑णि म॒न्द॒नृ॒ण॒ता-
मृ॒षी॑णाम् । इ॒मामा॑घोष॒न्नव॑सा॒ सहू॑तिं ति॒रो वि॑श्वाँ अ॒र्च॑तो
या॒ह्य॒र्वाङ् ॥ १६ ॥

16. *Purūṇi hi tvā savanā janānāṁ brahmāṇi mandan grṇatāmṛṣiṇām. Imāmāghoṣannavasā sahūtiṁ tiro viśvāṁ arcato yāhyarvāṇ.*

May all felicitative yajnas of the people and holy songs of celebrant seers adore and exalt you. O lord, listening to this prayer and invocation, proclaiming your acceptance and pleasure, come to all the devotees in direct experience and bless them with peace and protection.

ए॒वा ते॑ व॒यमि॑न्द्र भु॒ञ्जती॑नां वि॒द्याम॑ सु॒मती॑नां न॒वाना॑म् ।
वि॒द्याम॑ व॒स्तो॒रव॑सा गृ॒णन्तो॑ वि॒श्वामि॑त्रा उ॒त त॑ इन्द्र
नू॒नम् ॥ १७ ॥

17. *Evā te vayamindra bhuñjīnām vidyāna sumatīnām navānām. Vidyāma vastoravasā gr̥ṇanto viśvā-mitrā uta ta indra nūnam.*

Thus may we, O lord omnipotent, Indra, know of, experience and enjoy your protective, enlightening and ever new gifts of kindness and grace. And may we, being friends of the world, singing and celebrating your divine gifts, know you and be happy by your favour and protection day and night.

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमृतये समत्सु घ्नन्तं वृत्राणि सजितं धना-
नाम् ॥ १८ ॥

18. *Śunam huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugramūtaye samatsu ghnantaṁ vṛtrāṇi sañjitaṁ dhanānām.*

We invoke and adore Indra, lord of bliss, omnipotent, highest leader and guide of humanity in this our battle of life for protection, victory and further advancement. Indra is listening, blazing in battles, destroying demons of darkness, negativity and obstructions, and winning the honours, wealth and excellences of the world for humanity.

Mandala 10/Sukta 90

Purusha Devata, Narayana Rshi

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वात्यतिष्ठदृशाङ्गुलम् ॥ १ ॥

1. *Sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt. Sa bhūmiṁ viśvato vṛtvātyatiṣṭhadṛśaṅgulam.*

Purusha, the cosmic soul of existence, is Divinity personified, of a thousand heads, a thousand eyes and a thousand feet. It pervades the universe wholly and entirely and, having pervaded and comprehended the universe of ten Prakrtic constituents, It transcends the world of existence.

पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।

उतामृतत्वस्येशानो यदन्नैनातिरोहति ॥ २ ॥

2. *Puruṣa evedaṁ sarvaṁ yadbhūtaṁ yacca bhāvam. Utāmṛtatvasyeśāno yadannenātirohati.*

All this that is and was and shall be is Purusha ultimately, sovereign over immortality and ruler of what expands by living food.

एतावानस्य महिमातो ज्यायँश्च पुरुषः ।

पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥ ३ ॥

3. *Etāvānasya mahimāto jyāyāṁśca pūruṣaḥ. Pādo'sya viśvā bhūtāni tripādasyāmṛtaṁ divi.*

So great is the grandeur and glory of It, and still the Purusha is greater. The entire worlds of existence are but one fourth of It. Three parts of Its mystery are in the transcendental heaven of immortality beyond the universe.

त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभवत्पुनः ।

ततो विष्वङ् व्यक्रामत्साशनानशने अभि ॥ ४ ॥

4. *Tripādūrdhva udait puruṣaḥ pādo'syehābhavat punaḥ. Tato viṣvaṁ vyakrāmt sāśanānaśane abhi.*

Three parts higher rises the Purusha above the

universe in which only one measure of Its glory manifests again and again, pervading all the material and biological world and thence remains transcendent over the universe.

तस्माद्विराळजायत विराजो अधि पूरुषः ।

स जातो अत्यरिच्यत पश्चाद्धूमिमथो पुरः ॥ ५ ॥

5. *Tasmādvirāḷajāyata virājo adhi pūruṣaḥ.
Sa jāto atyaricyata paścādbhūmimatho puraḥ.*

From Purusha arose Virat, the cosmic idea, the blue-print in terms of Prakrti. The Purusha manifests in the Virat and remains sovereign over it. Though manifested, it exceeds, transcends and then creates the universe and the world regions for forms of existence.

यत्पुरुषेण हविषा देवा यज्ञमतन्वत ।

वसन्तो अस्यासीदाज्यं ग्रीष्म इध्मः शरद्धुविः ॥ ६ ॥

6. *Yat puruṣeṇa haviṣā devā yajñamatanvata.
Vasanto asyāsīdājyaṁ grīṣma idhmaḥ śara-*
ddhaviḥ.

When the sages visualise the universal yajna of creation and enact it in communion with the Purusha in meditation, then the spring season is the ghrta, summer is the fuel, and winter is the havi. (This meditative enactment is in terms of nature. In fact, the creation of the universe is an evolutionary process beginning with Prakrti evolving into material, biological and psychic forms as follows in this very hymn.)

तं यज्ञं बर्हिषि प्रौक्षन्पुरुषं जातमग्रतः ।

तेन देवा अयजन्त साध्या ऋषयश्च ये ॥ ७ ॥

7. *Tam yajñam barhiṣi praukṣan puruṣam jātama-grataḥ. Tena devā ayajanta sādhyā ṛṣyaśca ye.*

The Rshis of universal vision, sages of universal accomplishment and scholars of the Veda, invoke and worship the eternal Purusha, self-manifested in advance of every thing else of the cosmic yajna. They spread and consecrate the grass over the vedi in mind and offer the oblations in the cosmic fire with Veda mantras.

तस्माद्यज्ञात्सर्वहुतः संभृतं पृषदाज्यम् ।

पशून्ताँश्चक्रे वायव्यानारण्यान्ग्राम्याश्च ये ॥ ८ ॥

8. *Tasmādyajñāt sarvahutaḥ sambhṛataṁ ṛṣadā-jyam. Paśūn tāṁścakre vāyavyānāraṇyān grām-yāśca ye.*

From that cosmic yajna with total input of Prakṛti, by the universal Purusha was prepared and received the sacred ghrta, living plasma, the universal material of creation. He created the animals, all those birds of the air, rangers of the forest and inmates of the village.

तस्माद्यज्ञात्सर्वहुत ऋचः सामानि जज्ञिरे ।

छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥ ९ ॥

9. *Tasmādyajñāt sarvahuta ṛcaḥ sāmāni jajñire. Chandānsi jajñire tasmādyajustasmādajāyata.*

From that Lord of universal yajna were born the Rks and the Samans. From him were born the Chhandas and from him were born the Yajus.

तस्मादश्वा अजायन्त ये के चौभयादतः ।

गावो ह जज्ञिरे तस्मात्तस्माज्जाता अजावयः ॥ १० ॥

10. *Tasmādaśvā ajāyanta ye ke cobhayādataḥ.
Gāvo ha jajñire tasmāt tasmājjātā ajāvayaḥ.*

From that yajna were born the horses and those which have two rows of teeth up and down. From that were born the cows and from that were born the goat and sheep.

यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन् ।

मुखं किमस्य कौ बाहू का ऊरू पादा उच्येते ॥ ११ ॥

11. *Yat puruṣam vyadadhuh katidhā vyakalpayan.
Mukham kimasya kau bāhu kā ūrū pādā ucyete.*

How do the Rshis visualise the manifestive modes of the Purusha? What was his mouth? What the arms? What the thighs? What are the feet as they are said to be?

ब्राह्मणोऽस्य मुखमासीद्बाहू रजिन्यः कृतः ।

ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥ १२ ॥

12. *Brāhmaṇo'sya mukhamāsīdbāhū rājanyaḥ kṛtaḥ.
Ūrū tadasya yadvaiśyaḥ padbhyām śūdro ajāyata.*

The Brahmana, man of divine vision and the Vedic Word, is the mouth of the Samrat Purusha, the human community. Kshatriya, man of justice and polity, is created as the arms of defence. The Vaishya, who produces food and wealth for the society, is the thighs. And the man of sustenance and ancillary support with labour is the Shudra who bears the burden of the human family as the legs bear the burden of the body.

चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत ।

मुखादिन्द्रश्चाग्निश्च प्राणाद्वायुरजायत ॥ १३ ॥

13. *Candramā manaso jātaścakṣoḥ sūryo ajāyata. Mukhādindraścāgniśca prāṇādvāyurajāyata.*

The moon is born of the cosmic mind, the sun is born of the eye, the fire and energy is born from the mouth and the wind is born from the breath.

नाभ्या आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत ।

पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोकाँ अकल्पयन् ॥ १४ ॥

14. *Nābhyā āsīdantarikṣam śīrṣṇo dyauḥ samavartata. Padbhyām bhūmirdiśaḥ śrotrāt tathā lokāṁ akalpayan.*

The sky was born of the navel of the cosmic Purusha, that is, the sky is the navel part of the universe, the heaven of light arose from the head, the earth solidified from the dust of the feet, the space quarters emanated from the ear, and the other regions of the universe similarly arose from the Purusha.

सप्तस्यासन्परिधयस्त्रिः सप्त समिधः कृताः ।

देवा यद्यज्ञं तन्वाना अबध्नन्पुरुषं पशुम् ॥ १५ ॥

15. *Saptāsyāsan paridhayastrīḥ sapta samidhaḥ kṛtāḥ. Devā yadyajñam tanvānā abadhnan puruṣam paśum.*

Seven are the bounds of the vedi of cosmic yajna in meditation, thrice seven, twenty one, are the samidhas, fuel sticks, ordained and offered into the yajna fire. When the sages enact the yajna within, they concentrate on the Purusha, the universal observer, whose presence they crystallise and fix upon in the soul for direct realisation.

Note: In this mantra the word ‘pashu’ does not mean ‘animal’ as has been interpreted by certain translators. The word ‘pashu’ is derived from the root ‘pash’ which means ‘to see, to observe’. ‘Pashu’ then means ‘one who sees’, and here it means the ‘Purusha, cosmic observer’ whose presence is the object of concentration in meditation.

Seven bounds and twenty one samidhas is the mystique of meditative yajna of creation which has been explained in different ways. Swami Dayanand explains it thus in his commentary on Yajurveda, 31, 15:

Seven bounds are the seven chhandas, metrical compositions of Veda mantras such as Gayatri. Twenty one samidhas are: Prakrti, potential material cause of the universe, Mahat, material cause actualised, Ahankara, individualised identity of the universe which may also be called the blue print of the universe, five subtle elements or tanmatras, five gross elements, five senses, and three qualitative orders of the creative materials, i.e., Sattva (thought), Rajas (energy) and Tamas (matter), and that makes up twenty one.

In the Introduction to his Commentary on the Vedas Swami Dayanand explains the same thing in a different and detailed manner in the chapter on creation.

For an average reader, a simpler way to understand is to refer to the seven stages of creative evolution: Prakrti, Mahat, Ahankara, Tanmatra, perceptive faculties, volition faculties, and gross elements. These stages of evolution are the seven bounds of creative yajnas performed by Purusha. They are also samidhas because each successive evolute arises from

yajnic consumption of the preceding one. And each of these seven is of three orders of quality, Sattva, Rajas and Tamas. That makes it thrice seven.

Another way to realise the seven boundaries is to refer to the seven Vyahrtis: Bhuh, Bhuvah, Svah, Mahah, Janah, Tapah and Satyam which are the boundaries of each loka or region of existence.

यज्ञेन यज्ञमयजन्त देवास्तानि धर्मीणि प्रथमान्यासन् । ते
ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति
देवाः ॥ १६ ॥

16. *Yajñena yajñamayajanta devāstāni dharmāṇi prathamānyāsan. Te ha nākaṁ mahimānaḥ sacanta yatra pūrve sādhyāḥ santi devāḥ.*

By that yajna of the mind, and in meditative realisation of the cosmic process of evolution, the sages worship the master of cosmic yajna and realise the eternal and original Dharmas of existence. Blest with the light of the divine, they experience that heaven of freedom which the primeval sages of the world enjoyed at the dawn of creation.

In objective terms: Divine powers and potentials by integration and interaction conduct and accomplish the yajna of creation. They are the primary modes of the laws and causes of creative evolution which, while they wield and realise their potential in evolution, they also embody and realise the heavenly purpose, the original and efficient cause, the Purusha, and they are also the same original and eternal potentials of divinity which carry on the eternal cycle of existence.

Mandala 10/Sukta 91**Agni Devata, Aruna Vaitahavya Rshi**

सं जागृवद्भिर्जरमाण इध्यते दमे दमूना इषयन्निळस्पदे ।
 विश्वस्य होता हविषो वरेण्यो विभुर्विभावा सुषखा
 सखीयते ॥ १ ॥

1. *Sam jāgrvadbhirjaramāṇa idhyate dame damūnā iṣayanniḷaspade. Viśvasya hotā haviṣo vareṇyo vibhurvibhāvā suṣakhā sakhīyate.*

Agni, celebrated by enlightened devotees, is kindled and lighted in yajnic halls on the holy ground on earth. Generous it is, loving and inspiring, universal giver and receiver of yajnic materials and fragrances of yajna, loving choice of all, all pervasive, refulgent, and an unfailing friend who loves the devotees as friends and is honoured by them as a friend.

स दर्शतश्रीरतिथिर्गृहेगृहे वनेवने शिश्रिये तक्ववीरिव ।
 जनंजनं जन्यो नाति मन्यते विश् आ क्षेति विश्योऽ
 विशंविशम् ॥ २ ॥

2. *Sa darṣataśrīratithirgrhegrhe vanevane śisriye takvavīriva. Janamjanam janyo nāti manyate viśa ā kṣeti viśyo viśamviśam.*

Commanding excellent grace and grandeur, honoured like a holy guest, it abides in every home and every forest like a flying bird. Lover of humanity, it blesses every community, ignores none, scorns none, loves every class of people and lives with all classes and communities with equal love and favour.

सुदक्षो दक्षैः क्रतुनासि सुक्रतुरग्ने कविः काव्येनासि
विश्ववित् । वसुर्वसूनां क्षयसि त्वमेक इद् द्यावा च यानि
पृथिवी च पुष्यतः ॥ ३ ॥

3. *Sudakṣo dakṣaiḥ kratunāsi sukraturagne kaviḥ
kāvyenāsi viśvavit. Vasurvasūnām kṣayasi
tvameka id dyāvā ca yāni pṛthivī ca puṣyataḥ.*

Refulgent Agni, generous with immense gifts, noblest performer by holy works, you are the omniscient poetic creator evidently by your cosmic poetry of existence. You alone dwell in the world as the highest Vasu of life shelters and living forms, and you are the master of all that the heaven and earth create and sustain.

प्रजानन्नग्ने तव योनिमृत्वियमिळायास्पदे घृतवन्तमासदः ।
आ ते चिकित्र उषसामिवेतयोऽरेपसः सूर्यस्येव
रश्मयः ॥ ४ ॥

4. *Prajānannagne tava yonimṛtviyamiḷāyāspade
ghṛtavantamāsadaḥ. Ā te cikitra uṣasāmivetayo-
'repasaḥ sūryasyeva raṣmayah.*

Agni, lighted and refulgent, come and take your holy seat in the vedi prepared and sprinkled with ghrta according to the season on the floor of the yajnic earth. The light and flames of your arrival shine and appear like rise of the dawns, like rays of the sun, pure, immaculate, beatific.

तव श्रियो वष्यस्येव विद्युतश्चित्राश्चिकित्र उषसां न
केतवः । यदोषधीर्भिसृष्टो वनानि च परि स्वयं चिनुषे
अन्नमास्ये ॥ ५ ॥

5. *Tava śriyo varṣyasyeva vidyutaścitrāścikitra uṣasāṁ na ketavaḥ. Yadoṣadhīrabhisṛṣṭo vanāni ca pari svayam cinuṣe annamāsyē.*

Your wonderful lustre and beauties shine like lightning flashes of the clouds of rain, like lights of the rising dawns, specially when, radiating warm and free, you reach and shine upon the herbs and trees and fields of grain and receive them into the shining warmth of your maturing and ripening radiations.

तमोषधीर्दधिरे॒ गर्भ॑मृत्वियं॒ तमापो॑ अ॒ग्निं ज॑नयन्त मा॒तरः॑ ।
तमित्स॑मानं व॒निर्न॑श्च वी॒रुधो॑ऽन्तर्व॑तीश्च सु॒वते च
वि॒श्वहा॑ ॥ ६ ॥

6. *Tamoṣadhīrdadhire garbhamṛtviyaṁ tamāpo agniṁ janayanta mātaraḥ. Tamit samānaṁ vaninaśca vīrudho'ntarvatīśca suvate ca viśvahā.*

That Agni, energy, the herbs and waters receive into them and they bear it as mothers, producing it on maturity as nourishment and energy for life forms. The same Agni, the herbs and trees of the forest receive equally, hold it in the womb and always produce it as the embodiment of energy.

वातो॑पधूत इषि॑तो वशाँ॑ अनु॑ तृषु॑ यदन्ना वेवि॑षद्वितिष्ठ॑से ।
आ ते॑ यतन्ते र॒थ्यो॑ऽथ॒ यथा॑ पृथ॒क्शर्धा॑स्यग्ने अ॒जरा॑णि
धक्ष॑तः ॥ ७ ॥

7. *Vātopadhūta iṣito vaśāṁ anu tṛṣu yadannā veviśadvitiṣṭhase. Ā te yatante rathyo yathā prthak śardhāṁsyagne ajarāṇi dhakṣataḥ.*

When urged and impelled by wind, Agni, you

rush fast to objects of your choice love and consumption, then your youthful unaging flames, burning and blazing, rush on like the horses of a monarch's chariot.

मेधाकारं विदथस्य प्रसाधनमग्निं होतारं परिभूतमं मतिम् ।
तमिदर्भे हविष्या समानमित्तमिन्महे वृणते नान्यं त्वत् ॥ ८ ॥

8. *Medhākāraṁ vidathasya prasāadhanamagniṁ hotāraṁ paribhūtamaṁ matim. Tamidarbhe haviṣyā samānamit taminmahe vṛṇate nānyaṁ tvat.*

Devotees choose to worship Agni alone, none other than Agni, giver of intelligence, accomplisher of yajna and education for knowledge, high priest of yajnic existence, supreme over all, omniscient wise, and equally loving for all, whether the havi offered is small or great, whether the purpose is high or low. O lord of light, they choose none other than you.

त्वामिदत्र वृणते त्वायवो होतारमग्ने विदथेषु वेधसः ।
यद्देव्यन्तो दधति प्रयांसि ते हविष्मन्तो मनवो वृक्त-
बर्हिषः ॥ ९ ॥

9. *Tvāmidatra vṛṇate tvāyavo hotāramagne vidatheṣu vedhasaḥ. Yaddevayanto dadhati prayānsi te haviṣmanto manavo vṛktabarhiṣaḥ.*

Agni, here in the world, your loving devotees, wise sages, thoughtful people, choose to worship you, high priest of yajna, when dedicated to divinity and the divine potentials of nature, having spread the holy grass on the vedi and bearing sacred havi, they offer their dearest fragrant oblations to you.

तवाग्ने होत्रं तव पोत्रमृत्विद्यं तव नेष्ट्रं त्वमग्निर्दृतायतः । तव
प्रशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च नो दमे ॥ १० ॥

10. *Tavāgne hotram tava potramṛtviyaṁ tava neṣṭram tvamagnidṛtāyataḥ. Tava praśāsram tvamadhvarīyasi brahmā cāsi gṛhapatiśca no dame.*

Agni, you are the over all master and lord of yajna, yours are all the functions: you are the yajaka, you are the purifier, you are the leader, you are the kindler, you are the director, you are the manager, you are the Brahma, presiding priest, and you are the chief of our yajnic home.

यस्तुभ्यमग्ने अमृताय मर्त्यः समिधा दाशदुत वा हविष्कृति ।
तस्य होता भवसि यासि दूत्यमुप ब्रूषे यजस्यधरी-
यसि ॥ ११ ॥

11. *Yastubhyamagne amṛtāya martyaḥ samidhā dāśaduta vā haviṣkṛti. Tasya hotā bhavasi yāsi dūtyamupa brūṣe yajasyadhvarīyasi.*

Agni, whoever the mortal that gives unto you, Spirit imperishable, Lord immortal, and surrenders himself by way of fuel fire, dedicates his total life as yajnic performance, you yourself become the yajaka for him, move as his messenger, speak to him in the soul, and take over his life itself as manager of the yajna. (Surrender, O man, to the Immortal for the sake of immortality.)

इमा अस्मै मृतयो वाचो अस्मदाँ ऋचो गिरः सुष्टुतयः
समगमत । वसूयवो वसवे जातवेदसे वृद्धासु चिद्वर्धनो यासु
चाकनत् ॥ १२ ॥

12. *Imā asmai matayo vāco asmadām̐ ṛco girah
suṣṭutayaḥ samagmata. Vasūyavo vasave jāta-
vedase vṛddhāsu cidvardhano yāsu cākanat.*

May all these thoughts, words, Rks, holy voices and songs of adoration, prayers for peace, prosperity and fulfilment reach this Agni, omniscient, omnipresent and ultimate haven of all that exists, the lord that waxes with love and exaltation when these rise and reach him.

इमां प्रत्नाय सुष्टुतिं नवीयसीं वोचेयमस्मा उशते शृणोतु
नः । भूया अन्तरा हृद्यस्य निस्पृशे जायेव पत्य उशती
सुवासाः ॥ १३ ॥

13. *Imām pratnāya suṣṭutiṁ navīyasīm voceyamas mā
uśate śṛṇtotu naḥ. Bhūyā antarā hr̥dyasya nispr̥ṣe
jāyeva patya uśatī suvāsāḥ.*

Let me raise this new holy song of praise to the loving and gracious eternal Agni. May the Lord listen. And let it be like an inspiring creative poem full of love and passion in a beautiful form for the master, able to touch and move his heart within to bless me.

यस्मिन्नश्वास ऋषभास उक्षणो वशा मेषा अवसृष्टास
आहुताः । कीलालुपे सोमपृष्ठाय वेधसे हृदा मतिं जनये
चारुमग्नये ॥ १४ ॥

14. *Yasminnaśvāsa ṛṣabhāsa ukṣaṇo vaśā meṣā
avasṛṣṭāsa āhutāḥ. Kīlālope somapṛṣṭhāya
vedhase hr̥dā matiṁ janaye cārumagnaye.*

With love and devotion at heart I create this song of thoughtful praise for the kind and gracious Agni under whose order and dispensation horses, virile bulls, cows,

sheep and goats are created and range around freely and then are called back to the stalls.

अहाव्यग्ने हविरास्ये ते स्तुचीव घृतं चम्बीव सोमः । वाजसनिं
रयिमस्मे सुवीरं प्रशस्तं धेहि यशसं बृहन्तम् ॥ १५ ॥

15. *Ahāvyaagne havirāsyē te srucīva ghr̥taṁ camvīva somah. Vājasaniṁ rayimasme suvīraṁ praśastaṁ dhehi yaśasaṁ brhantam.*

Agni, fragrant havi is offered into the sacred fire as ghr̥ta in the ladle and soma in the cup. Pray bear and bring us rising prosperity with food, sustenance and victory, wealth, noble progeny, and honour and glory of the noblest order.

Mandala 10/Sukta 92

Vishvedevah Devatah, Sharyata Manava Rshi

यज्ञस्य वो रथ्यं विशपतिं विशां होतारमक्तोरतिथिं विभा-
वसुम् । शोचञ्छुष्कासु हरिणीषु जर्भुरद्वृषा केतुर्यजतो
द्यामशायत ॥ १ ॥

1. *Yajñasya vo rathyaṁ viśpatiṁ viśāṁ hotārama-
ktoratithiṁ vibhāvasum. Śocañchuṣkāsu harinīṣu
jarbhurad vṛṣā keturyajato dyāmaśāyat.*

Honour and adore Agni, leader of your life's yajna, ruler and sustainer of communities of the people, pioneer and chief priest of the universe, useful giver of the peace of night, and spectrum light of the world. Generous and virile, brilliant illuminator, worthy of honour and adoration, burning the dry woods and vibrating in the greens it pervades every thing on earth and reposes in the regions of light.

इममञ्जस्यामुभयै अकृण्वत धर्माणामग्निं विदथस्य साध-
नम्। अक्तुं न यद्वमुषसः पुरोहितं तनूनपातमरुषस्य
निंसते ॥ २ ॥

2. *Imamañjaspāmubhaye akṛṇvata dharmāṇama-
gniṁ vidathasya sādhanam. Aktuṁ na yahvamu-
ṣasaḥ purohitam tanūnapātamaruṣasya niṁsate.*

Both humans and divines honour and adore this Agni, by nature energising life constantly, sustainer of the world and its dharma, accomplisher of yajna. They love and adore it like the mighty sun, harbinger of the dawn and child inviolable of the blazing cosmic energy.

बळस्य नीथा वि पणेश्च मन्महे वया अस्य प्रहुता
आसुरत्तवे। यदा घोरासो अमृतत्वमाश्रतादिज्जनस्य दैव्यस्य
चर्किरन् ॥ ३ ॥

3. *Balasya nīthā vi paṇeśca manmahe vayā asya
prahutā āsurattave. Yadā ghorāso amṛtatvamāśa-
tādijjanasya daivyasya carkiran.*

Truly do we love and adore the various gifts of this Agni. May the food, energy and sustenance, all with light divine, blessed gifts, be good for consumption and advancement. Indeed, when relentless devotees come to realise the imperishable joy and freedom of immortality, then are the gifts of this divine Agni truly realised in actuality.

ऋतस्य हि प्रसितिर्द्यौरुरु व्यचो नमो महाश्मतिः पनीयसी।
इन्द्रो मित्रो वरुणः सं चिकित्रिरेऽथो भगः सविता
पूतदक्षसः ॥ ४ ॥

4. *Ṛtasya hi prasitirdyaururu vyaco namo mahyaramatiḥ paṇīyasī. Indro mitro varuṇaḥ saṁ cikitrire'tho bhagaḥ savitā pūtadakṣasaḥ.*

All this existence is an extension, a web, of nature and her law under the ordinance of Agni: the heavens of light, the vast skies, adorable earth, expansive space, all are but fragrant manifestations of Agni, the cosmic high priest. Mitra, the sun, Varuna, the night, Bhaga, cosmic power, Savita, cosmic creativity, all reveal the omnipotence of the generous lord of light and purity that gives everything in plenty. They all do homage to Agni.

प्र रुद्रेण ययिना यन्ति सिन्धवस्तिरो महीमरमतिं दधन्विरे ।
येभिः परिज्मा परियन्तुरु ज्रयो वि रोरुवज्जठरे विश्व-
मुक्षते ॥ ५ ॥

5. *Pra rudreṇa yayinā yanti sindhavastiro mahīma-ramatiṁ dadhanvire. Yebhiḥ parijmā pariya-
nnuru jrayo vi roruvajjathare viśvamukṣate.*

Showers of rain and floods of rivers which cover the earth move by the tempestuous currents of cosmic energy of the Maruts, and by the same currents the vast ocean of vapours far traversing across the middle regions roars in the womb of skies and showers and fertilises the world of life.

क्राणा रुद्रा मरुतो विश्वकृष्टयो दिवः श्येनासो असुरस्य
नीळयः । तेभिश्चष्टे वरुणो मित्रो अर्यमेन्द्रो देवेभिरर्व-
शेभिरर्वशः ॥ ६ ॥

6. *Krāṇā rudrā maruto viśvakṛṣṭayo divaḥ syenāso asurasya nīlayaḥ. Tebhiścaṣṭe varuṇo mitro aryamendro devebhirarvaśebhirarvaśaḥ.*

Active currents of the cosmic energy of the Maruts, dwelling all over the universe, move from the regions of the sun as directed companions of the ocean of vapours, and along with those dynamic currents are seen the dynamic Varuna, Mitra, Aryama and Indra, forces of nature's catalysis, integration, direction and motive energy.

इन्द्रे भुजं शशमानास आशत सूरौ दृशीके वृषणश्च पौंस्ये ।
प्र ये न्वस्यार्हणा ततक्षिरे युजं वज्रं नृषदनेषु कारवः ॥ ७ ॥

7. *Indre bhujaṁ śaśamānāsa āśata sūro dṛśīke vṛṣa-
ṇaśca pauṁsyē. Pra ye nyasyārhaṇā tataksire
yujaṁ vajraṁ nṛṣadaneṣu kāravaḥ.*

Indra, cosmic energy, is self-potent, creative and immensely fertile. In Indra, in its splendid self-manifestive power to be observed and pursued with the mind, they find possibilities of human profit, and they, creative and competent craftsmen in elite human institutions, invent usable instruments of power, prosperity and protection.

सूरश्चिदा हरितो अस्य रीरमदिन्द्रादा कश्चिद्भयते
तवीयसः । भीमस्य वृष्णो जठरादभिष्वसो दिवेदिवे सहुरिः
स्तन्नबाधितः ॥ ८ ॥

8. *Sūraścidā harito asya rīramadindrādā kaścidbha-
yate tavīyasaḥ. Bhīmasya vṛṣṇo jaṭharādabhi-
śvaso divedive suhurīḥ stannabādhitaḥ.*

Even the sun radiates its rays of light under the power and law of Indra, supreme omnipotent. Every powerful force obeys the law and power of Indra. Under the power of fertile and potent Indra, the whistling winds

blow from its vault and the mighty cloud roars without obstruction day by day.

स्तोमं वो अद्य रुद्राय शिक्वसे क्षयद्वीराय नमसा दिदिष्टन ।
येभिः शिवः स्ववाँ एवयावभिर्दिवः सिषक्ति स्वयशा
निकामभिः ॥ ९ ॥

9. *Stomaṁ vo adya rudrāya śikvase kṣayadvīrāya
namasā didiṣṭana. Yebhiḥ śivaḥ svavāṁ evayāva-
bhiḥrdivaḥ siṣakti svayaśā nikāmabhiḥ.*

Offer now a song of praise and adoration with homage to Rudra, mighty lord of justice and dispensation, leader, protector and ruler of the brave, self-existent, self-glorious, lover of peace and well being, commanding bright power and forces moving on their ordered course by which he blesses loving devotees with the fulfilment of their cherished desires.

ते हि प्रजाया अभरन्त वि श्रवो बृहस्पतिर्वृषभः सोम-
जामयः । यज्ञैरथर्वा प्रथमो वि धारयद्देवा दक्षैर्भृगवः सं
चिकित्तिरे ॥ १० ॥

10. *Te hi prajāyā abharanta vi śravo bṛhaspatirvr-
ṣabhaḥ somajāmayah. Yajñairatharvā prathamō
vi dhārayaddevā dakṣairbhṛgavaḥ saṁ cikitrire.*

They for sure hold and know the evolution of life, birth of divinity's children: Brhaspati, lord of Prakṛti and the Word of knowledge, Vrshabha, generator of the seed of life in the form of Hiranyagarbha, and the Soma currents of vitality which bear the seeds in life form. These, first Atharvan holds in knowledge and disseminates in form and word by processes of yajna, and later, the divine Bhrgus, sages of knowledge and

austere discipline, acquire the knowledge by tradition and their own expertise.

ते हि द्यावापृथिवी भूरिरेतसा नराशंसश्चतुरङ्गो यमोऽ-
दितिः । देवस्त्वष्टा द्रविणोदा ऋभुक्षणः प्र रोदसी मरुतो
विष्णुरहिरे ॥ ११ ॥

11. *Te hi dyāvāpṛthivī bhūriretasā narāśamsaścatur-
raṅgo yamo'ditiḥ. Devastvaṣṭā draviṇodā ṛbhu-
kṣaṇaḥ pra rodasī maruto viṣṇurarhire.*

These for sure are the divinities which contribute to the evolution and flow of life : the solar region and the earth both replete with life and fertility, the middle region which overflows with electric energy, air, vapour, and elements of nourishment, evolutionary law in its course, imperishable mother nature, divine Tvashta which is the formative power immensely generous and keen to structure the forms, pranic energy, wind energy, and Vishnu, divine power of sustenance. These are powers worthy of our gratitude, reverence and worship.

उत स्य न उशिजामुर्विया कविरहिः शृणोतु बुध्योऽ-
हवीमनि । सूर्यामासा विचरन्ता दिविक्षिता धिया शमीनहुषी
अस्य बोधतम् ॥ १२ ॥

12. *Uta sya na uśijāmurviyā kavirahiḥ śṛṇotu budh-
nyo havīmani. Sūryāmāsā vicarantā divikṣitā
dhiyā śamīnahuṣī asya bodhatam.*

And may that Ahirbudhnya, omnipresent, omniscient and all watching lord of expansive Prakṛti, listen to our profuse prayer and adoration offered in our yajna with unbounded love and faith. And may the sun and moon, both stationed in heaven and moving in

space, acknowledge our homage with their sensitive natural perception, and may the heaven and earth too acknowledge our homage.

प्र नः पूषा चरथं विश्वदेव्योऽपां नपादवतु वायुरिष्टये ।
आत्मानं वस्यो अभि वार्तमर्चत तदश्विना सुहवा यामनि
श्रुतम् ॥ १३ ॥

13. *Pra naḥ pūṣā caratham viśvadevyo'pām napā-davatu vāyuriṣṭaye. Ātmānam vasyo abhi vāta-marcata tadaśvinā suhavā yāmani śrutam.*

And may Pusha, divine spirit of nature's nourishment, protect and promote our living and moving wealth. May the life-giving Vayu energy, sustainer of life's vitality, and all natural divinities protect and promote us to achieve our cherished desires for well being. O dedicated celebrants of divinity, honour and adore the glorious spiritual energy within the soul, and may the Ashvins, complementary currents of natural life energy in yajnic touch with us, perceive our earnestness on way and bring us blessings of divinity.

विशामासामभयानामधिक्षितं गीर्भिरु स्वयशसं गृणीमसि ।
ग्राभिर्विश्वाभिरदितिमनर्वणमक्तोर्युवानं नृमणा अधा
पतिम् ॥ १४ ॥

14. *Viśāmāsāmabhayānāmadhikṣitam gīrbhiru svyaśasaṁ gṛṇīmasi. Gnābhirviśvābhiraditi-manarvaṇamaktoryuvānaṁ nṛmaṇā adhā patim.*

With songs of praise we celebrate Agni, ruling divine power abiding at heart among these fearless people, the divinity glorious by its own actions. Along with all the world's divine powers of nature and

humanity, we also praise Aditi, imperishable Prakrti, the moon, youthful ruler of the night, and the self-existent, self-refulgent sun, gracious life giver of the people.

रेभदत्र जनुषा पूर्वो अङ्गिरा ग्रावाण ऊर्ध्वा अभि चक्षुरध्वरम् ।
येभिर्विहाया अभवद्विचक्षणः पाथः सुमेकं स्वधित्तिर्व-
नन्वति ॥ १५ ॥

15. *Rebhadatra januṣā pūrvo aṅgirā grāvāṇa ūrdhvā abhi cakṣuradhvaram. Yebhirvihāyā abhavadvicakṣaṇaḥ pāthaḥ sumekam svadhitirvananvati.*

By birth, the first and foremost sage Angira sings the song of divinity, the soma makers look up and watch the process of divine creation and all those powers by which the all watching creator waxes great and his omnipotence creates and provides the highest kind of food for humanity for the journey ahead.

Mandala 10/Sukta 93

Vishvedevah Devatah, Tanva Parthya Rshi

महिं द्यावापृथिवी भूतमुर्वी नारीं यह्वी न रोदसी सदं नः ।
तेभिर्नः पातं सह्यास एभिर्नः पातं शूषणि ॥ १ ॥

93. *Mahi dyāvāpṛthivī bhūtamurvī nārī yahvī na rodasī sadam naḥ. Tebhirnaḥ pātaṁ sahyasa ebhirnaḥ pātaṁ śūṣaṇi.*

May the great earth and high heaven be vaster and greater, and always waxing and rising for us, may they like mothers help us rise and grow. May they, stronger and more prosperous, promote us by those heavenly gifts of light and rain. May they, ever stronger,

amiable, procreative and productive, help us grow with these gifts of rain and food.

यज्ञेयज्ञे स मर्त्यो देवान्त्सपर्यति ।

यः सुम्नैर्दीर्घश्रुत्तम आविवासात्येनान् ॥ २ ॥

2. *Yajñeyajñe sa martyo daivāntsaparyati.*
Yah sumnairdīrghaśruttama āvivāsātyenān.

That mortal man serves and augments the divinities who, risen in knowledge and wisdom by reading and listening to the utmost, serves them in every yajnic programme with holy works of cleansing and replenishment to be creative and productive more and more.

विश्वेषामिरज्यवो देवानां वार्महः ।

विश्वे हि विश्वमहसो विश्वे यज्ञेषु यज्ञियाः ॥ ३ ॥

3. *Viśveṣāmirajyavo devānām vārmah.*
Viśve hi viśvamahasō viśve yajñeṣu yajniyāḥ.

O masters of the world, great is the glory of the divinities. All of them command universal majesty, all of them are adorable in yajnic congregations.

ते घा राजानो अमृतस्य मन्द्रा अर्यमा मित्रो वरुणः परिज्मा ।

कद्रुद्रो नृणां स्तुतो मरुतः पूषणो भगः ॥ ४ ॥

4. *Te ghā rājāno amṛtasya mandrā aryamā mitro varuṇaḥ parijmā. Kadrudro nṛṇām stuto marutaḥ pūṣaṇo bhagaḥ.*

They are lights of immortality, happy and joyous, harbingers of well being to humanity: Aryama, spirit of justice and rectitude in conduct, Mitra, divine

love, friendship and unity, Varuna, spirit of judgement and choice, Parijma, all moving air, Rudra, destroyer of suffering, Maruts, cosmic currents of energy, Pushana, energy and nourishment for growth, Bhaga, spirit of divine glory and human power and prosperity. Everyone of them is valued, loved and respected by humanity.

उ॒त नो॑ न॒क्तम॑पां वृ॒षण्व॑सू॒ सूर्या॑मासा॒ सद॑नाय स॒ध॒न्या ।
स॒चा य॑त्साद्योषा॒महि॑र्बु॒ध्नेषु॑ बु॒ध॒न्यः ॥ ५ ॥

5. *Uta no naktamapām vṛṣaṇvasū sūryāmāsā sadanāya sadhanyā. Sacā yat sādyeṣāmahir-budhneṣu budhnyah.*

And those harbingers of rain and wealth, the Ashvins, the sun and moon, auspicious givers of wealth for the home, the clouds of vapour floating in the skies and their auxiliaries which abide in nature, may all these be friendly and bless us with wealth and joy day and night.

उ॒त नो॑ दे॒वाव॑श्वि॒ना शु॒भस्प॑ती॒ धाम॑भिर्मि॒त्रावरु॑णा
उरु॒ष्यता॑म् । म॒हः स रा॒य एष॑तेऽ ति ध॒न्वेव॑ दु॒रिता॑ ॥ ६ ॥

6. *Uta no devāvaśvinā śubhaspatī dhāmabhir-mitrā-varuṇā uruṣyatām. Mahah sa rāya eṣate'ti dhanveva duritā.*

And may the divine Ashvins, complementary currents of natural energy, Mitra and Varuna, prana and udana energies of the body system vibrating in nature, protect and promote us. One whom they protect and promote rises great in wealth, rules it as the master and crosses over all evils with a single leap.

उत नो रुद्रा चिन्मृळतामश्विना विश्वे देवासो रथस्पतिर्भगः ।
ऋभुर्वाजं ऋभुक्षणः परिज्मा विश्ववेदसः ॥ ७ ॥

7. *Uta no rudrā cinmṛṭatāmaśvinā viśve devāso rathaspatirbhagaḥ. Ṛbhurvāja ṛbhukṣaṇaḥ parijmā viśvavedasaḥ.*

And may the health giving Rudra pranas, the Ashvins, prana and apana energies, all brilliant holy men of the world, Bhaga, spirit of honour, power and prosperity of life, the presiding power of the chariot of human life for the individual and society, Rbhu, the wise sage of creative expertise, Vaja, commander of strength and progressive advancement, Rbhuksha, skilful technician, all moving wind energy, and managers of the world's wealth be kind and good for our welfare.

ऋभुर्ऋभुक्षा ऋभुर्विधतो मद आ ते हरीं जूजुवानस्य
वाजिनो । दुष्टं यस्य सामं चिदृधग्यज्ञो न मानुषः ॥ ८ ॥

8. *Ṛbhurṛbhukṣā ṛbhurvidhato mada ā te harī jūjuvānasya vājinā. Duṣṭaraṁ yasya sāma cidṛdhagyajño na mānuṣaḥ.*

Great is Indra, cosmic energy, great is the joy of the creator of cosmic energy. O mighty lord of cosmic energy, great are the complementary currents of your energy circuit. Grand, not easy, is the knowledge and articulation of the divine energy of nature, and its management too at the human level as yajnic process is not easy.

कृधी नो अहयो देव सवितुः स च स्तुषे मघोनाम् । सहो न
इन्द्रो वह्निभिर्न्येषां चर्षणीनां चक्रं रश्मिं न योयुवे ॥ ९ ॥

9. *Kṛdhī no ahrayo deva savitaḥ sa ca stuṣe magho-nām. Saho na indro vahnibhirnyeṣām carṣaṇīnām cakram raśmim na yoyuve.*

Savita, O lord of light and life's creativity, admired and exalted by the strong and powerful, pray make us bold and self-confident, let us never be subjected to shame and ignominy. Indra, lord of power, controls and directs the power and wisdom of these people of the earth with psychic currents of pranic energies as a driver controls and directs the movement of the chariot by reins and the wheels.

ऐषु द्यावापृथिवी धातं महद्स्मे वीरेषु विश्वर्चर्षणि श्रवः ।
पृक्षं वाजस्य सातये पृक्षं रायोत तुर्वणे ॥ १० ॥

10. *Aiṣu dyāvāpṛthivī dhātām mahadasme vīreṣu viśvacarṣaṇi śravaḥ. Prkṣam vājasya sātaye pr-kṣam rāyota turvaṇe.*

O earth and heaven, mother and father of humanity, pray vest high honour and fame of universal human order in these brave heroes. Exalt them with food and energy, honour and enthusiasm, and wealth and excellence for the achievement of victory and conquest over evil forces.

एतं शंसमिन्द्रास्मयुष्ट्वं कूचित्सन्तं सहसावन्नभिष्टये सदा
पाह्यभिष्टये । मेदतां वेदतां वसो ॥ ११ ॥

11. *Etaṁ śaṁsamindrāsmayuşṭvam kūcit santam sahasāvannabhiṣṭaye sadā pāhyabhiṣṭaye. Medatām vedatā vaso.*

Indra, lord omnipotent, you are our father, mother, protector and all, pray accept this celebrant all

time wherever he be, protect him for his good, promote him for his cherished happiness and well being. Pray take on the seeker, enlighten the lover, save me, O shelter home of the world.

एतं मे स्तोमं तना न सूर्ये द्युतद्यामानं वावृधन्त नृणाम् ।
संवर्ननं नाश्व्यं तष्टेवानपच्युतम् ॥ १२ ॥

12. *Etam me stomam tanā na sūrye dyutadyāmānaṁ vāvṛdhanta nṛṇām. Saṁvananam nāśvyaṁ taṣṭe-vānapacyutam.*

May the singers of divinity and celebrants of humanity exalt and extend this my song of divine adoration and united human celebration like radiant rays of the sun spreading light or a craftsman launching an infallible automotive fast chariot on boundless ways.

वावर्त येषां राया युक्तैषां हिरण्ययी ।
नेमधिता न पौंस्या वृथैव विष्टान्ता ॥ १३ ॥

13. *Vāvarta yeṣāṁ rāyā yuktaiṣāṁ hiraṇyayī. Nemadhitā na pauṁsyā vr̥theva viṣṭāntā.*

The prayer of devotees whose words are replete with the wealth of conscience and sincerity naturally and spontaneously bears the golden fruit of divine love and salvation, just as the heroic exploits of warriors in battle, united and directed to the same one end, lead to victory and never go waste.

प्र तद्दुःशीमे पृथवाने वेने प्र रामे वोचमसुरे मघवत्सु ।
ये युक्त्वाय पञ्च शतास्मयु पथा विश्राव्येषाम् ॥ १४ ॥

14. *Pra tadduḥśīme pṛthavāne vene pra rāme vocamasure maghavatsu. Ye yuktvāya pañca śatā-smayu pathā viśrāvyēṣām.*

To the restless, celebrated, emotional, sensual, exuberant and powerful, let me speak of that knowledge and wisdom which is heard of these our well wishers of humanity who control and direct five hundred fluctuations of their mind by meditation to peace and divinity. (That is the path of living, knowing and speaking.)

अधीञ्चत्र सप्ततिं च सप्त च । सद्यो दिदिष्ट तान्वः सद्यो
दिदिष्ट पार्थ्यः सद्यो दिदिष्ट मायवः ॥ १५ ॥

15. *Adhīnnvatra saptatim ca sapta ca. Sadyo didiṣṭa tānvaḥ sadyo didiṣṭa pārthyah sayo didiṣṭa māyavaḥ.*

Here in the matter of body and mind, divine nature gives and simultaneously orders and controls seventy seven nerves of the body, seventy seven bone structures, and seventy seven articulatory functions.

Mandala 10/Sukta 94

Gravana Devata, Arbuda Sarpa Kadraveya Rshi

प्रैते वदन्तु प्र वयं वदाम् ग्रावभ्यो वाचं वदता वदद्भ्यः ।
यदद्भ्यः पर्वताः साकमाशवः श्लोकं घोषं भरथेन्द्राय
सोमिनः ॥ १ ॥

1. *Praite vadantu pra vadāma grāvabhyo vācam vadatā vadadbhyaḥ. Yadadrayaḥ parvatā sākamāśavaḥ ślokaṁ ghoṣaṁ bharathendrāya sominaḥ.*

Let these veteran sages speak, let us also speak the Word from the sages who speak for us. You too, O yajakas, speak the Word when the sages of eminent

standing, bearers of soma, together passionately offer the words of divine praise to Indra.

एते वदन्ति शतवत्सहस्रवदभि क्रन्दन्ति हरितेभिरासभिः ।
विष्ट्वी ग्रावाणः सुकृतः सुकृत्यया होतुश्चित्पूर्वे हविरद्य-
माशत ॥ २ ॥

2. *Ete vadanti śatavat sahasravadabhi krandanti haritebhirāsabhiḥ. Viṣṭvī grāvāṇaḥ sukrataḥ sukratyayā hotuścīt pūrve haviradyamāśata.*

The sages speak as they do to hundreds and thousands, and proclaim the Word loud and bold with resounding voice. Eloquent sages of long standing, noble performers, sitting on the vedi, speak with noble tongue in sacred language and partake of the yajnic hospitality of the yajamana.

एते वदन्त्यविदन्नाना मधु न्यूङ्खयन्ते अधि पक्व आमिषि ।
वृक्षस्य शाखामरुणस्य बप्सतस्ते सूभर्वा वृषभाः प्रेमरा-
विषुः ॥ ३ ॥

3. *Ete vadantyavidannanā madhu nyūṅkhayante adhi pakva āmiṣi. Vṛkṣasya Śśākhāmaruṇasya bapsataste sūbharvā vṛṣabhāḥ premarāviṣuḥ.*

They speak only when they know the subject by experience, having tasted with relish the honey sweets of the juice in the ripe fruit. Enjoying the fruit of life on the bright branch of the tree of existence they, mighty wise, bearing the knowledge by experience in the mind, speak the word of wisdom and reveal the truth.

बृहद्वदन्ति मदिरेण मन्दिनेन्द्रं क्रोशन्तोऽविदन्नाना मधु ।
संरभ्या धीराः स्वसृभिरनर्तिषुराघोषयन्तः पृथिवीमु-
पबिधिः ॥ ४ ॥

4. *Bṛhadvadanti madireṇa mandinendre krośanto'vidannanā madhu. Samrabhyā dhīrāḥ sva-srbhīranartīṣurāghoṣyantaḥ pṛthivīmupabdbihīḥ.*

They speak wide and bold, exalt Indra with joy in words of ecstasy, tasting, knowing and proclaiming sweets of honey by music of the tongue. Having experienced and enjoyed the taste of sweetness repeatedly, the veterans express the ecstasy in dance with gestures, movements and expressions, the earth resounding with the music of their joy.

सुपर्णा वाचमक्रतोप द्यव्याखरे कृष्णा इषिरा अनर्तिषुः ।
न्यङ्नि यन्त्युपरस्य निष्कृतं पुरु रेतो दधिरे सूर्य-
श्वितः ॥ ५ ॥

5. *Suparṇā vācamakratopa dyavyākhare kṛṣṇā iṣirā anartīṣuḥ. Nyañni yantyuparasya niṣkṛtaṁ purū reto dadhire sūryaśvltāḥ.*

Birds of imagination fly up to the bounds of heaven and raise their voice of adoration, vibrant clouds dance in the deepest caverns of space and celebrate their joy, the spirits distil the ecstasy of highest realisation and, pure and radiant as sunlight, receive profuse showers of immortal life.

उग्राइव प्रवहन्तः समायमुः साकं युक्ता वृषणो बिभ्रतो
धुरः । यच्छ्वसन्तो जगसाना अरविषुः शृण्व एषां प्रोथथो
अर्वतामिव ॥ ६ ॥

6. *Ugrā iva pravahantaḥ samāyamuh sākaṁ yuktā vṛṣaṇo bibhrato dhurah. Yacchvasanto jagrasānā arāviṣuḥ śṛṇva eṣāṁ prothatho arvatāmiva.*

Like virile bulls yoked together bearing the

chariot pole and drawing the chariot forward, they, inspired and mighty enthusiastic, lead humanity forward. Breathing, panting, happily accepting all pleasure and pain of social experience, they go on proclaiming their message, and the echoes of their proclamation is heard like the breathing of victorious race horses.

दशावनिभ्यो दशकक्ष्येभ्यो दशयोक्त्रेभ्यो दशयोजनेभ्यः ।
दशाभीशुभ्यो अर्चताजरैभ्यो दश धुरो दश युक्ता
वहद्भ्यः ॥ ७ ॥

7. *Daśāvanibhyo daśakakṣyebhyo daśayoktrebhyo daśayojanebhyah. Daśābhīśubhyo arcatājarebhyo daśa dhuro daśa yuktā vahadbhyaḥ.*

Honour those who work at ten levels of earthly life and create the soma joy of existence, ten equal cooperators like the ten fingers, ten equal cooperative faculties such as the senses, ten possible cooperatives such as energies of passion and understanding, ten partners such as the pranic energies, ten dynamic forces such as will and determination, ten unaging ones such as desires and ambitions, ten burden bearers joined to carry on the tenfold business of living such as the rules of personal and social discipline.

ते अद्रयो दशयन्त्रास आशवस्तेषामाधानं पर्येति हर्यतम् ।
त ऊ सुतस्य सोम्यस्यान्धसोऽशोः पीयूषं प्रथमस्य
भेजिरे ॥ ८ ॥

8. *Te adrayo daśayantrāsa āśavasteṣāmādhānaṁ paryeti haryatam. Ta ū sutasya somyasyāndhasom'śoḥ pīyūṣaṁ prathamasya bhejire.*

They are the sages and scholars strong as adamant, high as mountains, roaring as clouds, working with tenfold discipline and freedom of mind, fast and instant workers and thinkers whose total energy and attention is concentrated on the one central end and aim of life: the creation of joy. And they alone share and enjoy the first, original and immortal nectar sweet of the blissful energy and ecstasy of life created and refined by sages.

ते सोमादो हरी इन्द्रस्य निंसतेऽ शुं दुहन्तो अध्यासते गवि ।
तेभिर्दुग्धं पिबान्तसोम्यं मध्विन्द्रो वर्धते प्रथते वृषायते ॥ ९ ॥

9. *Te somādo harī indrasya nimsateṁ śuṁ duhanto adhyāsate gavi. Tebhirdugdham papivāntsomyaṁ madhvindro vardhate prathate vṛṣāyate.*

They, tasting of soma joy, attain to both knowledge and action toward both secular and sacred aims of life under divine dispensation and, distilling the joy of life, abide confident in the state of yoga on the earth and then on higher planes as well. Indra, the soul, drinking of the honey sweet milk of divine ecstasy, rises, expands and expresses itself in showers of creative joy and positive activity.

वृषा वो अंशुर्न किला रिषाथनेळावन्तः सदमित्स्थनाशिताः ।
रैवत्येव महसा चारवः स्थन यस्य ग्रावाणो अजुषध्व-
मध्वरम् ॥ १० ॥

10. *Vṛṣā vo aṁśurna kilā riṣāthaneḷāvantah sadamit sthanāśitāḥ. Raivatyeva mahasā cāraṇaḥ sthana yasya grāvāṇo ajuṣadhvamadhvaram.*

O lovers and creators of soma, strong, generous

and inexhaustible is your soma of joy. You would never be hurt or violated. Blest with food, energy and enlightenment, live ever satisfied and happy. O sages, abide in life as great and brilliant as with the spirit of the wealth, honour and excellence of life. The stalk of your joy whose yajna you live by is deep, eternal and immortal.

तृदिला अतृदिलासो अद्रयोऽश्रमणा अशृथिता अमृत्यवः ।
अनातुरा अजराः स्थामविष्णवः सुपीवसो अतृषिता
अतृष्णजः ॥ ११ ॥

11. *Tṛdilā atrdilāso adrayo 'śramaṇā aśrthitā amṛtyavaḥ. Anāturā ajarāḥ sthāmaviṣṇavaḥ supi-vaso atrṣitā atrṣṇajah.*

O revered sages, be ever relentless, inviolable, destroyers of evil, indefatigable, immortal, unafflicted, unaging, steadfast and dynamic, strong and healthy, uninhibited and unfrustrated, and free from greed.

ध्रुवा एव वः पितरो युगेयुगे क्षेमकामासुः सदसो न युञ्जते ।
अजुर्यासो हरिषाचो हरिद्रव आ द्यां रवेण पृथिवीमशु-
श्रवुः ॥ १२ ॥

12. *Dhrvā eva vaḥ pitaro yugeyuge kṣemakāmāsaḥ sadaso na yuñjate. Ajuryāso hariṣājo haridrava ā dyāṁ raveṇa prthivīmaśuśravuḥ.*

O veteran sages, parental lovers of humanity, be all time strong and steadfast, well wishers of all as members of one joint family. Untouched by age, lovers of life's greenery, inspirers of life's joy, speak so that your voice resounds and is heard across the earth and skies.

तदिद्वदन्त्यद्रयो विमोचने यामन्नञ्जस्पाइव घेदुपब्दिभिः ।
वपन्तो बीजमिव धान्याकृतः पृञ्चन्ति सोमं न मिनन्ति
बप्सतः ॥ १३ ॥

13. *Tadidvadantyadrayo vimocane yāmanñajaspā
iva ghedupabdibhiḥ. Vapanto bijamiva dhānyā-
kṛtaḥ prñcanti somaṁ na minanti bapsataḥ.*

Veteran sages on way to freedom from the bonds of mortality speak of immortal Indra like bards in a state of ecstasy. As the farmer, having sowed the corn, guards it till ripeness, they, enjoying the soma experience, guard and mature the nectar, they do not violate it, never destroy the taste of immortality.

सुते अध्वरे अधि वाचमक्रता क्रीळ्यो न मातरं तुदन्तः ।
वि षू मुञ्चा सुषुवुषो मनीषां वि वर्तन्तामद्रयश्चाय-
मानाः ॥ १४ ॥

14. *Sute adhware adhi vācamakratākṛīlayo na mātaraṁ tudantaḥ. Vi ṣū muñcā suṣuvuṣo manīṣāṁ vi vartantāmadrayaścāyamānāḥ.*

Just as children in love vex the mother while playing, so when the yajna is on and soma is extracted, let the sages recite the hymns with love and a sense of freedom and release in spontaneity and then let them retire with love and reverence into rest and silence.

Mandala 10/Sukta 95

Devata: Urvashi (1, 3, 6, 8-10, 12, 14, 17), Pururava (2, 4, 5, 7, 11, 13, 15, 16, 18), Rshi: Pururava Aila (1, 3, 6, 8-10, 12, 14, 17), Urvashi (2, 4, 5, 7, 11, 13, 15, 16, 18)

(This sukta is a dialogue between Pururava, the

man, and Urvashi, the consort.)

हृये जाये मनसा तिष्ठ घोरे वचांसि मिश्रा कृणवावहै नु ।

न नौ मन्त्रा अनुदितास एते मयस्करन्परतरे चनाहन् ॥ १ ॥

1. *Haye jāye manasā tiṣṭha ghore vacāṁsi miśrā kṛṇavāvahai nu. Na nau mantrā anuditāsa ete mayaskaran paratare canāhan.*

Hey venerable one, awful too though, stay awhile with mind at ease. Let us have a dialogue between us, words of mutual interest, of love and sweetness. These words and thoughts have remained unexpressed between us. Will they not do some good to us some later day?

किमेता वाचा कृणवा तवाहं प्राक्रमिषमुषसामग्रियेव ।

पुरूरवः पुनरस्तं परेहि दुरापना वार्तइवाहमस्मि ॥ २ ॥

2. *Kimetā vācā kṛṇavā tavāhaḥ prākra-miṣamu-ṣasāmagriyeva. Purūravaḥ punarastam parehi durāpanā vāta ivāhamasmi.*

What shall we do with these words of yours? I am yours but I go like mist of the morning before dawn. Go back to your abode, Pururava, I am unattainable, elusive like the winds.

इषुर्न श्रिय इषुधेरसना गोषाः शतसा न रंहिः ।

अवीरे क्रतौ वि दविद्युतन्नोरा न मायुं चितयन्त धुनयः ॥ ३ ॥

3. *Iṣurna śriya iṣudherasanā goṣāḥ śatamā na raṁhiḥ. Avīre kratau vi davidyutannorā na māyūṁ citayanta dhunayaḥ.*

I am not able to shoot the arrow from the quiver

for victory and glory, and though I am strong and brave, I cannot win the hundreds of lands with the roar of victory. O lady bereft of the brave, I shine not in the rising battles of life, my own powerful forces forsake me.

(The dialogue develops as a dialogue between man in love with life and the search for inspiration, purpose and consummation of living. The love is intense, excessive and vociferous like the thundering cloud's and the inspiration is lovely and seductive like the elusive lightning. It can be interpreted as a dialogue between the ambitious ruler and the social power, and ultimately, between the liver (man) and the possibilities of life, the passion and the unattainable, the dawn and the day, the night and the morrow.)

Note that Pururava is Aila, child of Ila, nature, and Urvashi is infinite beauty, and their consummation is joy and creativity.

सा वसु दधती श्वशुराय वय उषो यदि वष्ट्यन्तिगृहात् ।

अस्तं ननक्षे यस्मिञ्चाकन्दिवा नक्तं श्नथिता वैतसेन ॥ ४ ॥

4. *Sā vasu dadhātī śvaśurāya vaya uṣo yadi vaṣṭya-
ntigrhāt. Astam nanakṣe yasmiñcākan divā
naktam śnathitā vaitasena.*

If Urvashi (electric energy or the dawn) bearing light and nourishment for the coming day were to rise from the depth of space or darkness of night, and stricken with love as catalytic agent, were to visit the lover's chamber, the heart of the cloud or the sun on the rise, then she would be struck with three way charge of positive, negative and consummative 'vaitasa', process

of nature's evolutionary activity. Day and night, all time?

(‘Vaitasa’ is the name of a process of movement, attainment, fertility, enlightenment, extension, consumption and evolution in the natural cycle. The catalytic agent does not stay with the mode it causes to change and move toward growth. The electric charge causes the cloud thunder, breaks the cloud into rain, and that causes the earth to produce vegetation. The processes of catalysation, rain and growth are described in the Brahmanas and quoted by Swami Dayananda in his commentaries on Vedic mantras.)

त्रिः स्म माह्नः श्नथयो वैतसेनोत स्म मेऽ व्यत्यै पृणासि ।
पुर्रुवोऽ नु ते केतमायं राजा मे वीर तन्वस्तदासीः ॥ ५ ॥

5. *Triḥ sma māhnaḥ śnathayo vaitasenota sma me'vyatyai prṇāsi. Purūravo'nu te ketamāyaṁ rājā me vīra tanva tadāsiḥ.*

O Pururava, cloud, day, thrice in a unit of time you would move me with the energy of procreative nature and thus achieve the fulfilment of nature's purpose. Come to your chamber thus for fulfilment, O brave one, you would be the ruler of my body. (But stay I cannot.)

Mantras 4 and 5 are spoken by Urvashi like a thoughtful soliloquy.

या सुजूर्णिः श्रेणिः सुम्नअपिर्हृदेचक्षुर्न ग्रन्थिनी चरण्युः ।
ता अञ्जयोऽ रुणयो न संस्तुः श्रिये गावो न धेनवोऽ -
नवन्त ॥ ६ ॥

6. *Yā sujūrṇiḥ śreṇiḥ sumnapirhradecakṣurna granthinī caranyuḥ. Tā añjāyo'ruṇayo na sasruḥ śirye gāvo na dhenavo'navanta.*

Waves of energy flow, exciting, wavy, soothing, successive and cyclic, and move in circuit, beautiful, shining red rays, harbingers of beauty and prosperity like young loving cows of the family.

समस्मिञ्जायमान आसत् ग्रा उतेमवर्धन्नद्यः॑ः स्वगूर्ताः ।
महे यत्त्वा पुरुरवो रणायावर्धयन्दस्युहत्याय देवाः ॥ ७ ॥

7. *Samasmiñjāyamāna āsata gnā utemavardhan nadyaḥ svagūrtāḥ. Mahe yat tvā purūravo raṇāyāvardhayan dasyuhatyāya devāḥ.*

When this roaring cloud is formed or when the sun is risen for the day, then many forces like divine consorts of nature join and, self-energised and fluent like showers of rain and streams of water, exalt it. O Pururava, then the devas too, brilliant divinities of nature and humanity, prepare and exalt you for the mighty battle against want and darkness to destroy evil from nature and society.

(The metaphor of natural forces here may be said to touch the field of human society. Many divine, natural and human forces join in the wedding of the young man and in the investiture of the ruler in his office. Both are like the cloud formed for showers and like the sun risen for the day, and the function of both is to dispel want and darkness from nature and society.)

सचा यदासु जहतीष्वत्कममानुषीषु मानुषो निषेवे । अप
स्म मत्तरसन्ती न भुज्युस्ता अत्रसत्रथस्मृशो नाश्वाः ॥ ८ ॥

8. *Sacā yadāsu jahatīṣvatkamamānuṣīṣu mānuṣo niṣeve. Apa sma mat tarasantī na bhujuṣtā atrasan rathasprśo nāśvāḥ.*

When Pururava, the mighty cloud, takes over earthly form and joins the unearthly forms of nature after they have given up their natural super-human character, they, which earlier had feared him like the game fearing the hunter, do not fear him as horses joined to the chariot do not fear the master.

यदासु मर्तो अमृतासु निस्पृक्सं क्षोणीभिः क्रतुभिर्न पृङ्गे ।
ता आतयो न तन्वः शुम्भत स्वा अश्वासो न क्रीळयो
दन्दशानाः ॥ ९ ॥

9. *Yadāsu marto amṛtāsu nispr̥k saṁ kṣoṇībhiḥ
kratubhirna pr̥kte. Tā ātayo na tanvaḥ śumbhata
svā aśvāso na krīlayo dandaśānāḥ.*

When the mortal Puruava loving these immortal beings joins them with loving words as well as with noble actions, then they, like swans playing in water, shine and show their bodies like horses playing with the bridle in their teeth.

विद्युन्न या पतन्ती दविद्योद्भरन्ती मे अप्या काम्यानि ।
जनिष्टो अपो नर्यः सुजातः प्रोर्वशी तिरत दीर्घमार्युः ॥ १० ॥

10. *Vidyunna yā patantī davidyodbharantī me apyā
kāmyāni. Janoṣṭo apo naryah̐ sujātaḥ prorvaśī
tirata dīrghamāryuḥ.*

Like lightning, falling and flashing, bringing me cherished gifts of water showers, Urvashi who creates blissful floods and streams for humanity blesses me with long life and health.

जज्ञिष इत्था गोपीथ्याय हि द्धाथ तत्पु्रुरवो म ओजः ।
अशासं त्वा विदुषी सस्मिन्नहन्न म आशृणोः किमभुग्व-
दासि ॥ ११ ॥

11. *Jajñiṣa itthā gopīthyāya hi dadhātha tat purūravo ma ojaḥ. Aśāsam tvā viduṣī sasminnahanna ma āsr̥noḥ kimabhugvadāsi.*

Pururava, you are born and destined for the protection of earth and promotion of life. Pray bear and command the lustre of life for me. Educated and cultured in the art of home life, I advised you day in and day out, pray listen to me. What can you say if you do not serve life and mother earth? Nothing.

कदा सूनुः पितरं जात इच्छच्छक्रन्नाश्रु वर्तयद्विजानन् । को
दम्पती समनसा वि यूयोदध यदग्निः श्वशुरेषु दीद-
यत् ॥ १२ ॥

12. *Kadā sūnuḥ pitaraṁ jāta icchāccakranāśru vartayadvijānan. Ko daṁpatī samanasā vi yūyo-dadha yadagniḥ śvaśureṣu dīdayat.*

When would the progeny born, grown, knowing and coming without tears and actively doing love and favour the parents? And who would separate the couple wedded in mutual love when the passion for life shines among the brave? None.

प्रति ब्रवाणि वर्तयते अश्रु चक्रन्न क्रन्ददाध्ये शिवायै ।
प्र तत्ते हिनवा यत्ते अस्मे परेह्यस्तं नहि मूर मापः ॥ १३ ॥

13. *Prati bravāṇi vartayate āśru cakran na kranda-dādhye śivāyai. Pra tat te hinavā yat te asme parehyastam nahi mūra māpaḥ.*

And I say to you, Pururava, by way of warning: if the untoward happens in case of separation, the child would come to you crying, in tears, yearning for

consolation and comfort. I would send him to you who is now ours and spurn you off: O fool, impetuous, infructuous man, go off your way, I am not for you!

सुदेवो अद्य प्रपतेदनावृत्परावतं परमां गन्तवा उ । अधा
शयीत निर्र्हेतेरुपस्थेऽधैनं वृका रभसासो अद्युः ॥ १४ ॥

14. *Sudevo adya prapatedanāvṛt parāvataṁ para-
mām gantavā u. Adhā śayīta nirṛterupasthe 'dhai-
naṁ vṛkā rabhasāso adyuaḥ.*

Urvashi, if such a calamity befall, let the ardent lover immediately fall to no redemption, go far to the farthest distance, let him lie in the depth of denial and adversity, and let voracious wolves devour him.

पुरुरवो मा मृथा मा प्र पप्तो मा त्वा वृकासो अशिवास उ
क्षन् । न वै स्त्रैणानि सख्यानि सन्ति सालावृकाणां हृद-
यान्येता ॥ १५ ॥

15. *Purūravo mā mṛthā mā pra pauto mā tvā vṛkāso
aśivāsa u kṣan. Na vai straiṇāni sakhyāni santi
sālāvṛkāṇāṁ hṛdayānyetā.*

Pururava, let this never be: do not die, never fall, never must cursed wolves devour you, such are not the loves and friendships of women. It is only women of wolfish heart that deceive and betray the covenant.

यद्विरूपाचरं मर्त्येष्ववसं रात्रीः शरदश्चतस्रः । घृतस्य
स्तोकं सकृदहं आशनां तादेवेदं तातृपाणा चरामि ॥ १६ ॥

16. *Yadvirūpācaraṁ martyeṣvavasam rātrīḥśarada-
ścatasaḥ. Ghṛtasya stokaṁ sakṛdahna āśnām
tādevedaṁ tātrpāṇā carāmi.*

When I came down from the divine into this

different earthly form living happily for four years among mortals, I have lived on one time little drop of ghrta a day, and content with that alone I sojourn among men.

अन्तरिक्षप्रां रजसो विमानीमुप शिक्षाम्युर्वशीं वसिष्ठः । उप
त्वा रातिः सुकृतस्य तिष्ठान्नि वर्तस्व हृदयं तप्यते मे ॥ १७ ॥

17. *Antariṣaprāṁ rajaso vimānīmupa śikṣāmyur-
vaśīm vasiṣṭhaḥ. Upa tvā rātiḥ sukṛtasya tiṣṭhānni
vartasva hrdayaṁ tapyate me.*

I, Vasishtha, closest ardent lover, speak to Urvashi, spirit of boundless beauty, light and love, and celebrate this ranger of the skies, controller of vapours and breaker of the cloud. May the bounty of divine generosity ever abide by you. My heart is burning, pray turn, return and fulfil the divine purpose.

इति त्वा देवा इम आहुरैळ यथेमैतद्भवसि मृत्युबन्धुः । प्रजा
ते देवान्हविषा यजाति स्वर्ग उ त्वमपि मादयासे ॥ १८ ॥

18. *Iti tvā devā ima āhuraila yathemetadbhavasi
mrtyubandhuḥ. Prajā te devān haviṣā yajāti
svarga u tvamapi mādayāse.*

Pururava Aila, child of nature, word of divinity, this is what the divines have spoken: Kinsman of death you would be, your children would serve the divinities with homage and fragrant havi into the yajna fire, and you too would abide in paradise and be happy.

(This sukta is a myth, a mystery, until it is unraveled.)

It is a myth of the love between man and woman,

fickle as well as unbreakable and sacred. The flower and fruit of it is the child, continuance of the race. And it may be called the myth of Purusha and Prakrti and the cycle of existence. It is a myth of the cloud, thunder and lightning. The cloud is a mass of gases, then the electric charge, thunder, lightning, rain and life on earth. And it points to a wonder possibility:

The thunderous cloud, Pururava, is ineffective without Urvashi, the lightning charge. Urvashi, the heavenly nymph, lives on one drop of ghrta per day. The children of the couple live and perform yajna, and the parents abide in paradise. Can we say: One drop of ghrta into the yajna fire per day feeds Urvashi which causes the cloud to rain and the yajaka contributes to a life of paradise on earth?

Mandala 10/Sukta 96

Hari Devata, Baru Angirasa or Sarvahari Aindra Rshi

प्र ते महे विदथे शंसिषं हरी प्र ते वन्वे वनुषो हर्यतं मदम् ।
घृतं न यो हरिभिश्चारु सेचत आ त्वा विशन्तु हरिवर्पसं
गिरः ॥ १ ॥

1. *Pra te mahe vidathe śamsiṣaṁ harī pra te vanve vanuṣo haryataṁ madam. Ghrtaṁ na yo hari-bhiścāru secata ā tvā viśantu harivarpasaṁ girah.*

O lord omnipotent, Hari, in your great cosmic yajna, I adore your forces of Rtam and Satyam. Lord of beauty, glory and bliss, I pray for the joy of your ecstatic bliss, which, beautiful and beatific with showers of joy, blesses life on earth as ghrta exalts the sacred fire. May our words of adoration and prayer reach your blissful presence immanent in the universe.

हरिं हि योनिमभि ये समस्वरन्दिन्वन्तो हरीं दिव्यं यथा
सदः । आ यं पृणन्ति हरिभिर्न धेनव इन्द्राय शूषं हरिवन्त-
मर्चत ॥ २ ॥

2. *Harim hi yonimabhi ye samasvaran hinvento harī
divyaṁ yathā sadah. Ā yaṁ pṛṇanti haribhirna
dhenava indrāya śūṣaṁ harivantamarcata.*

You, who in concert adore and exalt Hari, omnipotent original cause of the universe as he pervades the divine spatial home, whom hymns of Veda and rays of the sun please and fulfil with their vibrations and radiations as cows fulfil the yajna with ghrta and milk, whose powers of Rtam and Satyam with their centrifugal and centripetal forces you praise, please study and honour that power of his which bears the burden of the world of nature and humanity. Do so for the sake of the honour and excellence of life on the way forward.

सो अस्य वज्रो हरितो य आयसो हरिर्निकामो हरिरा
गभस्त्योः । द्युम्नी सुशिप्रो हरिमन्युसायक इन्द्रे नि रूपा
हरिता मिमिक्षिरे ॥ ३ ॥

3. *So asya vajro harito ya āyaso harirnikāmo harirā
gabhastyoh. Dyumnī suśipro hariman-yusāyaka
indre ni rūpā haritā mimikṣire.*

That power of Hari, omnipotent Indra, is the thunderbolt, and the thunderbolt is electric, magnetic, unfailing in aim and desire and it is borne in the hands of centrifugal and centripetal forces. It is bright and blazing, mighty passionate, punitive and destructive for the evil. Indeed in Indra as in the sun, all forms, all colours and all beauties are integrated.

दिवि न केतुरधि धायि हर्यतो विव्यचद्वज्रो हरितो न रंहा ।
तुददहिं हरिशिप्रो य आयसः सहस्रशोका अभवद्ध-
रिभ्रः ॥ ४ ॥

4. *Divi na keturadhi dhāyi haryato vivyacadvajro harito na raṁhyā. Tudadahim hariśipro ya āyasaḥ sahasraśokā abhavaddharimbharaḥ.*

The power of Indra, the Bajra, is held as the sun blazing in heaven. It expands and pervades like the bright rays radiating all over space. Destroying evil, breaking the clouds of darkness, glorious and mighty, the adamantine Bajra of a thousand flames shines as the symbol of the power of omnipotence.

त्वंत्वमहर्यथा उपस्तुतः पूर्वेभिरिन्द्र हरिकेशु यज्वभिः ।
त्वं हर्यसि तव विश्वमुक्थ्यमसामि राधो हरिजात
हर्यतम् ॥ ५ ॥

5. *Tvaṁ tvamaharyathā upastutaḥ pūrvebhirindra harikeśa yajvabhiḥ. Tvaṁ haryasi tava viśva-mukthyamasāmi rādho harijāta haryatam.*

Indra, lord of light and knowledge, self-manifested universal spirit of light, love and beauty, loved and adored by the earliest celebrant sages, you alone received, acknowledged and blest the adorations of the past, and you alone are the sole, unique, beloved, universally adorable giver of success and fulfilment who love, receive, acknowledge and bless the gifts of adoration and yajna offered to you.

ता वज्रिणं मन्दिनं स्तोम्यं मद इन्द्रं रथे वहतो हर्यता हरी ।
पुरुष्यस्मै सर्वनानि हर्यत इन्द्राय सोमा हरयो दध-
न्विरे ॥ ६ ॥

6. *Tā vajriṇaṁ mandinaṁ stomyaṁ mada indraṁ rathe vahato haryatā harī. Purūṇyasmai savanāni haryata indrāya somā harayo dadhanvire.*

Those adorable carriers, centrifugal and centripetal forces of divine nature, bear and sustain the power and presence of the thunder armed, joyous, adorable Indra in the divine blissful chariot as the universe of existence. For this Indra, blissful lord, many yajna sessions, soma oblations and beautiful gifts of homage are prepared and offered.

अरुं कामाय हरयो दधन्विरे स्थिराय हिन्वन्हरयो हरी तुरा ।
अर्वद्धिर्यो हरिभिर्जोषमीयते सो अस्य कामं हरिवन्त-
मानशे ॥ ७ ॥

7. *Araṁ kāmāya harayo dadhnvire sthirāya hinvan harayo harī turā. Arvadbhiryo haribhyirjo-ṣamīyate so asya kāmam harivantamānaśe.*

The dynamics of divine nature sustain the refulgent Indra for its holy solar purpose. The same powers energise the gravitational forces to hold the sun in balanced orbit. By these energy forces does Indra's presence vibrate in the universe with love. And through these very forces does Indra fulfil his dear divine purpose.

हरिश्मशारुर्हरिकेश आयसस्तुरस्पेये यो हरिपा अवर्धत ।
अर्वद्धिर्यो हरिभिर्वाजिनीवसुरति विश्वा दुरिता पारि-
षद्धरी ॥ ८ ॥

8. *Hariśmaśārurharikeśa āyasasturaspeye yo haripā avaradhata. Arvadbhiryo haribhirvājin-īvasurati viśvā duritā pāriṣaddharī.*

The world's greenery is his hair, golden rays of light, his locks. Wielding thunder and gravitation, his radiation enters waters of the earth and vapours of space, he expands in power and presence, and with powers of instant radiation, he shines as lord of abundant earth and overcomes all evils of disease and darkness with his catalytic forces.

स्रुवेव यस्य हरिणी विपेततुः शिप्रे वाजाय हरिणी
दविध्वतः । प्र यत्कृते चमसे मर्मजद्धरी पीत्वा मदस्य
हर्यतस्यान्धसः ॥ ९ ॥

9. *Sruveva yasya harinī vipetatuh śipre vājāya harinī
davidhvataḥ. Pra yat kṛte camase marmṛjaddharī
pītvā madasya haryatasyān-dhasaḥ.*

His golden eyes, sun and moon, move and radiate light as two ladles of ghrta feed and exalt the fire, and the heaven and earth like his golden jaws move for the food, energy and advancement of life. In his created world, having tasted of the delicious and inspiring food and drink, man refines and exalts his will and understanding.

उत स्म सद्य ह्यतस्य पस्त्योऽरत्यो न वाजं हरिवाँ अचि-
क्रदत् । मही चिद्धि धिषणाहर्यदोजसा बृहद्वयो दधिषे
हर्यतश्चिदा ॥ १० ॥

10. *Uta sma sadma haryatasya pastyoratyō na vājaṃ
harivāṃ acikradat. Mahī ciddhi dhiṣaṇāharya-
dojasā brhadvayo dadhiṣe haryataścidā.*

Potent and charming Indra pervades the regions of heaven and earth as his home and with his power and presence roars like a hero going to war. With his

might he wields both the great earth and the refulgent heaven, loves them and bears abundant food, strength and joy for life there.

आ रोदसी हयमाणो महित्वा नव्यन्नव्यं हर्यसि मन्म नु
प्रियम् । प्र पस्त्यमसुर हर्यतं गोराविष्कृधि हरये
सूर्यीय ॥ ११ ॥

11. *Ā rodasī haryamāṇo mahitvā navyamnavyam
haryasi manma nu priyam. Pra pastyamasura
haryataṁ gorāviṣkṛdhi haraye sūryāya.*

Lord of love and beauty, loved and loving all, you beautify and beatify the heaven and earth with new and newer favours, you love and create fresh and rising thoughts of admiration and adoration. O lord of vital energy and inspiration, pray open the homely state of earth and humanity to the illumination of the sun and light divine.

आ त्वा हर्यन्तं प्रयुजो जनानां रथे वहन्तु हरिशिप्रमिन्द्र ।
पिबा यथा प्रतिभृतस्य मध्वो हर्यन्यज्ञं सधमादे दशो-
णिम् ॥ १२ ॥

12. *Ā tvā haryataṁ prayujo janānām rathe vahantu
hariṣipramindra. Pibā yathā pratibhṛtasya
madhvo haryan yajñam sadhamāde daśoṇim.*

Indra, may the radiations of your light bear and bring you, glorious lord of golden visor, by your cosmic chariot to the people so that you, loving the yajna, drink of the honey sweet soma extracted and prepared with utmost dexterity of hand and care in the hall of yajna.

अपाः पूर्वेषां हरिवः सुतानामथो इदं सर्वनं केवलं ते ।
ममद्धि सोमं मधुमन्तमिन्द्र सत्रा वृषज्जठर आ वृष-
स्व ॥ १३ ॥

13. *Apāḥ pūrveṣāṃ harivaḥ sutānāmatho idaṃ sava-
naṃ devalaṃ te. Mamaddhi somaṃ madhu-
mantamindra satrā vṛṣaṅjathara ā vṛṣasva.*

Indra, lord of light divine and solar radiations, you have drunk of the soma of the ancients of earliest sessions. This yajna session and the soma extracted in here is only for you. O lord of generous showers in this session, pray, drink of the honey sweet soma of our love and faith and let the showers of bliss flow and fill the skies and space unto the depth of our heart.

Mandala 10/Sukta 97

Oshadhayah Devata, Bhishag Atharvana Rshi

या ओषधीः पूर्वी जाता देवेभ्यस्त्रियुगं पुरा ।
मनै नु बभ्रूणामहं शतं धामानि सप्त च ॥ १ ॥

1. *Yā oṣadhīḥ pūrvā jātā devebhyasrīyugam purā.
Manai nu babhūṇāmahaṃ śataṃ dhāmāni sapta ca.*

Let me observe, investigate and know the herbs, ancient and best for all the three seasons and ages, born of the divine gifts of nature for people, herbs yellow, ripe and brown, and hundred and seven of them with places where they grow and where they work. ('Shatam dhamani sapta cha' can also be interpreted as seven hundred herbs and the places where they grow.)

शतं वो अम्ब धामानि सहस्रमुत वो रुहः ।
अथा शतक्रत्वो यूयमिमं मे अगदं कृत ॥ २ ॥

2. *Śataṁ vo amba dhāmāni sahasramuta vo ruhaḥ.
Adhā śatakratvo yūyamimam me agadaṁ kṛta.*

O mother herb, hundreds are the places where you arise and work, thousands your varieties and extensions, and hundreds your gifts and efficacies. Pray make this life free from affliction and disease.

ओषधीः प्रति मोदध्वं पुष्पवतीः प्रसूवरीः ।

अश्वाइव सजित्वरीर्वीरुधः पारयिष्णवः ॥ ३ ॥

3. *Oṣadhīḥ prati modadhvaṁ puṣpavatīḥ prasū-
varīḥ. Aśvā iva sajitvarīrvīrudhaḥ parāyiṣṇavaḥ.*

O herbs, plants and creepers ever growing, rise and rejoice in response to life's health, blossoming and fragrant, procreative and fructifying, victorious like winsome life energy itself, taking us across all suffering and disease.

ओषधीरिति मातरस्तद्धो देवीरुपं ब्रुवे ।

सनेयमश्वं गां वास आत्मनं तव पूरुष ॥ ४ ॥

4. *Oṣadhīriti mātaraṣṭadvo devīrupa bruve.
Saneyamaśvaṁ gāṁ vāsa ātmānaṁ tava pūruṣa.*

“O herbs, mothers, divine gifts of nature,” thus do I speak of you in confidence and say: O man, the horse, the cow, the home, even your body, mind and soul, I entrust for health to the herbs.”

अश्वत्थे वो निषदनं पर्णे वो वसतिष्कृता ।

गोभाज इत्किलासथ यत्सनवथ पूरुषम् ॥ ५ ॥

5. *Aśvatthe vo niṣadanaṁ parṇe vo vasatiṣkṛtā.
Gobhāj it kilāsatha yat sanavatha pūruṣam.*

Your seat is on the ashvattha tree, on the air and the cloud, your residence is made on the leaf and on the parna tree, you share your efficacy with the earth, sun rays and the cow by which you bestow health and vitality for life.

यत्रौषधीः समग्मत राजानः समिताविव ।

विप्रः स उच्यते भिषग्रक्षोहामीवचातनः ॥ ६ ॥

6. *Yatrauṣadhīḥ samagmata rājānaḥ samitāviva.*
Vipraḥ sa ucyate bhiṣag rakṣohāmīvacātanah.

Where herbs and medicines concentrate as ruling powers in consult, that sagely scholar is called 'physician', destroyer of evil, eliminator of disease and ill health.

अश्वावतीं सोमावतीमूर्जयन्तीमुदोजसम् ।

आवित्सि सर्वा ओषधीरस्मा अरिष्टतातये ॥ ७ ॥

7. *Āśvāvatīm somāvatīmūrjayantīmudojasam.*
Āvitsi sarvā oṣadhīrasmā ariṣṭatātaye.

For the recovery and rehabilitation of the sick and for his freedom from ailment in future, I know and can provide all herbal medicines, for example, Ashvavati, the herb for revival and energy, Somavati, for soothing and energising, Urjayanti for strengthening, and Udojas, exceedingly powerful for life saving, and others.

उच्छुष्मा ओषधीनां गावो गोष्ठादिवेरते ।

धनं सनिष्यन्तीनामात्मानं तव पूरुष ॥ ८ ॥

8. *Ucchuṣmā oṣadhīnām gāvo goṣṭhādiverate.*
Dhanam saniṣyantīnāmātmānaṁ tava pūruṣa.

And the strength and vitality of herbs which, O man, they bestow on you as the wealth of health for your body, mind and soul, stream forth to you like cows emerging from their stall or light rays radiating at dawn.

इष्कृतिर्नाम वो माताथो यूयं स्थ निष्कृतीः ।

सीराः पतत्रिणीं स्थन यदामयति निष्कृथ ॥ ९ ॥

9. *Iṣkṛtirnāma vo mātātho yūyaṁ stha niṣkṛtīḥ.*
Sīrāḥ patatrinīḥ sthana yadāmayati niṣkṛtha.

O herbs, the name of your mother is Ishkrti, good health, immunity and prevention, gifts of food, earth and nature. And you are cleansers and protectors. Be circulating in veins and arteries, throw out all that ails the body's health.

अति विश्वाः परिष्ठाः स्तेन इव व्रजमक्रमुः ।

ओषधीः प्राचुच्यवुर्यत्किं च तन्वोऽरे रपः ॥ १० ॥

10. *Ati viśvāḥ pariṣṭhāḥ stena iva vrajamakramuḥ.*
Oṣadhīḥ prācucyavuryat kiṁ ca tanvo rapaḥ.

Just as a thief breaks into a cattle stall (and is thrown out) so should all the herbals circulating all over the body attack and throw out the ailments that afflict the body.

यदिमा वाजयन्नहमोषधीर्हस्त आदधे ।

आत्मा यक्ष्मस्य नश्यति पुरा जीवगृभो यथा ॥ ११ ॥

11. *Yadimā vājayannahamoṣadhīrhasta ādadhe.*
Ātmā yakṣmasya naśyati purā jīvagr̥bho yathā.

When I take up these medicines in hand to administer them against ailments, it is like a warning of death for them and their very soul and root disappears,

totally destroyed, even before the dose.

यस्यौषधीः प्रसर्पथाङ्गमङ्गं परुष्यरुः ।

ततो यक्ष्मं वि बाधध्व उग्रो मध्यमशीरिव ॥ १२ ॥

12. *Yasyauśadhīḥ prasarpathāṅgamaṅgaṁ paruṣparuh. Tato yakṣmaṁ vi bādhadhva ugro madhyamaśīriva.*

O herbals, cure the sick whose body you spread over part by part, joint by joint, stop and throw out the disease like a sharp and aggressive mediator.

साकं यक्ष्मं प्र पत चाषेण किकिदीविना ।

साकं वातस्य ध्राज्या साकं नश्य निहाकया ॥ १३ ॥

13. *Sākaṁ yakṣmaṁ pra pata cāṣeṇa kikiḍvīnā. Sākaṁ vātasya dhrājyā sākaṁ naśya nihakayā.*

Consumptive disease is cured with increase in appetite, administration of medicine by mouth and cleansing by vomiting, with bitter medication, with strong and deep breathing in clean air, and cleansing of the system by eliminating the sputum and congestion.

अन्या वो अन्यामवत्वन्यान्यस्या उपोवत ।

ताः सर्वाः संविदाना इदं मे प्रावता वचः ॥ १४ ॥

14. *Anyā vo anyāmavatvanyānyasyā upāvata. Tāḥ sarvāḥ saṁvidānā idaṁ me prāvata vacaḥ.*

Let one medicine supplement and cover another, and let the other follow another with the same effect, and let them all thus accordant and cooperative justify and prove this word of mine in effect.

याः फलिनीर्या अफला अपुष्पा याश्च पुष्पिणीः ।

बृहस्पतिप्रसूतास्ता नो मुञ्चन्त्वंहसः ॥ १५ ॥

15. *Yāḥ phalinīryā aphalā apuṣpā yāśca puṣpiṇīḥ.
Bṛhaspatiprasūtāstā no muñcantvamhasaḥ.*

Let those herbs which bear fruit, and those which do not bear fruit, let those which bloom with flowers and those which do not blossom, and all of those blest by Brhaspati, ripened by the sun, and prepared and energised by the physician deliver us from suffering.

मुञ्चन्तु मा शपथ्या इदथो वरुण्यादुत ।

अथो यमस्य पद्वीशात्सर्वस्मादेवकिल्बिषात् ॥ १६ ॥

16. *Muñcantu mā śapathyādatho varuṇyāduta. Atho yamasya padvīśāt sarvasmādevakilviṣāt.*

Let them deliver me from ailments caused by curses and imprecations, dampness and stagnant waters, stiffness of joints and the whole body, and those coming from disturbance and depression of mind and senses.

अवपतन्तीरवदन्दिव ओषधयस्परि ।

यं जीवमश्नवामहै न स रिष्याति पूरुषः ॥ १७ ॥

17. *Avapatantīravadan diva oṣadhayaspari.
Yaṁ jīvamaśnavāmahai na sa riṣyati pūruṣaḥ.*

Descending from heaven the herbs, by their fragrance, energy and vitality, declare: the person whose life we pervade and vitalise comes to no harm.

या ओषधीः सोमराज्ञीर्बह्वीः शतर्विचक्षणाः ।

तासां त्वमस्युत्तमारं कामाय शं हृदे ॥ १८ ॥

18. *Yā oṣadhīḥ somarājñīrbahvīḥ śatavicakṣaṇāḥ.
Tāsām tvamasyuttamāraṁ kāmāya śaṁ hr̥de.*

Of all those herbs which shine with the soma element from the moon, which are abundant and instantly effective, you that fulfil the desire and are blissful for the heart are the best. (That is soma.)

या ओषधीः सोमराज्ञीर्विष्ठिताः पृथिवीमनु ।

बृहस्पतिप्रसूता अस्यै सं दत्त वीर्यम् ॥ १९ ॥

19. *Yā oṣadhīḥ somarājñīrviṣṭhitāḥ pr̥thivīmanu.
Br̥haspatiprasūtā asyai śaṁ datta vīryam.*

You herbs which shine and abound in soma element and overspread the earth, blest by Brhaspati and energised by the sun, pray bless this ailing body with life saving vitality.

मा वो रिषत्खनिता यस्मै चाहं खनामि वः ।

द्विपच्चतुष्पदस्माकं सर्वमस्त्वनातुरम् ॥ २० ॥

20. *Mā vo riṣat khanitā yasmai cāhaṁ khanāmi vah.
Dvipacchatuspadasmākaṁ sarvamastvanāturam.*

Let not the man who digs you from earth violate you, nor should he come to harm, nor should I come to harm who dig you out. May all human beings, all our animals, and all others be free from suffering and disease.

याश्चेदमुपशृण्वन्ति याश्च दूरं परागताः ।

सर्वाः संगत्य वीरुधोऽस्यै सं दत्त वीर्यम् ॥ २१ ॥

21. *Yāścedamupaśṛṇvanti yāśca dūraṁ parāgatāḥ.
Sarvāḥ saṁgatyā vīrudho'syai śaṁ datta vīryam.*

Those herbs which hear this word close by, and those which grow far away, may all these herbs join together and give life's vitality to this patient.

ओषधयः सं वदन्ते सोमेन सह राज्ञा ।

यस्मै कृणोति ब्राह्मणस्तं राजन्पारयामसि ॥ २२ ॥

22. *Oṣadhayaḥ saṁ vadante somena saha rājñā.
Yasmai kṛṇoti brāhmaṇastaṁ rājan pārayāmasi.*

The herbs joined together with the ruling radiant soma say: O ruling lord of health and life, for whosoever the sagely physician makes use of us we save and pilot him over suffering and disease.

त्वमुत्तमास्योषधे तव वृक्षा उपस्तयः ।

उपस्तिरस्तु सोऽस्माकं यो अस्माँ अभिदासति ॥ २३ ॥

23. *Tvamuttamāsyōṣadhe tava vṛkṣā upastayaḥ.
Upastirastu so'smākaṁ yo asmāṁ abhidāsati.*

O herb, O medicine, you are the best, most efficacious. The trees such as peepal and banyan are your auxiliaries, they are solid concentrations, next to you, of medical properties diffused all over. May all that helps us with health and comfort be our ally. May all that harms us, such as disease, be under our control.

Mandala 10/Sukta 98

Devah Devata, Devapi Arshtishena Rshi

बृहस्पते प्रति मे देवतामिहि मित्रो वा यद्वरुणो वासि पूषा ।
आदित्यैर्वा यद्वसुभिर्मरुत्वान्त्स पर्जन्यं शन्तनवे वृषाय ॥ १ ॥

1. *Bṛhaspate prati me devatāmihi mitro vā yadva-
ruṇo vāsi pūṣā. Ādityairvā yadvasubhirmaru-
tvāntsa parjanyaṁ śāntanave vṛṣāya.*

Brhaspati, lord of unbounded rain and thunder, come and bless me as the epitome of divine powers, whether you are Mitra or Varuna or Pusha or commander of the Marut winds with Adityas and Vasus. Let the cloud rain for the man of peace and lover of knowledge.

(This mantra is a prayer for physical as well as for spiritual rain of water and peace for the lover of knowledge and peace. Brhaspati, Mitra, Varuna and other devas are physical powers of rain, and this process of vapourisation, electric catalysis of gases and condensation has been explained in his essays on the composition of water and atmosphere by late Pandit Gurudatta Viyarthi in his book **Wisdom of the Rshis**, republished by Dr. Ravi Prakash Arya, Email : vedicscience@hotmail.com).

आ देवो दूतो अजिरश्चिकित्वान्त्वद्देवापे अभि मामगच्छत् ।
प्रतीचीनः प्रतिः मामा ववृत्स्व दधामि ते द्युमतीं वाच-
मासन् ॥ २ ॥

2. *Ā devo dūto ajiraścikityān tvaddevāpe abhi māmagacchat. Praticīnaḥ prati māmā vavṛtsva dadhāmi te dyumatīm vācamāsan.*

May the divine messenger, fast and brilliant, harbinger of collected light of knowledge come to me. Brhaspati, come to me constantly and continuously in circuitous series. I receive your illuminant Word into my mind and speech.

अस्मे धेहि द्युमतीं वाचमासन्बृहस्पते अनमीवामिषिराम् ।
यया वृष्टिं शन्तनवे वनाव दिवो द्रप्सो मधुमाँ आ विवेश ॥ ३ ॥

3. *Asme dhehi dyumatīm vācamāsan bṛhaspate anamīvāmiṣirām. Yayā vṛṣṭīm śantanave vanāva divo drapso madhumām ā viveśa.*

Infinite lord of nature, knowledge and the divine word, bring us for our mind and speech illuminant shower of the divine voice, immaculate, unrestrained and inspiringly energetic by which we may bring about an earthly rain of peace and enlightenment for the lover of knowledge and well being for all, and let a shower of paradisaal honey sweets bless the earth from heaven.

आ नो द्रप्सा मधुमन्तो विशन्तिन्द्र देहाधिरथं सहस्रम् ।

नि षीद होत्रमृतुथा यजस्व देवान्देवापे हविषा सपर्य ॥ ४ ॥

4. *Ā no drapsā madhumanto viśantvindra dehyadhi-ratham sahasram. Ni ṣīda hotramṛtuthā yajasva devān devāpe haviṣā saparya.*

Let showers of honey bless us, Indra, give us a thousandfold wealth of peace and prosperity of high order. O harbinger of Devas, sit on the vedi, perform the yajna according to the seasons and serve the divinities with oblations of havi as required for the purpose.

आर्ष्टिषेणो होत्रमृषिर्निषीदन्देवापिर्देवसु मतिं चिकित्वान् ।

स उत्तरस्मादधरं समुद्रमपो दिव्या असृजद्वर्षा अभि ॥ ५ ॥

5. *Ārṣṭiṣeṇo hotramṛṣirniṣīdan devāpirdevasumatim cikityān. Sa uttarasmādadharām samudramapo divyā asṛjadvarṣā abhi.*

Arshtishena Devapi, sagely seer knowing the dynamics of yajnic creation and the qualities and functioning of different divine facts of nature and life

in full knowledge of the moods of beneficent divinities, may seat himself on the vedi of yajna, create clouds of divine water in the vast sky above and bring down showers from the ocean above to the earth for fields, rivers and the seas.

अस्मिन्त्समुद्रे अध्युत्तरस्मिन्नापो देवेभिर्निवृता अतिष्ठन् ।
ता अद्रवन्नार्ष्टिषेणेन सृष्टा देवापिना प्रेषिता मृक्षिणीषु ॥ ६ ॥

6. *Asmintsamudre adhyuttarasminnāpo devebhir-nivṛtā atiṣṭhan. Tā adravannārṣṭiṣeṇena sṛṣṭā devāpitā preṣitā mrkṣiṇīṣu.*

In this upper oceanic sky water vapours stay held up by divine forces of nature. Catalised by electric charge caused by divine marut energies, they condense, and, sent down into clouds, they shower, upon the earth in torrents.

यद्देवापिः शन्तनवे पुरोहितो होत्राय वृतः कृपयन्नदीधेत् ।
देवश्रुतं वृष्टिवनिं रराणो बृहस्पतिर्वाचमस्मा अयच्छत् ॥ ७ ॥

7. *Yaddevāpiḥ śāntanave purohito hotrāya vṛtaḥ kṛpayannadīdhet. Devaśrutam vṛṣṭivanim rarāṇo brhaspatirvācamasmā ayacchat.*

When Devapi, friend of divinities, the priest appointed for the purpose of rain yajna, prays and shines with adoration, Brhaspati, listening to his prayer to divinity for rain, waxes with joy and grants him the gift of thunderous Word and shower for the peace and prosperity of humanity.

यं त्वा देवापिः शुशुचानो अग्र आर्ष्टिषेणो मनुष्यः समीधे ।
विश्वेभिर्देवैरनुमद्यमानः प्र पर्जन्यमीरया वृष्टिमन्तम् ॥ ८ ॥

8. *Yam tvā devāpiḥ śusucāno agna āṛṣṭiṣeṇo manu-
ṣyaḥ samīdhe. Viśvebhirdevairan-upadyamānaḥ
pra parjanyaṁrāya vṛṣṭimantam.*

Agni, whom Devapi, priest and sagely scholar of the science of rain, shining with ardent adoration among men, lights and serves with sacred fire and prayer, be pleased along with all the divine powers and move the clouds laden with rain showers for humanity.

त्वां पूर्व ऋषयो गीर्भिरीयन्त्वामध्वरेषु पुरुहूत विश्वे ।
सहस्राण्यधिरथान्यस्मे आ नो यज्ञं रोहिदश्चोप याहि ॥ ९ ॥

9. *Tvām pūrva ṛṣayo gīrbhirāyan tvāmadhvareṣu
puruhūta viśve. Sahasrānyadhirathānyasme
ā no yajñam rohidaśvopa yāhi.*

Agni, universally invoked and adored yajnic power and showers of rain, saints and seers of the world of all time approached you with songs of adoration and prayer in yajna. O lord of red flames and thunderous voice, pray visit our yajna and grant us a thousandfold gifts overflowing our chariots of life.

एतान्यग्ने नवतिर्नव त्वे आहुतान्यधिरथा सहस्रा । तेभिर्वर्धस्व
तन्वः शूर पूर्वीर्दिवो नो वृष्टिमिषितो रिरिहि ॥ १० ॥

10. *Etānyagne navatirnava tve āhutānyadhirathā
sahasrā. Tebhirvardhasva tanvaḥ śūra pūrvīrdivo
no vṛṣṭimiṣito rirīhi.*

Agni, these ninety and nine chariots of life laden with overfulls of a thousand gifts of homage are offered to you. With these, O Lord Almighty, rise in flames of glory and grace and, thus loved and adorned, pray move the eternal showers of bliss for us from the light of

heaven.

एतान्यग्ने नव॒तिं स॒हस्रा॒ सं प्र य॑च्छ॒ वृष्ण॒ इन्द्रा॑य भ॒गम् ।
वि॒द्वान॒प॒थ ऋ॒तु॒शो दे॒व॒याना॒न॒प्यौला॒नं दि॒वि दे॒वेषु॑ धेहि ॥ ११ ॥

11. *Etānyagne navatiṁ sahasrā saṁ pra yaccha vṛṣṇa indrāya bhāgam. Vidvān patha ṛtuśo devayānā-napyolānaṁ divi deveṣu dhehi.*

Agni, these ninety and nine thousand gifts of homage, pray, send up to Indra, generous lord of showers, for our share of his divine service and, knowing the paths of the divine movements of nature according to seasons, put the clusters of vapour in heaven among the divinities, Maruts, Mitra, Varuna and others for showers of rain.

(‘Aulana’ may also be interpreted as the devout human soul and ‘showers’ as showers of divine bliss.)

अ॒ग्ने बा॒धस्व॒ वि मृ॒धो वि दु॒र्गहा॑पामी॒वाम॑प॒ रक्षा॑ंसि सेध ।
अ॒स्मात्स॑मु॒द्राद् बृ॒हतो॑ दि॒वो नो॒ऽपां भू॒मान॑मु॒प नः॑
सृ॒जे॒ह ॥ १२ ॥

12. *Agne bādhasva vi mṛdho vi durgahāpāmivām-aparakṣāṁsi sedha. Asmāt samudrādbṛhato divo no'pāṁ bhūmānamupa naḥ srjeḥa.*

Agni, drive away the violent, open up the impassables, eliminate ill health and disease, repel and destroy the evil, and from that infinite ocean of the waters of life, release the showers of heavenly bliss on earth for us.

Mandala 10/Sukta 99

Indra Devata, Vamra Vaikhanasa Rshi

कं नश्चित्रमिषण्यसि चिकित्वान्पृथुग्मानं वाश्रं वावृधध्यै ।
कत्तस्य दातु शवसो व्युष्टौ तक्षद्वज्रं वृत्रतुरमपिन्वत् ॥ १ ॥

1. *Kaṁ naścitraṁ iṣanyasi cikitvān pr̥thugmānam vāśraṁ vāvṛdhadhyai. Kat tasya dātu śavaso vyuṣṭau takṣadvajraṁ vṛtraturamapinvat.*

Knowing us all, Indra wishes us well, gives us comfort and well being, gifts wondrous and varied, expansive and admirable, for our progress and advancement. Great is his gift of bliss, the mighty one, for our fulfilment. And what could be our gift in return for his kindness? He creates and wields the thunder for breaking the cloud and strikes the thunderbolt to destroy the evil, and he gives us the showers that we may grow and rise in life.

स हि द्युता विद्युता वेति सामं पृथुं योनिमसुर्त्वा ससाद ।
स सनीलेभिः प्रसहानो अस्य भ्रातुर्न ऋते सप्तथस्य
मायाः ॥ २ ॥

2. *Sa hi dyutā vidyutā veti sāmā pr̥thum yonima-suratvā sasāda. Sa sanīlebhīḥ prasahāno asya bhrāturna ṛte saptathasya māyāḥ.*

He, challenger of adversaries and destroyer of suffering and violence, goes on with light and lightning, pervades the vast space, and rules and breaks the mighty clouds with his kindred Maruts. Such is the power and splendour of the ruler and sustainer of the highest heavens.

स वाजं यातापदुष्यदा यन्त्स्वर्षाता परि षदत्सनिष्यन् ।
अनर्वा यच्छतदुरस्य वेदो घ्नच्छिश्नदेवाँ अभि वर्षसा
भूत् ॥ ३ ॥

3. *Sa vājam yātāpaduṣpadā yantsvarṣātā pari ṣadat saniṣyan. Anarvā yacchatadurasya vedo ghnāñ-chiśnadevāṁ abhi varpasā bhūt.*

He goes on with the dynamics of existence by straight unfailing paths of law and rectitude, giving showers of joy, presiding over it all, keen to share it with one and all, irresistible and unhurting, opening a hundred doors of possibility for wealth and excellence, and subduing the demons of lust and impiety with force, the one supreme ruling power.

स युह्योऽवनीर्गोष्वर्वा जुहोति प्रधन्यासु सस्त्रिः ।

अपादो यत्र युज्यासोऽरथा द्रोण्यश्वास ईरते घृतं वाः ॥ ४ ॥

4. *Sa yahvyo'vanīrgoṣvarvājuhōti pradhanyāsu sasriḥ. Apādo yatra yujyāso'rathā drōnyaśvāsa īrate ghr̥taṁ vāḥ.*

That mighty Indra, moving, flowing and advancing, showers torrents of rain over fertile lands where fast and deep streams, cooperative friends of Indra, receive and make the precious waters move of themselves by gravity, without external aids such as legs and chariots.

(In the third and fourth mantras, Indra may be interpreted as human soul in the context of yoga meditation and control over mind and senses. In this context, the flow would mean the flow of consciousness. In the physical sense Indra may be interpreted as Vayu,

the catalytic electric energy that breaks the clouds of vapour into showers of rain. Indra as the supreme cosmic power that rules and sustains the world of existence, of course, is obvious throughout the hymn.)

स रुद्रेभिरशस्तवार् ऋभ्वा हित्वी गयमारेअवद्यु आगात् ।
वम्रस्य मन्ये मिथुना विवव्री अन्नमभीत्यारोदयन्मुषा-
यन् ॥ ५ ॥

5. *Sa rudrebhiraśastavāra ṛbhvā hitvī gayamāre avadya āgāt. Vamrasya manye mithunā vivavṛī annamabhītyārodayanmuṣāyan.*

That Indra, mighty energy, free from despicables and undesirables, and possessed of indescribable wealth of force, moves with Rudras, catalytic forces, in serial motion leaving one place for another and, I believe, it gets to the gaseous couple that produce and deliver the waters, and having broken the cloud and taken away the waters, food of life, leaves it roaring.

स इद्दासं तुवीरवं पतिर्दन्षळक्षं त्रिशीर्षाणं दमन्यत् । अस्य
त्रितो न्वोजसा वृधानो विपा वराहमयोअग्रया हन् ॥ ६ ॥

6. *Sa iddāsaṁ tuvīravam patirdan ṣaḷakṣaṁ triśīr-
ṣāṇaṁ damanyat. Asya trito nvojasā vṛdhāno vipā
varāhamayo agrāya han.*

That Indra, sustainer of life, attacking the six-eyed three-headed cloud, subdues it, and Trita, threefold Agni power, rising by the power and lustre of Indra, with currents sharp as razor's edge, breaks the cloud and delivers the rain.

(The cloud is six eyed because it is active and awake all the six seasons of the year. It is three headed

because it arises from three regions: from the solar region as soma, from the middle regions as parjanya and from the earthly region as water vapour.

Agni is threefold, Trita, because it has three varieties of its form and function: terrestrial fire as agni, middle region vayu or electric energy, and solar region aditya or light, and all of them play their part in the formation of the cloud in the form of water vapour on earth, parjanya in the middle region and soma in the solar region.)

स द्रुह्वणे मनुष ऊर्ध्वसान आ साविषदर्शसानाय शरुम् ।
स नृतमो नहुषोऽ स्मत्सुजातः पुरोऽ भिनदहँन्दस्युहत्ये ॥ ७ ॥

7. *Sa druhvaṇe manuṣa ūrdhvasāna ā sāviṣadarśasānāya śarum. Sa nṛtamo nahuṣo'smat sujātaḥ puro'bhinadarhan dasyuhatyē.*

Indra, lord supreme, highest potent, best and foremost leader among humanity committed to truth and right and controller of the lawless and violent, strikes the weapon of justice and punishment against the forces of jealousy, enmity and destruction and, risen to nobility and grandeur of personality in his own right, deserving the highest position, destroys the strongholds of negativity in our struggle against anti-social and anti-life elements.

सो अभ्रियो न यवस उदन्यन्क्षयाय गातुं विदन्नो अस्मे ।
उप यत्सीददिन्दुं शरीरैः श्येनोऽ योपाष्टिर्हन्ति दस्यून् ॥ ८ ॥

8. *So abhriyo na yavasa udanyan kṣayāya gātum vidanno asme. Upa yat sīdadindram śarīraiḥ śyeno'yopāṣṭirhanti dasyūn.*

Just as the cloud waxing with water vapours goes down in showers on earth for the nourishment of fields and pastures, so does Indra, ruling soul, overflowing with generosity, goes forward to the earth for our peaceful home life and with the iron spur of his heels strikes and drives away the evils around us, since he, a tempestuous soul in body like the eagle, sits close to the Indu, blissful source of the nectar of life.

स ब्राधतः शवसानेभिरस्य कुत्साय शुष्णं कृपणे परीदात् ।
अयं कविमनयच्छस्यमानमत्कं यो अस्य सनितोत
नृणाम् ॥ ९ ॥

9. *Sa vrādhataḥ śavasānebhirasya kutsāya śuṣṇam kṛpaṇe parādāt. Ayam kavimanayacchasyamānamatkaṁ yo asya sanitota nṛṇām.*

He throws off the violent with his powerful forces, he removes drought and adversity, and he thereby gives strength and confidence to the supplicant devotee. He leads that man of vision and imagination to the heights of fame and admiration who, of all men, knows his real form and nature and in his spirit realises his divine presence.

अयं दास्यन्नर्येभिरस्य दस्मो देवेभिर्वरुणो न मायी ।
अयं कनीनं ऋतुपा अवेद्यमिमिताररुं यश्चतुष्पात् ॥ १० ॥

10. *Yam daśasyan naryebhirasya dasmo devebhir-varuṇo na māyī. Yam kanīna ṛtupā avedyami-mītāraruṁ yaścatuspāt.*

He, generous giver of favours by the dynamics of his divine powers, gracious and wondrous like Varuna, cosmic spirit of justice and retribution, throws

off evil, violence and negativity. He is known as gentle and kind, protector and ordainer of the seasons of the world and, existent in four states of cosmic being, overcomes jealousy and aggression.

अस्य स्तोमेभिरौशिज ऋजिश्वा व्रजं दरयद् बृषभेण पिप्रोः ।
सुत्वा यद्यजतो दीदयद्दीः पुर इयानो अभि वर्षसा
भूत् ॥ ११ ॥

11. *Asya stomebhirauśija ṛjiśvā vrajaṁ darayadvṛ-
ṣabheṇa piproh. Sutvā yadyajato dīyayadgāḥ pura
iyāno abhi varpasā bhūt.*

When the simple, natural and ardent yajaka, having prepared the soma of adoration, shines with his words of praise, then, crossing the physical, pranic, mental and intellectual covers of the soul's existential state, and breaking into the secret cave of the soul's divinity by the showers of the grace of the lord giver of life and spiritual strength, he becomes established in his essential nature and shines in his natural spiritual essence.

एवा महो असुर वक्षथाय वम्रकः पडभिरुप सर्पदिन्द्रम् ।
स इयानः करति स्वस्तिमस्मा इषमूर्जं सुक्षितिं विश्व-
माभाः ॥ १२ ॥

12. *Evā maho asura vakṣathāya vamrakaḥ paḍbhi-
rupa sarpdindram. Sa iyānaḥ karati svastimasmā
iṣamūrjaṁ sukṣitiṁ viśvamābhāḥ.*

Thus, O lord of life and pranic energy of the universe, the humble devotee bursting forth in song and adoration step by step moves on to you, great burden bearer and ordainer of the universe. Thus does the lord

revealing the presence does good to this devotee giving him all the world's wealth of food, energy, peace and shelter of divinity and shines to him in full glory.

Mandala 10/Sukta 100

Vishvedevah Devatah, Duvasyu Vandana Rshi

इन्द्र दृह्यं मघवन्त्वावदिद्भुज इह स्तुतः सुतपा बोधि नो
वृधे । देवेभिर्नः सविता प्रावतु श्रुतमा सर्वतातिमदितिं
वृणीमहे ॥ १ ॥

1. *Indra dr̥h̥ya maghavan tvāvadidbhūja iha stutaḥ
sutapā bodhi no vṛdhe. Devebhirnaḥ savitā prā-
vatu śrutamā sarvatātimaditiṁ vṛṇīmahe.*

Indra, lord almighty of universal glory, pray strengthen the soul akin to you so that it may be happy and feel exalted with life. Pleased with our songs of adoration here, accepting the soma of our love and faith, pray let the Presence be revealed to us for our spiritual growth. With our mind and senses and the Vishvedevas, all divinities of nature and humanity, may the self-refulgent spirit of light, life and energy, Savita. protect and promote our knowledge already revealed to us and bless us that we may by reason, faith and choice abide by the eternal, divine, imperishable spirit of total existence.

भराय सु भरत भगमृत्वियं प्र वायवे शुचिपे क्रन्ददिष्टये ।
गौरस्य यः पर्यसः पीतिमान्श आ सर्वतातिमदितिं
वृणीमहे ॥ २ ॥

2. *Bharāya su bharata bhāgamṛtviyaṁ pra vāyave
śucipe krandadiṣṭaye. Gaurasya yaḥ payasaḥ
pītimānaśa ā sarvatātimaditiṁ vṛṇīmahe.*

For the divine sustainer, bear and bring your part of homage and yajnic offerings for the vibrant winds and roaring clouds of divinity, all purifying for our good. They accept, taste and enjoy the nectar sweets of the songs and homage of the enlightened devotees. By reason, faith and choice of will, we wholly abide in and by the divine imperishable mother spirit of total existence.

आ नो॑ दे॒वः स॒वि॒ता स॒वि॒ष॒द्वयं ऋजू॑य॒ते यज॑मानाय सु॒न्व॒ते ।
यथा॑ दे॒वान्प्र॑तिभूषे॒म पाक॑व॒दा स॒र्वता॑तिम॒दिति॑ वृ॒णी॒महे ॥ ३ ॥

3. *Ā no devaḥ savitā sāviṣadvaya rjūyate yajamānāya sunvate. Yathā devān pratibhūṣema pākavadā sarvatātimaditīm vṛṇīmahe.*

May the self-refulgent generous Savita, divine inspirer and light giver, bless the simple, natural and creative yajamana with good health, long life and wealth of maturity and discipline of performance, so that we may serve and exalt the devas with homage and piety of mind and soul. With total submission and faith, we love and adore the universal mother Infinity.

इन्द्रो॑ अ॒स्मे सु॒मना॑ अस्तु वि॒श्वहा॒ राजा॒ सोमः॑ सु॒वि॒तस्या॒॒
ध्ये॑तुनः । यथा॑यथा मि॒त्र॒धितानि॑ स॒न्द॒धुरा स॒र्वता॑तिम॒दिति॑
वृ॒णी॒महे ॥ ४ ॥

4. *Indro asme sumanā astu viśvahā rājā somaḥ suvitasyādhyetu naḥ. Yathāyathā mitradhitāni saṁdadhurā sarvatātimaditīm vṛṇīmahe.*

May Indra, lord of cosmic energy, ever be good and gracious to us, may the refulgent and inspiring soma,

spirit of universal peace, bless us with prosperity, may all the divinities bear and bring all the good things of divine value for friends and devotees according to time and need. We honour and adore the universal spirit and power of imperishable eternal mother Infinity.

इन्द्र उक्थेन शर्वसा परुर्दधे बृहस्पते प्रतरीतास्यायुषः । यज्ञो
मनुः प्रमतिर्नः पिता हि कमा सर्वतातिमदिति वृणीमहे ॥ ५ ॥

5. *Indra ukthena śavasā parurdadhe brhaspate pratarītāsyāyusaḥ. Yajño manuḥ pramatirnaḥ pitā hi kamā sarvatātimaditiṁ vṛṇīmahe.*

With divine energy realisable by adoration, Indra sustains every state and every stage of life and its structure. O lord of Infinity, Brhaspati, you are the harbinger of life and health of higher order for us. Reflected in yajna, power of thought and meditation, holiness of intelligence, you are our sustainer as father giver of happiness. We honour and adore Aditi, imperishable Infinity, the universal mother.

इन्द्रस्य नु सुकृतं दैव्यं सहोऽग्निर्गृहे जरिता मेधिरः कविः ।
यज्ञश्च भूद्विदथे चारुरन्तम आ सर्वतातिमदिति वृणी-
महे ॥ ६ ॥

6. *Indrasya nu sukṛtaṁ daivyaṁ saho'gnirgṛhe jaritā medhiraḥ kaviḥ. Yajñaśca bhūdvidathe cāsurantama ā sarvatātimaditiṁ vṛṇīmahe.*

Agni in the home is a version and reflection of mighty Indra itself, holy performer, divine power, celebrant divinity, adorable in yajna, creator and giver of light and poetic vision, which is yajna itself, closest and most beautiful in the holiest creative and social acts.

We honour and adore Aditi, mother Infinity of universal and imperishable order of divine generosity.

न वो गुहा चकृम भूरि दुष्कृतं नाविष्ट्यं वसवो देवहेळनम् ।
माकिर्नो देवा अनृतस्य वर्षस आ सर्वतातिमदितिं
वृणीमहे ॥ ७ ॥

7. *Na vo guhā cakṛma bhūri duṣkṛtaṁ nāviṣṭyaṁ
vasavo devaheḷanam. Mākirno devā anṛtasya
varpasa ā sarvatātimaditiṁ vṛṇīmahe.*

O Devas, generous divinities of nature and humanity, O Vasus, givers of peace and settlement at heart, never must we do any act of sin and violence open or covert toward you, never incur the displeasure of divinity. Never must we put on the garb of untruth in thought, word and deed. We honour and adore the universal imperishable mother spirit of divine nature.

अपामीवां सविता साविष्य्यग्वरीय इदप सेधन्त्वद्रयः ।
ग्रावा यत्र मधुषुदुच्यते बृहदा सर्वतातिमदितिं वृणीमहे ॥ ८ ॥

8. *Apāmivāṁ savitā sāviṣannyagvarīya idapa
sedhantvadrayaḥ. Grāvā yatra madhuṣuducyate
brhadā sarvatātimaditiṁ vṛṇīmahe.*

May Savita, self-refulgent light of the world, ward off and destroy all pollution and disease. May the wise, like clouds and mountains, stall and wash off even the tempting most irresistible sin and wrong wherever abundant soma is extracted and the wise are highly respected. We honour and adore the universal generosity and imperishable wisdom and purity of divinity.

ऊ॒र्ध्वो॑ ग्रा॒वा वस॒वोऽ स्तु सो॒तरि॑ वि॒श्वे द्वे॒षांसि॑ स॒नुत॒र्यु॒योत॑ ।
स नो॑ दे॒वः स॒वि॒ता पा॒युरी॒ड्य॒ आ स॒र्वता॑ति॒मदि॑तिं वृ॒णी-
महे ॥ ९ ॥

9. *Ūrdhvo grāvā vasavo'stu sotari viśvā dveṣāmsi sanutaryuyota. Sa no devaḥ savitā pāyurīḍya ā sarvatātimaditim vṛṇīmahe.*

O Vasus, givers of peace and shelter, may the learned be highly respected in the soma yajaka's yajna. Uproot and throw off all jealousies and enmities of the world from afflicted hearts. May the self-refulgent Savita be our saviour, protector and our adorable lord and master. We honour and adore the all generous and blissful imperishable mother Infinity.

ऊ॒र्जं॑ गा॒वो यव॑से पी॒वो अ॒त्तन॑ ऋ॒तस्य॑ याः स॒दने॑ को॒शे
अ॒न्ध्वे । त॒नूरे॑व त॒न्वो अस्तु॑ भे॒षज॑मा स॒र्वता॑ति॒मदि॑तिं
वृ॒णीमहे॑ ॥ १० ॥

10. *Ūrjaṁ gāvo yavase pīvo attana ṛtasya yāḥ sadane kośe aṇdhve. Tanūreva tanvo astu bheṣajamā sarvatātimaditim vṛṇīmahe.*

O cows, knowledge, wisdom and culture, just as cows feed on grass in the pasture, drink from the water reservoir, grow and produce energy giving milk, similarly, O holy words of wisdom and knowledge, feed on whatever you find in the house of eternal truth on the flow, and in the depth of the heart core of spirit, grow abundant with light and energy, and let the body of language be the medicinal corrective and sanative for the body of knowledge and culture. We honour the universal imperishable Mother Nature and mother Ila

and Sarasvati for our mother land, Mahi and Bharati, for universal progress of knowledge and culture.

क्रतुप्रावा जरिता शश्वतामव इन्द्र इद्भद्रा प्रमतिः सुता-
वताम् । पूर्णमूर्धर्दिव्यं यस्य सिक्तय आ सर्वतातिमदिति
वृणीमहे ॥ ११ ॥

11. *Kratuprāvā jaritā śaśvatāmava indra idbhadrā pramatih sutāvatām. Pūrṇamūrdhdivyaṁ yasya siktaya ā sarvatātimaditiṁ vṛṇīmahe.*

Giver of success in actions, appraiser of the permanent, protector and promoter of the makers of soma, Indra is the giver of noble intelligence, understanding and wisdom for all. Full is his treasure of wealth like the mother cow's stream of milk. We honour and adore the universal generosity of divine imperishable inexhaustible Mother Nature.

चित्रस्ते भानुः क्रतुप्रा अभिष्टिः सन्ति स्पृधो जरणिप्रा
अधृष्टाः । रजिष्ठया रज्या पश्व आ गोस्तूतूर्षति पर्यग्रं
दुवस्युः ॥ १२ ॥

12. *Citraste bhānuḥ kratuprā abhiṣṭiḥ santi sprdho jaraṇiprā adhrṣṭāḥ. Rajiṣṭhayā rajyā paśva ā gostūtūrṣati paryagram duvasyuh.*

Wondrous is your light, adorable your gift of success in action, irresistible your will and power which gives fulfilment to the devotees. Just as a shepherd can lead a cow forward by a simple rope, so may the devotee realise your presence directly revealed before him by simple prayer and adoration.

Mandala 10/Sukta 101

Vishvedevah or Rtvijah Devatah, Budha Saumya Rshi

उद् बुध्यध्वं समनसः सखायः समग्निमिन्ध्वं ब्रह्मः
सनीळाः । दधिक्रामग्निमुषसं च देवीमिन्द्रावतोऽवसे नि
ह्वये वः ॥ १ ॥

1. *Udbudhyadhva samanasaḥ sakhāyaḥ samagni-
mindhvaṁ bahavaḥ sanīlāḥ. Dadhikrāmagni-
muśasaṁ ca devīmindrāvato'vase ni hvaye vaḥ.*

Awake, arise, O friends of equal mind, light the fire together, more than many living and working together under the same one roof of equal order, lovers of energy, worshippers of Indra, one lord omnipotent of nature and entire humanity. I call upon you and exhort you for the sake of mutual defence and protection and for common progress of all. Light and develop the fire energy of the earth, atmospheric energy of thunder and lightning of the sky, and the divine energy of the rising dawn of the sun.

मन्द्रा कृणुध्वं धिय आ तनुध्वं नावमरित्रपरणीं कृणुध्वम् ।
इष्कृणुध्वमायुधारं कृणुध्वं प्राञ्चं यज्ञं प्र णयता
सखायः ॥ २ ॥

2. *Mandrā kṛṇudhvaṁ dhiya ā tanudhvaṁ nāva-
maritraparaṇīm kṛṇudhvaṁ. Iṣkṛṇudhvaṁ-āyu-
dhāraṁ kṛṇudhvaṁ prāñcaṁ yajñaṁ pra ṇayatā
sakhāyaḥ.*

Create peace and joy, develop rational thought and science and extend the field of action, design and develop boats and ships to cross the seas with oars, produce food for body, mind and soul, promote the arms

of peace and security, and take the yajnic programme forward that faces you upfront, O my friends and friends of humanity.

युनक्त॒ सीरा॒ वि युगा त॑नुध्वं कृते योनौ॑ वपते॒ह बीजम् ।
गिरा॒ च श्रु॑ष्टिः सभरा॒ अस॑न्नो नेदी॒य इत्सृ॑ण्यः प॒क्व-
मेया॑त् ॥ ३ ॥

3. *Yunakta sīrā vi yugā tanudhvaṁ kṛte yonau vapateha bījam. Girā ca śruṣṭiḥ sabharā asanno nedīya it sṛṇyaḥ pakvameyāt.*

Take up the plough, yoke the bullocks and extend the process, and when the soil is prepared sow the seed. With songs of thanks and joy, let the crop grow green and mature, and when the grain is ripe, let the sickle approach to harvest the grain.

सीरा॑ यु॒ज्जन्ति॑ क॒वयो॑ युगा वि त॑न्वते॒ पृथक् ।
धीरा॑ दे॒वेषु॑ सु॒म॒न्या ॥ ४ ॥

4. *Sīrā yuñjanti kavayo yugā vi tanvate prṥhak. Dhīrā deveṣu sumnyā.*

Intelligent and enlightened farmers use the plough for production and develop the infrastructure separately in each department, and the wise with peace and vision direct their efforts for development to human values and the divine gifts of nature and environment.

नि॒रा॒ह॒वा॒न्कृ॒णोत॑न् सं व॒र॒त्रा द॑धात॒न ।
सि॒ञ्चाम॑हा अ॒व॒तमु॑द्रि॒णं व॒यं सु॒षेक्म॑नु॒पक्षि॑तम् ॥ ५ ॥

5. *Nirāhāvān kṛṇotana saṁ varatrā dadhātana. Siñcāmahā avatamudriṇaṁ vayaṁ suṣekamanupakṣitam.*

Develop the sources of water, manage the connections, and let us replenish and maintain the full water sources inexhaustibly good for the purpose of consumption and irrigation.

इष्कृताहावमवतं सुवर्त्रं सुषेचनम् ।

उद्रिणं सिञ्चे अक्षितम् ॥ ६ ॥

6. *Iṣkṛtāhāvamavatam suvaratram suṣecanam.*
Udriṇam siñce akṣitam.

Protect and maintain the water reservoir well connected between the source and the outlet, keep it full for drinking and irrigation purposes, let it be self-abounding and inexhaustible, let me water plants and orchards and also keep it replenished.

प्रीणीताश्वान्हितं जयाथ स्वस्तिवाहं रथमित्कृणुध्वम् ।

द्रोणाहावमवतमश्मचक्रमंसत्रकोशं सिञ्चता नृपाणाम् ॥ ७ ॥

7. *Prīṇītāśvān hitam jayātha svastivāham rathamit*
kṛṇudhvam. Droṇāhāvamavatamaśmacakra-
maṁsatrakośam siñcatā nṛpāṇam.

Keep the horses well fed. Realise your common interests. Design, make and maintain the chariot that brings you comfort, peace, prosperity and well being. Protect and maintain the big water vessel. Maintain the rain cycle and keep the supply line on by drinking water tanks and wells for human consumption and irrigation.

व्रजं कृणुध्वं स हि वो नृपाणो वर्म सीव्यध्वं बहुला पृथूनि ।

पुरः कृणुध्वमायसीरधृष्टा मा वः सुस्रोच्चमसो दृंहता
तम् ॥ ८ ॥

8. *Vrjaṁ kṛṇudhvaṁ sa hi vo nṛpāṇo varma sīvyadhvaṁ bahulā prthūni. Puraḥ kṛṇudhvamāya-sīradhr̥ṣṭā mā vaḥ susroccamaso dūhatā tam.*

Establish stalls for cattle, build roads, sew corselets and build great walls, that would be the safety and security measure for people. Build cities of steel undaunted. May your ladle of yajna divine and human never suffer leakage. Strengthen the ladle, raise and expand the quality of life.

आ वो धियं यज्ञियां वर्त ऊतये देवा देवीं यजतां यज्ञियामिह ।
सा नो दुह्यद्यवसेव गत्वी सहस्रधारा पर्यसा मही गौः ॥ ९ ॥

9. *Ā vo dhiyaṁ yajñiyāṁ varta ūtaye devā devīm yajatām yajñiyāmaiha. Sā no duhīyadyavaseva gatvī sahasradhārā payasā mahī gauḥ.*

O saints and scholars, noble people all, I exhort your spirit of self-sacrifice for thought and action, exalt this holy yajnic spirit, will and intelligence. And may this great spirit and divine will bring us a thousand streams of nectar joy and prosperity like the cow fed on grass which gives us milk for life and health.

आ तू षिञ्च हरिमीं द्रोरुपस्थे वाशींभिस्तक्षताश्मन्मयीभिः ।
परि ष्वजध्वं दश कक्ष्याभिरुभे धुरौ प्रति वह्निं युनक्त ॥ १० ॥

10. *Ā tū ṣiñca harimīm drorupasthe vāśībhistakṣatāśmanmayībhiḥ. Pari ṣvajadhvaṁ daśa kakṣyābhirubhe dhurau prati vahnim yunakta.*

O yajaka, pour inspiring soma into the cask, fill it to the brim, refine the cask with chiselled strokes of adamant will, season the soma and secure the cask with ten sensitive fingers, and yoke the horse to the two

suspension poles of the chariot.

उ॒भे धुरौ॑ वह्नि॒रापि॒ब्दमा॒नोऽन्तर्यो॑नै॒व च॒रति॑ द्वि॒जानिः॑ ।
व॒नस्प॑तिं॒ वन॒ आ॒स्थाप॑यध्वं॒ नि षू द॑धिध्व॒मख॑नन्त॒
उत्स॑म् ॥ ११ ॥

11. *Ubhe dhurau vahnirāpibdamāno'ntaryoneva carati dvijāniḥ. Vanaspatiṁ vana āsthāpayadhvaṁ ni ṣū dadhidhvamakhananta utsam.*

Bearing two poles of life, the mind, like a chariot horse, goes voluble flying like a bird over the sky. O yajaka, place the fire amid the samits, dig into depths of the soul and hold on there.

क॒पृ॒न्नरः॑ क॒पृथ॑मुद्द॒धात॑न चो॒दय॑त ख॒दत॑ वाज॒सात॑ये ।
नि॒ष्टि॒ग्र्यः॑ पु॒त्रमा॑ च्या॒वयो॑तय॒ इन्द्रं॑ स॒बाध॑ इ॒ह सोम॑-
पी॒तये॑ ॥ १२ ॥

12. *Kapṛnnaraḥ kapṛthamuddadhātana codayat khudata vājasātaye. Niṣṭigryaḥ putramā cyāvayotaya indraṁ sabādha iha somapītaye.*

Noble yajakas, Divinity is kind. Hold the gracious presence in the depths of the mind, move it for grace, rejoice in the presence and pray for food, energy and fulfilment of life. Adore and exalt the divine spirit of Eternity, Indra, for freedom from bondage and for the ecstasy of being here on earth itself.

Mandala 10/Sukta 102

Drughana or Indra Devata, Mudgala Bharmyashva Rshi

प्र ते॒ रथं॑ मिथू॒कृत॑मिन्द्रो॑ऽवतु धृ॒ष्णु॒या ।
अ॒स्मिन्ना॒जौ पु॑रु॒हूत॑ श्र॒वाय्ये॑ ध॒नभ॒क्षेष्ु॑ नोऽ व ॥ १ ॥

1. *Pra te ratham mithūkṛtamindro'vatu dhṛṣṇuyā.
Asminnājau puruhūta śravāyye dhanabhakṣeṣu
no'va.*

O ruler and commander, may Indra with his irresistible might and weapon protect your chariot designed and structured by the team of scientist and technologist and working on double stream of energy. O universally invoked leader, in this famous and terrible battle of the nation against all-destroying forces, pray protect us and lead us to victory.

उत्सु वातो वहति वासो अस्या अधिरथं यदजयत्सहस्रम् ।
रथीरभून्मुद्गलानी गविष्ठौ भरे कृतं व्यचेदिन्द्रसेना ॥ २ ॥

2. *Ut sma vāto vahati vāso asyā adhiratham
yadajayat sahasram. Rathīrabhūnmudgalānī
gaviṣṭau bhare kṛtam vyacedindrasenā.*

The wind raises and unfurls the banner of this force of Indra on the chariot which wins over thousands. The mace of the waxing force of Indra rides the chariot as commander in the heat of battle, the army moves and extends its exploits (against malice, hate and enmity).

अन्तर्यच्छ जिघांसतो वज्रमिन्द्राभिदासतः ।

दासस्य वा मघवन्नार्यस्य वा सनुतर्यवया वधम् ॥ ३ ॥

3. *Anaryaccha jighāṁsato vajramindrābhidā-sataḥ.
Dāsasya vā maghavannāryasay vā sanutaryavayā
vadham.*

Indra, lord of glory, ruling soul of the human system, blunt, revert and recycle the weapons of hate and enmity of the violent who destroy and enslave the spirit of love and freedom. Whether the weapon of

negativity belongs to a destroyer or a dynamic person, always turn it off from negativity and re-employ the energy for positive good.

उदनो हृदमपिबज्जर्हषाणः कूटं स्म तृहदभिर्मातिमेति । प्र
मुष्कभार्ः श्रव इच्छमानोऽजिरं बाहू अभर्त्सिषासन् ॥ ४ ॥

4. *Udno hradamapibajjarhrṣāṇaḥ kūṭam sma tr̥mhadabhimātimeti. Pra muṣkabhāraḥ śrava icchamāno 'jiraṁ bāhū abharat siṣāsan.*

Indra, exalted spirit of energy and joyous generosity, overflows with the spirit of life and love and enmity. Abundant and rapturous as a roaring cloud, loving order and enlightenment, he wields the twin arms of positive and negative power and, building and breaking, breaking and building, he advances upon the areas of conflict and darkness seeking to bring in light and love.

न्यक्रन्दयन्नुपयन्त एनममेहयन्वृषभं मध्य आजेः ।
तेन सूभर्व शतवत्सहस्रं गवां मुद्गलः प्रधने जिगाय ॥ ५ ॥

5. *Nykrandayannupayanta enamamehayan vṛṣa-bhaṁ madhya ājeḥ. Tena sūbharvaṁ śatavat sahasraṁ gavāṁ mudgalaḥ pradhane jigāya.*

In the battle between the positive and negative forces of nature and humanity, the powers of evolution strike this abundant cloud of concentrated wealth and energy at the closest and make it roar as it breaks into showers. Thus, by the evolutionary process of positive catalysis, does Mudgala, Indra, joyous ruling power of nature and humanity in the struggle for progress, win a hundred-thousandfold sustaining wealth of lands, cows

and culture of enlightenment against darkness and negativity.

कृकर्दवे वृषभो युक्त आसीदवावचीत्सारथिरस्य केशी ।
दुधैर्युक्तस्य द्रवतः सहानस ऋच्छन्तिष्मा निष्पदो मुद्ग-
लानीम् ॥ ६ ॥

6. *Kakardave vṛṣabho yukta āsīdavāvacīt sārathi-rasya keśī. Dudheryuktasya dravataḥ sahānasa ṛcchanti śmā niṣpado mudgalānīm.*

Generous and joyous, lord of evolution and progress is Indra, Vrshabha, Mudgala, terribly strong, committed to positivity. Its chariot conductor like the electric force in the firmament, magnetic force on earth and socio-political forces in society, is vocal, thunderous and far reaching like hair on the head and radiations of the sun. Of this determined, committed, radiant lord in state alongwith its conductive force, the allies are like atoms of energy in nature and individuals in society. These all join its consort power, Mudgalani, of their own will, without any coercion or outside basis of supportive and persuasive elements.

उत प्रधिमुदहन्नस्य विद्वानुपायुनृग्वंसगुमत्र शिक्षन् ।
इन्द्र उदावत्पतिमघ्न्यानामरंहत पद्याभिः ककुद्धान् ॥ ७ ॥

7. *Uta pradhimudahannasya vidvānupāyuna-gvaṁsagamatra śikṣan. Indra udāvat patima-ghnyānā-maramhata padyābhiḥ kakudmān.*

And taking on to the steering wheel of the system, the scholar leader should take to the leading power, at the same time energising it. Thus does Indra animate and drive the master power of the circuit of

currents, imperishable energies, and, more and more powerful, moves on his mission by motions of the wheels.

(The mantra may be applied to the individual human system and its spiritual advancement. Indra, the soul, takes on the Buddhi, intelligential steering wheel, controlling the master power of the senses, that is, the mind, and using the senses of perception and will for onward motion, lives a dynamic life of success and progress.)

शुनमष्ट्राव्यचरत्कपर्दी वरत्रायां दार्वानह्यमानः । नृम्णानि
कृण्वन्बहवे जनाय गाः पस्पशानस्तविषीरधत्त ॥ ८ ॥

8. *Śunamaṣṭrāvyacarat kapardī varatrāyām dārvā-nahyamānaḥ. Nṛmṇāni kṛṇvan bahave janāya gāḥ paspaśānastaviṣīradhatta.*

The dynamic disciplined soul, Indra, insulated within the circuitous energies of the self by inviolable control of the fluctuations of mind, moves on happily on way to spiritual progress, and similarly the self-disciplined leader and ruler, concentrating on social welfare against outer disturbances, creating many positive gifts for all people, watching his personal actions and movements of society, bears and commands the strength and glory of the nation.

इमं तं पश्य वृषभस्य युज्जं काष्ठाया मध्ये द्रुघणं शयानम् ।
येन जिगाय शतवत्सहस्रं गवां मुद्गलः पृतनाज्येषु ॥ ९ ॥

9. *Imaṁ taṁ paśya vṛṣabhasya yuñjaṁ kāṣṭhāyā madhye drughañam śayānam. Yena jigāya śatavat sahasraṁ gavāṁ mudgalaḥ pṛtanājyeṣu.*

Watch this, the power and force of the might and mace of Indra within the battle field of existence, destroying hate and enmity and abiding at peace by which Mudgala, generous lord of abundance in the warlike contests of life forces, has won a hundred thousandfold wealth of lands, cows and culture for the enlightenment of people.

आरे अघा को न्वित्था ददर्श यं युञ्जन्ति तम्वा
स्थापयन्ति । नास्मै तृणं नोदकमा भरन्त्युत्तरो धुरो वहति
प्रदेदिशत् ॥ १० ॥

10. *Āre aghā ko nvitthā dadarśa yaṁ yuñjanti tamvā
sthāpayanti. Nāsmāi tṛṇaṁ nodakamā bhara-
ntyuttaro dhuro vahati pradediśat.*

Who has seen that which thus drives away sin and crime, hate and enmity, poverty and adversity, the power which they use and establish among themselves? For this generous and virile power they bring no grass, no water, the one that is higher and higher as you try to know and see, that bears the centre hold of the world, points out the paths of life and directs us on the way.

परिवृक्तेव पतिविद्यमानद् पीप्याना कूचक्रेणेव सिञ्चन् ।
एषैष्या चिद्रथ्या जयेम सुमङ्गलं सिनवदस्तु सातम् ॥ ११ ॥

11. *Parivr̥kteva patividyamānaḥ pīpyāna kūcakreṇeva
siñcan. Eṣaiṣyā cidrathyā jayema sumāṅgalaṁ
sinavadastu sātam.*

Like a woman who has missed her husband for long and on reunion waxes with joy, like a water wheel that constantly moves and provides water for irrigation, let us win happiness and well being for life by constant

endeavour and dynamic will and power, and let our victory be the giver of prosperity and fulfilment.

त्वं विश्वस्य जगत्श्चक्षुरिन्द्रासि चक्षुषः । वृषा यदाजिं
वृषणा सिषाससि चोदयन्वध्रिणा युजा ॥ १२ ॥

12. *Tvaṁ viśvasya jagataścakṣurindrāsi cakṣuṣaḥ.
Vṛṣā yadājim vṛṣaṇā siṣāsasi codayan vadhriṇā
yujā.*

Indra, lord of power and energy, giver of fulfilment, you are the real and ultimate eye of the vision of the entire world of existence who, lord omnipotent, joined with cosmic powers of nature, inspiring and energising, win the battle of life's evolution and rule over the world.

Mandala 10/Sukta 103

*Indra (1-3, 5-11), Brhaspati (4), Apva (12), Indra or
Maruts (13) Devatah; Apratiratha Aindra Rshi*

आशुः शिशा॒नो वृष॑भो न भी॒मो घ॑नाघ्नः क्षोभ॑णश्चर्ष॒-
णी॒नाम् । स॒क्रन्द॑नोऽ निमि॒ष एक॑वीरः श॒तं सेना॑ अजयत्सा॒-
कमिन्द्रः ॥ १ ॥

1. *Āśuḥ śiśāno vṛṣabho na bhīmo ghanāghanaḥ
kṣobhanaścārṣaṇīnām. Sakrandano'nimiṣa
ekavīraḥ śataṁ senā ajayat sākamindraḥ.*

Instantly swift, sharp as a lazer beam, terrible like a bull, breaker of the darkest cloud, shaker of mighty men, roaring awful without a wink, sole hero without a second, Indra overthrows a hundred armies together at once.

संक्रन्दनेनानिमिषेण जिष्णुना युत्कारेण दुश्च्यवनेन
धृष्णुना । तदिन्द्रेण जयत तत्सहध्वं युधो नर इषुहस्तेन
वृष्णा ॥ २ ॥

2. *Samkrandanenānimiṣeṇa jiṣṇunā yutkāreṇa*
duścyavanena dhṛṣṇunā. Tadindreṇa jayata tat
sahadhmaṁ yudho nara iṣuhastena vṛṣṇā.

O warriors, leading lights of heroes, take up that challenge of antilife forces, fight that war and win with Indra, roaring and terrifying the enemy forces, relentless fighter, ambitious for victory, expert tactician, unshakable, irresistible, generous and brave, and armed with unfailing missiles for victory.

स इषुहस्तैः स निषङ्गिभिर्वशी संस्रष्टा स युध इन्द्रो गणेन ।
संसृष्टजित्सोमपा बाहुश्रध्युग्रधन्वा प्रतिहिताभिरस्ता ॥ ३ ॥

3. *Sa iṣuhastaiḥ sa niṣaṅgibhirvaśīsaṁsraṣṭā sa*
yudha indro gaṇeṇa. Saṁsṛṣṭajit somapā bāhu-
sardhyugradhanvā pratihitābhirastā.

Indra is the warrior with bow and arrows in hand, conquers with joint armed forces, multiple enemy hosts, and wins over concentrated forces. Protector and promoter of soma peace and joy of life, strong of arms wielding a terrible bow, he throws out the enemies with the shots of his unfailing arrows.

बृहस्पते परि दीया रथेन रक्षोहामित्रौ अपबाधमानः ।
प्रभञ्जन्त्सेनाः प्रमृणो युधा जयन्नस्माकमेध्यविता रथा-
नाम् ॥ ४ ॥

4. *Bṛhaspate pari dīyā rathenarakṣohāmitrāṁ*
apabādhamānaḥ. Prabhañjantsenāḥ pramṛṇo
yudhā jayannasmākamedhyavitā rathānām.

Fly by the chariot, Brhaspati, destroyer of demons, repeller of enemies, breaking through and routing their forces. Fighting and conquering by battle, come, defend and save our chariots of the social order.

बलविज्ञायः स्थविरः प्रवीरः सहस्वान्वाजी सहमान उग्रः ।
अभिवीरो अभिसत्वा सहोजा जैत्रमिन्द्र रथमा तिष्ठ
गोवित् ॥ ५ ॥

5. *Balavijñāyaḥ sthaviraḥ pravīraḥ sahasvān vājī sahamāna ugraḥ. Abhivīro abhisatvā sahojā jaitramindra rathamā tiṣṭha govit.*

Indra, tactical organiser of deployable forces, venerable, strong, undisturbed and invulnerable, stout and brave, challenging, impetuous, blazing, steadfast, commander of the brave, highly intelligent, valiant, illustrious, pray ascend the chariot of victory over rebellious lands.

गोत्रभिदं गोविदं वज्रबाहुं जयन्तमज्म प्रमृणन्तमोजसा ।
इमं सजाता अनु वीरयध्वमिन्द्रं सखायो अनु सं रभ-
ध्वम् ॥ ६ ॥

6. *Gotrabhidaṁ govidaṁ vajrabāhuṁ jayanta-majma pramṛṇantamojasā. Imaṁ sajātā anu vīrayadhvamindraṁ sakhāyo anu saṁ rabha-dhvam.*

O friends, unite, prepare and mount the assault with Indra, our friend and comrade, breaker of enemy strongholds, winner of lands, hero of thunder arms and victorious breaker of dark mighty clouds by his valour. Follow the brave and advance.

अ॒भि गो॒त्राणि॑ स॒हसा॑ गा॒हमा॒नोऽ द॒यो वी॒रः श॒तम॑न्युरिन्द्रः ।
 दु॒श्च्य॒वनः पृ॑तना॒षाळ॑यु॒ध्योऽस्मा॑कं से॒ना अव॑तु प्र
 यु॒त्सु ॥ ७ ॥

7. *Abhi gotrāṇi sahasā gāhamāno'dayo vīraḥ śata-manyurindrah. Duścyavanah pṛtanāṣālyudhyo'smākaṁ senā avatu pra yutsu.*

May Indra, breaker of clouds and enemy strongholds, with his courage and valour, unmoved by pity, hero of a hundredfold passion, shaker of the strongest evils, destroyer of enemy forces, irresistible warrior, protect our army in our assaults and advances.

इन्द्र॑ आसां ने॒ता बृ॒हस्पति॑र्दक्षि॒णा य॒ज्ञः पु॒र ए॒तु सोमः॑ ।
 दे॒वसे॒नाना॑मभि॒भञ्ज॑तीनां जय॒न्तीनां॑ म॒रुतो॑ य॒न्त्वग्र॑म् ॥ ८ ॥

8. *Indra āsām netā bṛhaspatirdakṣiṇā yajñaḥ pura etu somaḥ. Devasenānāmabhibhañjatīnām jayantīnām maruto yantvagram.*

Of these armies of the Devas, divine forces of nature and humanity, men of noble intentions and far sight, breaking through and conquering evil and negative elements of life, Indra of lighting power is the leader and commander, Brhaspati, commanding knowledge, tactics and wide vision, is the guide with yajna on his right, and Soma, lover of peace and felicity, is the inspiration, while Maruts, warriors of passion and enthusiasm, march in front.

इन्द्र॑स्य वृ॒ष्णो वरु॑णस्य रा॒ज्ञ आ॒दित्या॑नां म॒रुतां॑ श॒र्ध उ॒ग्रम् ।
 म॒हार्म॑नसां भु॒वन॑च्य॒वानां॑ घो॒षो दे॒वानां॑ जय॒तामु॒द-
 स्थात् ॥ ९ ॥

9. *Indrasya vṛṣṇo varuṇasya rājña ādityānām maru-
tām śardha ugram. Mahāmanasām bhuvana-
cyavānām ghoṣo devānām jayatāmudasthāt.*

Great is the valour and passion of victorious and virile Indra, of the ruler Varuna, visionary Adityas and impetuous Maruts, all great and magnanimous at heart who shake the world with their vision and performance, and so let these victorious divinities' tumultuous uproar of victory rise and reverberate in the skies.

उद्धर्षय मघवन्नायुधान्युत्सत्त्वंनां मामकानां मनांसि । उद्
वृत्रहन्वाजिनां वाजिनान्युद्रथानां जयतां यन्तु घोषाः ॥ १० ॥

10. *Uddharṣaya maghavannāyudhānyut satvanām
māmakānām manāṁsi. Udvṛtrahan vājinām
vājinānyudrathānām jayatām yantu ghoṣāḥ.*

Indra, Maghavan, lord of glory, ruler of the land, raise, calibrate and sharpen your weapons, raise the mind and morale of my brave warriors, O breaker of the clouds and darkness of evil, raise the calibre and hitting efficiency of the fast moving forces of cavalry, armour and air force, and let the roar of the victorious warriors rise and rumble in space.

अस्माकमिन्द्रः समृतेषु ध्वजेष्वस्माकं या इषवस्ता जयन्तु ।
अस्माकं वीरा उत्तरे भवन्त्वस्माँ उ देवा अवता हवेषु ॥ ११ ॥

11. *Asmāmamindraḥ samṛtṣu dhvajeṣvasmākaṁ yā
iṣavastā jayantu. Asmākaṁ vīrā uttare bhava-
ntvasmāṁ u devā avatā haveṣu.*

In international gatherings, let Indra, our leader, raise our flag high in the flag lines, may our shots of arrows hit the targets and win the battles, let our brave

progeny and our brave warriors be higher than others in excellence, and may the divinities protect us in the call to action in the battle field.

अमीषां चित्तं प्रतिलोभयन्ती गृहाणाङ्गान्यप्ये परेहि । अभि
प्रेहि निर्दह हृत्सु शोकैरन्धेनामित्रास्तमसा सचन्ताम् ॥ १२ ॥

12. *Amīṣāṃ cittam pratilobhayantī grhāṇāṅgānyapve
parehi. Abhi prehi nirdaha hr̥tsu śokairandhe-
nāmītrāstamasā sacantām.*

Get off, schizophrenia, that torment the heart and delude their mind, depart, ill health, that afflict and disable the body system of those who are children of light. Go forward, be there and burn with pain in the heart of those who are negative souls and love to abide with darkness of mind and sloth of body with suffering and unfriendliness as their food of life.

प्रेता जयता नर इन्द्रो वः शर्म यच्छतु ।

उग्रा वः सन्तु बाहवोऽनाधृष्या यथासथ ॥ १३ ॥

13. *Pretā jayatā nara indro vaḥ śarma yacchatu.
Ugrāḥ vaḥ santu bāhavo'nādhr̥ṣyā yathāsatha.*

Go forward, leading lights, achieve your goals and win your victories. May Indra, lord omnipotent of honour and glory, bless you with peace and fulfilment. Let your arms be strong and bold so that you may live an active life of irresistible honour and joy without fear.

Mandala 10/Sukta 104

Indra Devata, Ashtaka Vaishvamitra Rshi

असावि सोमः पुरुहूत तुभ्यं हरिभ्यां यज्ञमुप याहि तूर्यम् ।
तुभ्यं गिरो विप्रवीरा इयाना दधन्विर इन्द्र पिबा सुतस्य ॥ १ ॥

1. *Asāvi somaḥ purūhūta tubhyaṁ haribhyāṁ yajñamupa yāhi tūyam. Tubhyaṁ giro vipravīrā iyānā dadhanvira indra pibā sutasya.*

Indra, omnipotent ruler of the world, lord invoked by all people, our soma of love and adoration is prepared and seasoned for you, come soon to our yajna by the radiations of your refulgent presence. Vibrant poets and sages have prepared songs of adoration for you. Pray come, accept and enjoy our homage, and protect and promote this world of your own creation for us.

अप्सु धूतस्य हरिवः पिबेह नृभिः सुतस्य जठरं पृणस्व ।

मिमिक्षुर्यमद्रय इन्द्र तुभ्यं तेभिर्वर्धस्व मदमुक्थवाहः ॥ २ ॥

2. *Apsu dhūtasya harivaḥ pibeha nṛbhiḥ sutasya jatharaṁ pṛṇasva. Mimikṣuryamasraya indra tubhyaṁ tebhirvardhasva madamukthavāhaḥ.*

Indra, lord omnipotent, Hariva, saviour from suffering and commander of nature's forces, drink of the ecstatic soma created and seasoned in the joyous currents of our karma at heart in the soul by enlightened sages. Pray accept, protect and promote this soma of joy showered by clouds and seasoned by sages for you, and feel exalted with them all to your full satisfaction and ever increase the joy.

प्रोग्रां पीतिं वृषा इयर्मि सत्यां प्रयै सुतस्य हर्यश्च तुभ्यम् ।

इन्द्र धेनाभिरिह मादयस्व धीभिर्विश्वाभिः शच्या

गृणानः ॥ ३ ॥

3. *Progrām pītiṁ vṛṣa iyarmi satyāṁ prayai suta-sya haryaśva tubhyam. Indra dhenābhiriha māda-yasva dhībhirviśvābhiḥ śacyā gṛṇānaḥ.*

O lord of showers and nature's radiant rays, I move this prayer and offer this soma drink distilled so true and exalting for your pleasure. Indra, adored and exalted by all our songs, thoughts and holy actions here, pray rejoice and exalt us too.

ऊ॒ती श॑चीव॒स्तव॑ वी॒र्येण॑ वयो॒ दधा॑ना उ॒शिज॑ ऋ॒तज्ञाः ।

प्र॒जाव॑दिन्द्र॒ मनु॑षो दुरो॒णे त॒स्थुर्गृ॑णन्तः सध॒माद्या॑सः ॥ ४ ॥

4. *Ūtī śacīvastava vīryeṇavayo dadhānā uśija ṛta-jñāḥ. Prajāvadindra manuṣo duroṇe tasthurgrṇantaḥ sadhamādyāsaḥ.*

Indra, lord of holy actions of creation, sustenance and finale, under your protection by your power and generosity, ardent devotees bearing food, good health and long age, knowing and pursuing the laws of truth and yajnic living, blest with good progeny and noble humanity, abide in their yajnic home, singing, rejoicing and celebrating your generosity.

प्र॒णीति॑भिष्टे ह॒र्यश्च॑ सु॒ष्टोः सु॒षुम्न॑स्य॒ पुरु॑रुचो जना॑सः ।

मं॒हि॒ष्ठा॒मू॒तिं वि॒तिरे॒ दधा॑नाः स्तो॒तार॑ इन्द्र॒ तव॑ सू॒नृ॒ताभिः॑ ॥ ५ ॥

5. *Praṇītibhiṣṭe haryaśva suṣṭoḥ suṣumnasya pururuco janāsaḥ. Maṇhiṣṭhāmūtiṃ vitire dadhānāḥ stotāra indra tava sūnṛtābhiḥ.*

Indra, lord of radiant powers, adorable, gracious and self-refulgent, noble people, your celebrants, bearing the advantage of your generous protection, cross the seas of existence by virtue of your divine directions and the wisdom of your words of eternal truth.

उ॒प॒ ब्र॒ह्मा॒णि ह॒रि॒वो ह॒रि॒भ्यां सोम॑स्य या॒हि पी॒तये॑ सु॒तस्य॑ ।
इन्द्र॑ त्वा य॒ज्ञः क्षम॑माण॒मान॒इ॒द॒श्वाँ अ॒स्यध्व॑रस्य प्र॒केतः॑ ॥ ६ ॥

6. *Upa brahmāṇi harivo haribhyāṁ somasya yāhi pītaye sutasya. Indra tvā yajñāḥ kṣamamā-ṇamānaḍ dāśvām asyadhvarasya praketaḥ.*

Indra, lord of radiant powers, come by the radiations of your divine presence to our songs and acts of adoration to listen and to drink the soma of our love and homage distilled from the heart. May our yajna reach you, lord omnipotent, gracious and forgiving. You are the generous giver, you know the yajna, and you award the fruits of yajna.

स॒ह॒स्र॒वा॒जम॑भि॒मा॒ति॒षा॒हं सु॒तेर॑णं म॒घवा॑नं सुवृ॒क्तिम् ।
उ॒प॑ भू॒षन्ति॑ गि॒रो अ॒प्र॒ती॒त॒मिन्द्रं॑ नम॒स्या ज॑रि॒तुः प॑नन्त ॥ ७ ॥

7. *Sahasravājamabhimātiṣāhaṁ sutenāṇaṁ maghavanāṁ suvr̥ktim. Upa bhūṣanti giro apratīta-mindraṁ namasyā jarituh pananta.*

Him, who is lord of a thousand powers, subduer of challenging enmities, lover of soma and his own creation, mighty glorious, adorable, matchless Indra, songs of adoration exalt and salutations of celebrants praise.

स॒प्ता॒पो॑ दे॒वीः सु॒रणा॑ अमृ॒क्ता या॒भिः सि॒न्धुम॑तर॒ इन्द्र॑ पू॒र्भि॒त् ।
न॒व॒तिं स्रो॒त्या न॒व च॑ स्र॒वन्ती॑र्दे॒वेभ्यो॑ गा॒तुं म॑नु॒षे च॑
वि॒न्दः ॥ ८ ॥

8. *Saptāpo devīḥ suraṇā amṛktā yābhiḥ sindhumata indra pūrbhit. Navatiṁ srotyā nava ca sravantīrdevebhyogātum manuṣae ca vindah.*

Indra, lord breaker of the strongholds of darkness, want and negativities, seven are the divine streams which flow free and unobstructed, by which you fill the sea and help us cross it, ninety are the streams flowing, and nine the sources of the flow by which you bless the divines and humans to find and follow the paths of life to the destination.

अपो महीरभिर्शस्तेरमुञ्चोऽ जागरास्वधि देव एकः । इन्द्र
यास्त्वं वृत्रतूर्ये चकर्थ ताभिर्विश्वायुस्तन्वं पुपुष्याः ॥ ९ ॥

9. *Apo mahīrabhiśasteramuñco'jāgarāsvadhi deva
ekah. Indra yāstvaṁ vṛtratūrye cakartha tābhir-
viśvāyustanvaṁ pupuṣyāḥ.*

The great streams of water which you released from ignominious self-containment, i.e., from the hoarding clouds and the adamantine mountains, and over which you, the sole one divinity, keep relentless watch, ever awake, Indra, those which you brought into being by breaking the cloud and whatever else you did, by the same streams, O life of life, nourish and promote the body and health of all living beings of the world.

वीरेण्यः क्रतुरिन्द्रः सुशस्तिरुतापि धेनां पुरुहूतमीदृ ।
आर्दयद् वृत्रमकृणोदु लोकं संसाहे शक्रः पृतना
अभिष्टिः ॥ १० ॥

10. *Vireṇyaḥ kraturindraḥ suśastirutāpi dhenā puru-
hūtamīṭṭe. Ārdayadvṛtramakṛṇodu lokam sasāhe
śakraḥ pṛtanā abhiṣṭiḥ.*

Indra is brave, noble doer, admirable, and so does the Vedic voice adore him, universally loved and invoked. He breaks the demons of darkness, want and

ignorance, brings in light, and, mighty protector as he is, conquers all antilife forces.

शुनं हुवेम मघवान्मिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमृतये समत्सु घ्नन्तं वृत्राणि संजितं धना-
नाम् ॥ ११ ॥

11. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtye samatsu ghnantaṁ vṛtrāṇi sanjitaṁ dhanānām.*

We invoke and adore Indra, lord of bliss, glorious, best of men and leaders, in this our battle of life for protection, victory and further progress. He is the best listener, illustrious, blazing in battles, destroyer of the demons of darkness and winner of wealth and honours.

Mandala 10/Sukta 105

Indra Devata, Sumitra or Durmitra Kautsa Rshi

कदा वसो स्तोत्रं हर्यत आव श्मशा रुधद्वाः ।
दीर्घं सुतं वाताप्याय ॥ १ ॥

1. *Kadā vaso stotraṁ haryata āva śmaśā rudhadvāḥ. Dīrghaṁ sutaṁ vātāpyāya.*

O Vasu, shelter home of life, when does the spirit inspire, impel and create the joyous song of celebration for Indra? When it controls the various flow of the mind, then the lasting soma is prepared for the ecstatic soul.

हरी यस्य सुयुजा विव्रता वेरर्वन्तानु शेपो ।
उभा रजी न केशिना पतिर्दन् ॥ २ ॥

2. *Harī yasya suyujā vivrtā verarvantāni śepā.
Ubhā rajī na keśinā patirdan.*

The person whose senses of perception and volition are properly under control, dedicated to the soul in repose and illuminative like the sun and moon in unison, is blest by the master with the gift of peace and divine ecstasy in the state of grace.

अप योरिन्द्रः पापज आ मर्तो न शश्रमाणो बिभीवान् ।
शुभे यद्युयुजे तविषीवान् ॥ ३ ॥

3. *Apa yorindraḥ pāpaja ā marto na śaśramāṇo
bibhīvān. Śubhe yadyuyuje taviṣīvān.*

Repeller is Indra for the man of sin, fearsome like a person sitting in judgement for punishment, but for the man dedicated to good and joined to the divine spirit, he is the giver of light and power.

सचायोरिन्द्रश्चर्कृष आँ उपानसः सपयन् ।
नदयोर्विव्रतयोः शूर इन्द्रः ॥ ४ ॥

4. *Sacāyorindraścarkṛṣa āṁ upānasah saparyan.
Nadayorvivratayoh śūra indraḥ.*

For the person dedicated to him, serving him and faithfully depending on him as the master, Indra is a friend and comrade and does every good thing for him, but for the vociferous and the refractory, he is a mighty awful punitive and corrective power.

अधि यस्तस्थौ केशवन्ता व्यचस्वन्ता न पुष्ट्यै ।
वनोति शिप्राभ्यां शिप्रिणीवान् ॥ ५ ॥

5. *Adhi yastasthau keśvantā vyacasvantā na puṣṭyai.
Vanoti śiprābhyām śipriṇīvān.*

Indra who, like the sun of radiant and expansive light, abides and rules over the world of heaven and earth with his potent and pervasive presence for the evolution and progress of life, wins over the contraries and provides everything for the pious and law abiding by both his promotive and punitive powers.

प्रास्तौदृष्वौजा ऋष्वेभिस्ततक्ष शूरः शवसा ।

ऋभुर्न क्रतुभिर्मातरिश्वा ॥ ६ ॥

6. *Prāstaudrṣvaujā ṛṣvebhistatakṣaḥ śūraḥ śavasā.
Rbhurna kratubhirmātariśvā.*

Indra, glorious lord of omnipotence, is universally adored and served by cosmic forces and he, Matarishva, mighty presence active in universal nature, as Rbhu, cosmic architect, creates and structures the universe by his divine vision, intelligence and shaping powers.

वज्रं यश्चक्रे सुहनाय दस्यवे हिरीमशो हिरीमान् ।

अरुतहनुरद्भुतं न रजः ॥ ७ ॥

7. *Vajraṁ yaścakre suhanāya dasyave hirīmaśo
hirīmān. Arutahanuradbhutaṁ na rajah.*

He, the lord who made the Vajra, cosmic force of universal dynamics, for breaking and building, consumption and creation through transformation of the forms in evolutionary process, and for emergence of light over darkness and positive over negative, is the lord of golden glory. He commands golden blissful powers and inviolable creative imagination, and is mysterious and sublime like the expansive space and time continuum.

अव नो वृजिना शिशीहृचा वनेमानृचः ।

नाब्रह्मा यज्ञ ऋधग्जोषति त्वे ॥ ८ ॥

8. *Ava no vṛjinā śīśīhṛcā vanemānṛcaḥ.
Nābrahmā yajña ṛdhagjoṣati tve.*

Reduce and remove our sin and crookedness. Let us win over the negationists with hymns of positive celebration of nature and divinity. Yajna, pursuit of knowledge and joint action, without grateful celebration of divinity with Vedic hymns does not at all win your approval and blessing.

ऊर्ध्वा यत्ते त्रेतिनी भूद्यज्ञस्य धूर्षु सद्मन् ।

सजूर्नावं स्वयशसं सचायोः ॥ ९ ॥

9. *Ūrdhvā yat te tretinī bhūdyajñasya dhūrṣu sadman. Sajūrnāvaṁ svayaśasaṁ sacāyoḥ.*

Your Trinity of divine glory and power rising with the flames of cosmic yajna, the Trinity of Purusha, Prakṛti and Jiva, the soul, which pervades the threefold universe of Sattva, Rajas and Tamas, matter, energy and thought, which pervades the three worlds of heaven, earth and the skies, which activates divine stuti, prarthana and upasana (adoration, prayer and meditation) rising in the hearts of yajakas, and which perfumes the house of cosmic yajna in space, that is the ark, friend of humanity, with its own divine glory, and life companion of the human soul in the world of existence: that ark of life and divinity may we embark with the three-dimensional mantra of Rk, Sama and Yajus and cross the seas of existence.

श्रिये ते पृश्निरुपसेचनी भूच्छ्रिये दर्विररेपाः ।

यया स्वे पात्रे सिञ्चसु उत् ॥ १० ॥

10. *Śriye te pṛśnirupasecanī bhūcchriye darvira-repāḥ. Yayā sve pātre siñcasa ut.*

Let the sun, the skies and the divine voice be for your glory, expression of the showers of bliss. Let the yajnic ladle of immaculate ghrta be for the celebration of your glory without a trace of human selfishness. By these you shower the grace of your light and bliss with water on your own seat of humanity, the earth.

शतं वा यदसुर्यं प्रति त्वा सुमित्र इत्थास्तौहुमित्र इत्थास्तौत् ।

आवो यदस्युहत्यै कुत्सपुत्रं प्रावो यदस्युहत्यै कुत्सव-
त्सम् ॥ ११ ॥

11. *Śataṁ vā yadasurya prati tvā sumitra itthā-stauddurmitra itthāstaut. Āvo yaddasyuhatye kutsaputraṁ prāvo yaddasyuhatye kutsavatsam.*

O lord of cosmic energy of pranic existence, thus does the positive friend of divinity adore you a hundred ways and more. Thus does the negative friend of negativities adore you a hundred times and more, you who save the child of the pious in the elimination of evil, you who protect the darling child of the celebrant in the struggle against negationists.

Mandala 10/Sukta 106

Ashvins Devate, Bhutansha Kashyapa Rshi

उभा उ नूनं तदिदर्थयेथे वि तन्वाथे धियो वस्त्रापसेव ।

सुधीचीना यातवे प्रेमजीगः सुदिनैव पृक्ष आ तंसयेथे ॥ १ ॥

1. *Ubhā u nūnaṁ tadidarthayethe vi tanvāthe dhiyo
vastrāpaseva. Sadhrīcīnā yātave premaṁjīgaḥ
sudineva prkṣa ā taṁsayethe.*

O Ashvins, complementarities of nature's energy and human resources, you want just that medium and opportunity for your operation by which you may extend your field of action like the weavers extending the warp and woof of their cloth. The yajamana has been waiting and waking so that you come together and, as in happy time, you may add beauty and comfort to life with joint relations and corporate activity.

उष्टारेव फर्वीरेषु श्रयेथे प्रायोगेव श्वात्र्या शासुरेथः ।

दूतेव हिष्ठो यशसा जनेषु मापं स्थातं महिषेवावपानात् ॥ २ ॥

2. *Uṣṭāreva pharvareṣu śrayethe prāyogeva śvātryā
śāsurethaḥ. Dūteva hi ṣṭho yaśasā janeṣu māpa
stātaṁ mahiṣevāvapānāt.*

As the loving and shining twins of nature at the beginning of creation, you take on work worth completion. Like a perfect team of fast and united experts, you move and work within the master's order and design. Stay within the community with honour and fame like welcome prophets of good news, do not stay away as veteran achievers do not go away from their ideal station of self- fulfilment.

साकंयुजा शकुनस्येव पक्षा पश्वेव चित्रा यजुरा गमिष्टम् ।

अग्निरिव देवयोर्दीदिवांसा परिज्मानेव यजथः पुरुत्रा ॥ ३ ॥

3. *Sākanyujā śakunasyeva pakṣā paśveva citrā
yajurā gamiṣṭam. Agniriva devayordīdivāṁsā
parijmāneva yajathaḥ purutrā.*

Team of simultaneous workers like wings of a bird, wondrous as visionaries, lovers of divinity bright as fire, come and join our yajna together and, like the winds blowing all time and seasons over spaces, continue the programme abundantly.

आ॒पी वो॑ अ॒स्मे पि॒त्रेव॑ पु॒त्रोग्रेव॑ रु॒चा नृ॒पतीव॑ तुर्ये॑ ।

इ॒र्येव॑ पु॒ष्ट्यै कि॒रणेव॑ भु॒ज्यै श्रु॒ष्टीवा॒नेव॑ हव॒मा गमि॑ष्टम् ॥ ४ ॥

4. *Āpī vo asme pitareva putrogreva rucā nṛpatīva turyai. Iryeva puṣṭyai kiraṇeva bhujiyai śruṣṭī-vāneva havamā gamiṣṭam.*

Twin brothers of ours, protective as parents for children, bright as blazing fire and the sun, instant achievers like ruling twins, nourishing and strengthening life like pranic energies, soothing as warmth of sun rays for comfort and joy, pray listen to our call and come immediately as success itself.

वंस॑गेव पू॒ष॒र्यां शि॒म्बाता॑ मि॒त्रेव॑ ऋ॒ता श॒तरा॑ शात॑पन्ता ।

वाजे॑वो॒च्चा वय॑सा घ॒र्म्येष्टा॑ मे॒षेवे॒षा स॑प॒र्या॑ ३ पु॒रीषा॑ ॥ ५ ॥

5. *Vamsageva pūṣaryā śimbātā mitreva ṛtā śatarā śātapantā. Vājevoccā vayasā gharmyeṣṭhā meṣe-veṣa saparyā purīṣā.*

Providers of food and nourishment like a team of bullocks, givers of love and peace like friends, omnipresent observers of truth and law, hundredfold performers, saviours and protectors in a hundred ways, high and great like the spirit of energy, harbingers of good health and age, dedicated to Dharma, strong like rams in raiment like the golden fleece, and worthy of service and reverence, that's what you are.

सृण्येव जर्भरीं तुर्फरीतू नैतोशेव तुर्फरीं पर्फरीका ।

उदन्यजेव जेमना मदेरू ता मे जराय्वजरं मरायु ॥ ६ ॥

6. *Sṛṇyeva jarbharī turpharītū naitośeva turpharī parpharīkā. Udanyajeva jemanā maderū tā me jarayvajaram marāyu.*

Shining and supporting like the moon, destroyers of hate and enmity, distributors of boons, powers of punishment for evil, breakers of darkness, pearls of the sea, victorious, joyous, may the Ashvins give the aging mortal like me the gift of unaging health and immortality.

पज्रेव चर्चरं जारं मरायु क्षद्वेवार्थेषु तर्तरीथ उग्रा ।

ऋभू नापत्वरमज्रा खरज्रुर्वायुर्न पर्फरत्क्षयद्रयीणाम् ॥ ७ ॥

7. *Pajreva carcaram jāraṁ marāyu kṣadmev-ārtheṣu tartarītha ugrā. Ṛbhū nāpat kharamajrā kharajrurvāyurna parpharat kṣayadrayīṇām.*

Ashvins, like mighty fast and illustrious pilots, take the uncertain, transitory, aging mortal through the objects of value and desire across the seas. Like artists of perfect expertise and builders of the chariot, may the Ashvins come like impetuous winds and bring us wealth and life's fulfilment.

घर्मेव मधु जठरै सनेरू भगेविता तुर्फरी फारिवारम् । पतरेव चचरा चन्द्रनिर्णिङ् मनऋङ्गा मनन्याः न जग्मी ॥ ८ ॥

8. *Gharmeva madhu jaṭhare sanerū bhagevitā turpharī phārivāram. Patareva cacarā candra-nirṇiṇ manarṅgā mananyā na jagmī.*

Like the warmth and cool of the sun and moon,

you make us share the honey sweets of life at the heart of the nation. Protectors of the nation's honour, well equipped with power, force, and armaments for defence, ever on the watch like birds on the move, blissful of form like the moon, dynamic as mind in action, perceptive and responsive as visionary wise sages and tacticians: Such you are, rulers and warriors of the nation of humanity.

बृहन्तेव गम्भरेषु प्रतिष्ठां पादेव गाधं तरते विदाथः ।

कर्णेव शासुरनु हि स्मराथोऽशैव नो भजतं चित्रमप्रः ॥ ९ ॥

9. *Bṛhanteva gambhareṣu pratiṣṭhāmpādeva gādham tarate vidāthaḥ. Karṇeva śāsuranu hi smarāthom'śeva no bhajataṁ citramapnaḥ.*

Like all great men, you have attained stability of mind and action in the deeper situations of life. Like the feet of the traveller fording a stream, you feel the depth of the water. Like the ears, you listen to the ruler and you remember and remind all others of their duty. Pray, like rays of the sun, please share the wonders of our karma.

आर्ङ्गरेव मध्वरेयेथे सारग्वेव गवि नीचीनबारे । कीनारेव
स्वेदमासिष्वदाना क्षामेवोर्जा सूर्यवसात्सचेथे ॥ १० ॥

10. *Āraṅgareva madhverayethe sāragheva gavi nīcīnavāre. Kīnāreva svedamāsiṣvidānā kṣāmevorjā sūyavasāt sacethe.*

In approval and appreciation of our performance you excite and inspire us with the sweetness of life. Like humming bees filling the honey comb hanging down, you bring the milk and honey of nature from

above down to the earth and the cow. Like toiling farmers sowing the seeds of their sweat in the field and the earth yielding food from crops and herbs, you bring life energy for the body, mind and soul.

ऋध्याम् स्तोमं सनुयाम् वाज्जमा नो मन्त्रं सरथ्रेहोष यातम् ।
यशो न पक्वं मधु गोष्वन्तरा भूतांशो अश्विनोः काम-
मप्राः ॥ ११ ॥

11. *Ṛdhvāma stomam sanuyāma vājamā no mantram sarathehopa yātam. Yaśo na pakvaṁ madhu goṣvantarā bhūtāṁśo āśvinoḥ kāmamaprāḥ.*

Let us realise and extend the meaning and application of the mantric song of life and achieve further progress. O Ashvins, come close by your car, share and confirm our mantras and mantric success in practice. And may the honour and excellence of the nation as well as ripe grain, honey, and milk in the cow's udders and our knowledge of the physical essence of the world fulfil the hopes and expectations of the Ashvins and of the men and women of the world.

Mandala 10/Sukta 107

*Dakshina or Dakshina-datarah Devata, Divya Angirasa
or Dakshina Prajapatya Rshi*

आविरभून्महि माघोनमेषां विश्वं जीवं तमसो निरमोचि ।
महि ज्योतिः पितृभिर्दत्तमागादुरुः पन्था दक्षिणाया
अदर्शि ॥ १ ॥

1. *Āvirabhunmahi māghonameṣāṁ viśvaṁ jīvaṁ tamaso niramoci. Mahi jyotiḥ pitṛbhirdattamāgādurūḥ panthā dakṣiṇāyā adarṣi.*

Revealed and manifest is the great light and glory of these sun-rays, the entire life of the world is revealed and released from darkness. Mighty light given by parental radiations of the sun is come, yajna is accomplished, and the broad flow of generosity is seen on high.

उच्चा दिवि दक्षिणावन्तो अस्थुर्ये अश्वदाः सह ते सूर्येण ।
हिरण्यदा अमृतत्वं भजन्ते वासोदाः सोम प्र तिरन्त
आयुः ॥ २ ॥

2. *Uccā divi dakṣiṇāvanto asthurye aśvadāḥ saha te sūryeṇa. Hiranyadā amṛtatvaṁ bhajante vāsodāḥ soma pra tiranta āyuh.*

Generous givers of dakshina holy gift, abide on high in the regions of light and bliss. Those who give horse in charity ride with the sun. Givers of gold win immortality. O Soma, friend of peace and joy, givers of shelter and clothes cross the hurdles of life and live a long age.

दैवीं पूतिर्दक्षिणा देवयज्या न कवारिभ्यो नहि ते पृणन्ति ।
अथा नरः प्रयतदक्षिणासोऽवद्यभिया ब्रह्मवः पृणन्ति ॥ ३ ॥

3. *Daivī pūrtirdakṣiṇā devayajyā na kavāribhyo nahi te pṛṇanti. Athā naraḥ prayatadākṣiṇāso-’vadyabhiyā bahavaḥ pṛṇanti.*

Divine fulfilment and yajnic dakshina for the holy Devas is not for the stingy, selfish and the mean, because they give not for anyone, anything. And many are those who give liberally for fear of ignominy and shame, they give for the fulfilment of the deserving holy ones.

श॒त॒धा॒रं वा॒युम॒र्कं स्व॒र्विदं नृ॒चक्ष॑स॒स्ते अ॒भि चक्ष॑ते ह॒विः ।
ये पृ॒णन्ति॒ प्र च॒ यच्छ॑न्ति सं॒गमे॒ ते दक्षि॑णां दु॒हेत॒ सप्त॑-
मा॒तरम् ॥ ४ ॥

4. *Śatadhāraṁ vāyumarkaṁ svarvidam nṛcakṣa-
saste abhi cakṣate haviḥ. Ye pṛṇanti pra ca ya-
cchanti saṁgame te dakṣiṇaṁ duhate sapta-mā-
taram.*

They know and give liberal dakshina for Vayu blowing in a hundred streams, for the sun in heaven and for many other Devas who love, watch and guard humanity. And those who serve the devas and offer homage and gifts in yajna wherein they join the divinities themselves receive the fruits of yajna flowing in by seven streams.

दक्षि॑णावा॒न्प्रथ॑मो हू॒त ए॒ति दक्षि॑णावा॒न्ग्राम॑णीरग्र॒मेति॑ ।
तमे॒व म॑न्ये नृ॒पतिं॑ ज॒नानां॑ यः प्र॒थमो॑ दक्षि॑णामावि॒वाय॑ ॥ ५ ॥

5. *Dakṣiṇāvān prathamo hūta eti dakṣiṇāvān grā-
maṇīragrameti. Tameva manye nṛpatiṁ janānām
yaḥ prathamo dakṣiṇāmavivāya.*

The giver of dakshina is first invited and goes about in advance of all, the giver of dakshina is chosen as leader and head of the community and goes to occupy the first place. I accept him as leader and ruler of the people, who rises first and highest as the man of generous giving.

तमे॒व ऋ॒षिं त॑मु ब्र॒ह्माण॑माहु॒र्यज्ञ॑न्यं सा॒मगा॑मु॒क्थ॒शास॑म् ।
स शु॒क्रस्य॑ त॒न्वो वे॒द तिस्रो॑ यः प्र॒थमो॑ दक्षि॑णया र॒राध॑ ॥ ६ ॥

6. *Tameva ṛṣim tamu brahmāṇamāhuryajñanyam
sāmagāmukthaśāsam. Sa śukrasya tanvo veda
tisro yaḥ prathamo dakṣiṇayā rarādha.*

He alone they call Rshi, the seer, Brahma, presiding priest of yajna, Adhvaryu, prime organiser, Samaga, singer of Saman hymns, and Ukthashasa, scholar specialist of the Rks, and he alone is the knower of immaculate divinity, who has first realised the three mantras of Aum, three branches of Veda, Rk, Yajuh and Sama, three orders of yajnic fire, Agni, Vayu and Aditya, and who has first fulfilled the basic part and pre-requisite of yajna, Dakshina.

दक्षिणाश्वं दक्षिणां गां ददाति दक्षिणा चन्द्रमुत यद्धि-
रण्यम् । दक्षिणान्नं वनुते यो न आत्मा दक्षिणां वर्मं कृणुते
विजानन् ॥ ७ ॥

7. *Dakṣiṇāśvaṁ dakṣiṇā gāṁ dadāti dakṣiṇā
candramuta yaddhiranyam. Dakṣiṇānnam vanute
yo na ātmā dakṣiṇām varma kṛṇute vijānan.*

He who gives a horse as dakshina, who gives a cow, who gives silver, who gives gold, gives food and food grains, that giver is our own, the very soul of yajna and, knowing this secret of yajna, he creates a protective cover for himself by dakshina.

न भोजा मम्रुर्न न्यर्थमीयुर्न रिष्यन्ति न व्यथन्ते ह भोजाः ।
इदं यद्विश्वं भुवनं स्वश्चैतत्सर्वं दक्षिणैभ्यो ददाति ॥ ८ ॥

8. *Na bhojā mamrurna nyardhamīyurna riṣyanti na
vyathante ha bhojāḥ. Idam yadviśvaṁ bhuvanam
svaścaitat sarvaṁ dakṣiṇaibhyo dadāti.*

The givers of food die not, nor do they suffer

want and poverty, they are never hurt, never violated, never suffer pain, because they give food in charity. And all this that the world is, all this that is comfort, joy and bliss, all this, Dakshina gives to those who give in charity.

भोजा जिग्युः सुरभिं योनिमग्रे भोजा जिग्युर्वध्वं॑ या
सुवासाः । भोजा जिग्युरन्तःपेयं सुराया भोजा जिग्युर्ये
अहूताः प्रयन्ति ॥ ९ ॥

9. *Bhojā jigyuḥ surabhiṁ yonimagre bhojā jigyur-
vadhvaṁ yā suvāsāḥ. Bhojā jigyurantaḥpeyaṁ
surāyā bhojā jirgyurye ahūtāḥ prayanti.*

The givers of food and relief first get a good fragrant home, liberal givers win a fair accomplished wife, generous givers reach the end sweetness of all drinks, and they win over even those who assail them, without challenge or provocation.

भोजायाश्च॑ सं मृजन्त्याशुं भोजायास्ते कन्या॑ऽ शुम्भ-
माना । भोजस्येदं पुष्करिणी॑व वेश्म परिष्कृतं देवमानेव
चित्रम् ॥ १० ॥

10. *Bhojāyāśvaṁ saṁ mṛjantyāśuṁ bhojāyāste kanyā
śumbhamānā. Bhojasyedaṁ puskariṇīva veśma
pariṣkṛtaṁ devamāneva citram.*

For the generous giver they embellish and adorn the fleet horse, for the generous groom the maiden waits and sits on the wedding vedi in all her finery, and for the generous man is this home, lovely as a rose bouquet and decorated, wonder worked and sanctified as a temple of divinities.

भोजमश्वाः सुष्ठुवाहो वहन्ति सुवृद्रथो वर्तते दक्षिणायाः ।
भोजं देवासोऽ वता भरेषु भोजः शत्रून्त्समनीकेषु जेता ॥ ११ ॥

11. *Bhojamaśvāḥ suṣṭhuvāho vahanti suvṛdratho
vartate dakṣiṇāyāḥ. Bhojaṁ devāso'vatā bhareṣu
bhajaḥ śatrūntsamanīkeṣu jetā.*

Well trained horses bear the generous master along in his travels, by dakshina gift to the craftsman a comfortable chariot is obtained, the divinities protect and advance the generous yajamana in all his yajnic battles for life, and the generous giver alone is the winner over oppositions in all conflicts.

Mandala 10/Sukta 108

Devata: Sarama (1, 3, 5, 7, 9), Panayah (2, 4, 6, 8, 10, 11); Rshi: Panayah Asurah (1, 3, 5, 7, 9), Sarama Devashuni (2, 4, 6, 8, 10, 11)

This sukta is a dialogue between the Panis who are also Asuras, and Sarama. At the physical level the Panis are the dark clouds of vapours, and Sarama is thunder and lightning. At the spiritual, the Panis are the senses and pranas and Sarama is the energy of the spirit, the soul's urge for living, elan vital or Ashish.

किमिच्छन्तीं सरमा प्रेदमान् इदूरे ह्यध्वा जगुरिः पराचैः ।
कास्मेहितिः का परितक्म्यासीत्क्थं रसाया अतरः
पयांसि ॥ १ ॥

1. *Kimicchantī saramā predamānaḥ dūre hyadhvā
jaguriḥ parācaiḥ. Kāsmehitiḥ kā paritakmyāsīt
katham rasāyā ataraḥ payāmsi.*

What does she want? Sarama, thunder voice of

divinities, that is come here? The path which the higher ones tread is far off, not here. And what is our interest here in her coming? How deep is the darkness like the unfathomable night! How has she crossed the floods of the skies. (This is what the Panis say in response to Sarama's approach.)

इन्द्रस्य दूतीरिषिता चरामि मह इच्छन्तीं पणयो
निधीन्वः । अतिष्कदो भियसा तन्न आवत्तथा रसाय
अतरं पयांसि ॥ २ ॥

2. *Indrasya dūtīriṣitā carāmi maha icchantī paṇayo nidhīn vah. Atiṣkado bhiyasā tanna āvat tathā rasāyā ataraṁ payāṁsi.*

Sarama: O clouds, O pranic energies, I am the dynamic spirit of Indra, inspired by Indra, I sojourn here, anxious to take on the treasures and pleasures of your living possibilities. I wander from the boundless force of Indra, and I wander with fear. May Indra protect us. That's how I have crossed the floods of water and the golden greens of Indra's court.

कीदृङ्ङिन्द्रः सरमे का दृशीका यस्येदं दूतीरसरः
पराकात् । आ च गच्छान्मित्रमेना दधामाथा गवां
गोपतिर्नो भवाति ॥ ३ ॥

3. *Kīdr̥ṅṅindrah sarame kā dr̥śīkā yasyedaṁ dūtīrasarah parākāt. Ā ca gacchānmitramenā dadhāmā'thā gavāṁ gopatirno bhavāti.*

Panis: O Sarama, voice of thunder and lightning, O dynamic spirit of life, what sort is this Indra? What is his strength and splendour whose messenger you come travelling from far, whom we should receive as a friend

and bear as one that he may be our master and the master of our cows, our powers and potentials for living?

नाहं तं वेद दभ्यं दभत्स यस्येदं दूतीरसरं पराकात् ।
न तं गूहन्ति स्रवतो गभीरा हुता इन्द्रेण पणयः शयध्वे ॥ ४ ॥

4. *Nāhaṁ taṁ veda dabhyaṁ dadhat sa yasyedaṁ dūtīrasaraṁ parākāt. Na taṁ gūhanti sravato gabhīrā hatā indreṇa paṇayaḥ śayadhve.*

Sarama: O Panis, O clouds, O senses and pranic powers of practical living, I do not comprehend that power, Indra, which is undaunted, which is overpowering, whose messenger I am, come from afar. Mighty rolling oceans of unfathomable depth cannot cover it, nor contain it. Indeed, struck by Indra, the clouds fall in showers and lie on the ground.

इमा गावः सरमे या ऐच्छः परि दिवो अन्तान्सुभगे
पतन्ती । कस्त एना अव सृजादयुध्व्युतास्माकमायुधा
सन्ति तिग्मा ॥ ५ ॥

5. *Imā gāvaḥ sarame yā aicchaḥ pari divo antān subhage patantī. Kasta enā ava sṛjādayudhvyyu tāsmākamāyudhā santi tigmā.*

Panis: O noble and glorious Sarama, these streams of rain, these vibrations of senses, mind and energies which you want, travelling unto the bounds of heaven, who would release these for you without struggle? And our weapons too are sharp and powerful.

असेन्या वः पणयो वचांस्यनिषव्यास्तन्वः सन्तु पापीः ।
अर्धृष्टो व एतवा अस्तु पन्था बृहस्पतिर्व उभया न
मृळात् ॥ ६ ॥

6. *Asenyā vaḥ paṇayo vacāsyaniṣavyāstanvaḥ santu pāpīḥ. Adhr̥ṣṭo va etavā astu panthā bṛhaspatirva ubhayā na mṛlāt.*

Sarama: O Panis, clouds of vapour, mind and sense vibrations, your words are not worthy of fight, your bodies are too tenuous for the arrows, your path of motion too is not strong enough for any campaign. And even Brhaspati, lord of speech and space, himself would not be too indulgent toward you. You are too lost in the dust around to be free from sin.

अयं निधिः सरमे अद्रिबुध्नो गोभिरश्वेभिरवसुभिर्नृष्टः ।
रक्षन्ति तं पुणयो ये सुगोपा रेकु पदमलकमा जगन्थ ॥ ७ ॥

7. *Ayaṁ nidhiḥ sarame adribudhno gobhiraśve-bhirvasubhirnyrṣṭaḥ. Rakṣanti taṁ paṇayo ye sugopā reku padamalakamā jagantha.*

Panis: O Sarama, light of lightning, spirit of life's will, this treasure is locked in the cloud, it is vibrant with sunlight within, lustre of nature and wealths of life. And that treasure, practical possibilities guard. Wonderful guards are they. In vain have you come to this place, it is void of anything for you.

एह गमन्नृषयः सोमशिता अयास्यो अङ्गिरसो नवग्वाः ।
त एतमूर्व वि भजन्त गोनामथैतद्वचः पुणयो वमन्नित् ॥ ८ ॥

8. *Eha gamannṛṣayaḥ somaśitā ayāsyō aṅgirasō navagvāḥ. Ta etamūrvāṁ vi bhajanta gonā-mathaitadvacaḥ paṇayo vamannit.*

Sarama: O Panis, calculative clouds of small gain, here come the sharpest shears of wind, stormy gusts of winds, sudden whirl winds, which all will

shatter this concentration of waves and vapours of living possibilities of the rains of life, (render them meaningless and purposeless without the presence of Indra, the soul). Mind therefore, and withdraw those words.

एवा च त्वं सरम आजगन्थ प्रबाधिता सहसा दैव्येन ।
स्वसारं त्वा कृणवै मा पुनर्गा अप ते गवां सुभगे
भजाम ॥ ९ ॥

9. *Evā ca tvaṁ saram ājagantha prabādhitā sahasā daivyaena. Svasāraṁ tvā kṛṇavai mā punargā apa te gavāṁ subhage bhajāma.*

Panis: O Sarama, thunderous voice and lightning version of Indra, this way, then, you come equipped with divine powers and forces. We then accept you as our self-fluent and self-energised sister. O glorious sister, pray do not go back, we share the waves and vapours of life with you, and we give you what is yours.

नाहं वेद भ्रातृत्वं नो स्वसृत्वमिन्द्रो विदुरङ्गिरसश्च घोराः ।
गोकामा मे अच्छदयन् यदायमपात इत पणयो वरीयः ॥ १० ॥

10. *Nāhaṁ veda bhrāṭṛtvaṁ no svasṛtvamindro viduraṅgarasaśca ghorāḥ. Gokāmā me acchadayan yadāyamapāta ita paṇayo varīyaḥ.*

Sarama: O Panis, I know no brotherliness, nor sisterhood. Indra and fiery winds and energies of nature's law know what is to be known. Those who want to live by senses and pranas, the source whence I come, would move and win you. Hence you go off far from here.

दूरमित पणयो वरीय उद्गावो यन्तु मिनतीर्ऋतेन । बृहस्पतिर्या
अविन्दन्निगूळहाः सोमो ग्रावाण ऋषयश्च विप्राः ॥ ११ ॥

11. *Dūramita paṇayo varīya udgāvo yantu minatīr-
ṛtena. Bṛhaspatiryā avindannigūḷhāḥ somo
grāvāṇa ṛṣayaśca viprāḥ.*

O Panis, O clouds, go far away to the best place you can. Let the vapours break the bonds and go up by the law of nature, and Brhaspati, master of space and rain, Soma, master of herbs, Gravana, scholar scientist of vapours and condensation, the sages of vision and holily motivated specialists would obtain them wherever hidden, however so deep. So will Indra, the soul, win the senses and pranas to satisfy the will to live in the world of existence.

Mandala 10/Sukta 109

*Vishvedevah Devata, Brahmajaya Juhu or Brahmaputra
Urdhvanabha Rshi*

तेऽ वदन्प्रथमा ब्रह्मकिल्बिषेऽ कूपारः सलिलो मातरिश्वा ।
वीळुहरास्तप उग्रो मयोभूरापो देवीः प्रथमजा ऋतेन ॥ १ ॥

1. *Te'vadan prathamā brahmakilviṣe'kūpāraḥ salilo
mātariśvā. Viḷuharāstapa ugro mayobhūrāpo
devīḥ prathamajā ṛtena.*

In the beginning, to express and reveal the joyous manifestation of the creativity of Supreme Brahma, those first borns of the dynamics of divine law, Akupara, the light principle or Aditya Rshi, Salila, the liquid principle or Angira Rshi, Matarishva, the wind energy principle or Vayu Rshi, Viduhara, the fiery catalytic principle or Agni Rshi, all like yajnic fire

burning and creative, illustrious, soothing, flowing, divine souls and spirits express and reveal the divine voice of the Veda. (This voice is the Ila.)

सोमो राजा प्रथमो ब्रह्मजायां पुनः प्रायच्छदहणीयमानः ।
अन्वर्तिता वरुणो मित्र आसीदग्निर्होता हस्तगृह्या
निनाय ॥ २ ॥

2. *Somo rājā prathamō brahmajāyām punaḥ prāyacchadahṇīyamānaḥ. Anvartitā varuṇo mitra āsīdagnirhotā hastagrhyā nināya.*

Soma, the ruling spirit of life, all at peace, having first received the divine Word, the Vedic voice, concomitant of omniscience, gives it again to Brahma in the dynamic Sarasvati form. Varuna, Mitra and Agni follow, and the yajaka Agni holds it by hand as in the yajnic ladle and leads it on.

हस्तेनैव ग्राह्य आधिरस्या ब्रह्मजायेयमिति चेदवोचन् ।
न दूताय प्रह्ये तस्थ एषा तथा राष्ट्रं गुपितं क्षत्रियस्य ॥ ३ ॥

3. *Hastenaiva grāhya ādhirasyā brahmajāyeyamiti cedavocan. Na dūtāya prahye tastha eṣā tathā rāṣṭraṁ gupitaṁ kṣatriyasya.*

The received form of this divine Vak is to be practically received by hard discipline. "This is the child of heaven," this having been said, "This is not for communication without practice," this is the important injunction. It does not wait for any one, it does not stand still, it moves on. Its meaning is hidden like the state of the dominion of a ruler.

देवा एतस्यामवदन्त॒ पूर्वे॑ सप्त॒ऋषय॑स्तप॒से ये नि॒षेदुः । भी॒मा
जा॒या ब्रा॑ह्मणस्योपनीता दु॒र्धा द॑धाति पर॒मे व्यो॑मन् ॥ ४ ॥

4. *Devā etasyāmavadanta pūrve saptaṛṣayastapase ye niṣeduh. Bhīmā jāyā brāhmaṇasyopanītā durdhām dadhāti parama vyoman.*

The divinities of eternal time and seven ancient sages who sit down for tapas and cosmic yajna speak and communicate this. It is the mighty companion of the devotee of Brahman received through discipline of celibacy and initiation. Brhaspati, lord of Infinity holds this sublime Vak in infinite space and time.

ब्र॒ह्मचा॑री चरति॒ वेवि॑षद्विषः॒ स दे॒वानां॑ भव॒त्येक॑मङ्गम् ।
तेन॑ जा॒यामन्व॑विन्दद् बृ॒हस्प॑तिः॒ सोमै॑न नी॒तां जु॒ह्वान॑ न
दे॒वाः ॥ ५ ॥

5. *Brahmacārī carati veviṣadviṣaḥ sa devānām bhavatyekamaṅgam. Tena jāyāmanvavin-dadbrha-spatiḥ somena nītām juhvaṁ na devāḥ.*

The Brahmachari, dedicated to this sublime subject, goes on pursuing the discipline of the divine voice and, internalising it, becomes one of, and with, the nature and presence of the Devas. And thereby, O sages, the scholar obtains the Word and the wedded wife escorted to him by the blissful somaic preceptor like the ghrta ladle for yajnic offering and achievement.

पुन॑र्वै दे॒वा अ॑ददुः पुन॑र्मनु॒ष्या उ॒त ।
राजा॑नः स॒त्यं कृ॑ण्वाना ब्र॒ह्मजा॑यां पुन॑र्ददुः ॥ ६ ॥

6. *Punarvai devā adaduh punarmanuṣyā uta. Rājānaḥ satyaṁ kṛṇvānā brahmajāyāṁ punardaduh.*

Noble teachers and scholars continuously go on teaching the Vedic voice and noble people conduct the yajnic programmes of education. Rulers and brilliant men of knowledge and generous disposition serving the divine truth carry on the propagation of the holy Word and its extension in practice and application.

पुनर्दायं ब्रह्मजायां कृत्वी देवैर्निकिल्बिषम् ।

ऊर्जं पृथिव्या भक्त्वायोरुगायमुपासते ॥ ७ ॥

7. *Purardāya brahmajāyām kṛtvī devairnikilviṣam.
Ūrjaṁ pṛthivyā bhaktvāyorugāyamupāsate.*

Thus do sages, scholars and noble people, serving and spreading the light of divine knowledge and the Vedic Word, sanctified and energised for life's purity, excellence and joy by Devas, serve Brahma, Lord Supreme in order that they may enjoy and extend the wealth and creativity of mother earth and the environment.

Mandala 10/Sukta 110

Apriyaj (Idhama or Samiddhagni, Taru-napat, Ila, Barhi, Davidvara, Ushasanakta, Daivyu Hotarau Prachetasau, Tisradevyah, Tvashta, Vanaspati, Svahakrtis) Devata, Jamadagni Bhargava or Rama Jamadagnya Rshi

समिद्धो अद्य मनुषो दुरोणे देवो देवान्यजसि जातवेदः ।

आ च वह मित्रमहश्चिकित्वान्त्वं दूतः कविरसि प्रचेताः ॥ १ ॥

1. *Samiddho adya manuṣo durōṇe devo devān yajasi jātavedaḥ. Ā ca vaha mitramahaścikityān tvam dūtaḥ kavirasi pracetāḥ.*

O Jataveda, life pervasive in all that is born,

lighted fire of life, light of light, greatest friend, bearer of the fragrance of life, all awareness, all intelligence, you are the poetic seer and creator, and when you are lighted faithfully in the human homes you invoke, bring in and join the divinities. Pray bring in today for us all that is divine in life and nature.

तनूनपात्पथ ऋतस्य यानान्मध्वा समञ्जन्तस्वदया सुजिह्व ।
मन्मानि धीभिरुत यज्ञमन्धन्देवत्रा च कृणुह्यध्वरं नः ॥ २ ॥

2. *Tanūnapāt patha ṛtasya yānān madhvā samañjantśvadayā sujihva. Manmāni dhībhiruta yajñamṛndhan devatrā ca kṛṇuhyadhvaram naḥ.*

O Tanu-napat, sustainer of your own existential form and promoter of our health and mind, O divine light of holy flames, enjoy and sprinkle with honey the paths of yajna by which the fragrances rise and the yajakas proceed to the divinities by observance of the law of Truth, and, augmenting our thoughts with acts of holiness and beatifying the yajna, take over our songs and yajna of love and non-violence and establish it in the heights of divinities.

आजुह्वान ईड्यो वन्द्यश्चा याह्यग्रे वसुभिः सजोषाः ।
त्वं देवानामसि यह्वा होता स एनान्यक्षीषितो यजीयान् ॥ ३ ॥

3. *Ājuhvāna īdyo vandyaścāyāhyagne vasubhiḥ sajoṣāḥ. Tvam devānāmasi yahva hotā sa enān yaksīṣito yajīyān.*

Invoked and invoking, venerable and adorable Agni, come with all the pervasive wealth and excellences of life and join this yajna. Mighty great you are among the divinities, presiding priest of divine

nature, sociable, loved, admired and cherished for company, pray bring in the divinities to the yajna.

प्राचीनं बर्हिः प्रदिशा पृथिव्या वस्तोरस्या वृज्यते अग्रे
अह्नाम् । व्यु प्रथते वितरं वरीयो देवेभ्यो अदितये स्यो-
नम् ॥ ४ ॥

4. *Prācīnam barhiḥ pradiśā pṛthivyā vastorasyā
vrjyate agre ahnām. vyu prathate vitaram varīyo
devebhyo aditaye syonam.*

In advance of the days and dawns for the vestment of this earth as ever, holy grass is gathered and spread out over the vedi by divine ordainment, and the creative yajna proceeds and expands wide and high, joyous and brilliant for mother earth and the divinities.

(This yajna may be interpreted either as the daily morning yajna or the first creative yajna at the dawn of each existential cycle.)

व्यचस्वतीरुर्विया वि श्रयन्तां पतिभ्यो न जनयुः शुम्भ-
मानाः । देवीद्वारो बृहतीर्विश्वमिन्वा देवेभ्यो भवत
सुप्रायणाः ॥ ५ ॥

5. *Vyacasvatīrurviyā vi śrayantām patibhyo na
janayah śumbhamānāḥ. Devīrdvāro brhatīrvi-
śvaminvā devebhyo bhavata supṛāyaṇāḥ.*

Let the doors of divine vision and wisdom open wide and high, unbounded, unbarred, universal, accommodative and blissful for the divinities of nature and humanity, and sustain and promote the people as gracious women with open arms inspire and exalt their husbands.

आ सुष्वयन्ती यजते उपाके उषासानक्ता सदतां नि योनौ ।
दिव्ये योषणे बृहती सुरुक्मे अधि श्रियं शुक्रपिशं दधाने ॥ ६ ॥

6. *Ā suṣvayanī yajate upāke uṣāsānaktā sadatām ni yonau. Divye yoṣaṇe bṛhatī surukme adhi śriyaṁ śukrapīṣaṁ dadhāne.*

Creative, generous and peaceable, companionable and adorable day and night, divine, youthful, expansive, brilliant and beautiful, wearing and bearing grace and grandeur of the purest powerful order may abide together and join us in this yajna.

दैव्या होतारा प्रथमा सुवाचा मिमाना यज्ञं मनुषो यजध्यै ।
प्रचोदयन्ता विदथेषु कारू प्राचीनं ज्योतिः प्रदिशां
दिशन्ता ॥ ७ ॥

7. *Daivyā hotārā prathamā suvācā mimānā yajñam manuṣo yajadhyai. Pracodayantā vidatheṣu kārū prācīnaṁ jyotiḥ pradiṣā diśantā.*

Divine Agni and Aditya, first and foremost universal yajakas of noble expression, participants in cosmic yajna, promoting all yajnic programmes of nature and humanity and projecting the universal light of existence, directing and showing it by various paths of nature, may, we pray, inspire and promote us in order to help us enact and accomplish all our human programmes of yajnic nature and purpose.

आ नो यज्ञं भारती तूयमेत्विळा मनुष्वदिह चेतयन्ती ।
तिस्त्रो देवीर्बहिरेदं स्योनं सरस्वती स्वपसः सदन्तु ॥ ८ ॥

8. *Ā no yajñam bhārati tūyametviḷā manuṣvadiha cetayanī. Tisro devīrbahiredaṁ syonaṁ sara-svatī svapasah sadantu.*

May Ila, the spirit of transcendent divinity, Sarasvati, dynamic spirit of universal immanent omniscience, and Bharati, generous spirit of mother nature and mother earth, all three divinities of holy light, knowledge and love, noble doers of divine acts, come at the earliest and seat themselves here on the lovely sacred grass of our vedi like human mothers and bless us with vision, wisdom and enlightenment.

य इमे द्यावापृथिवी जनित्री रूपैरपिंशद्भुवनानि विश्वा ।
तमद्य होतरिषितो यजीयान्देवं त्वष्टारमिह यक्षि विद्वान् ॥ ९ ॥

9. *Ya ime dyāvāpṛthivī janitrī rūpairapimśadbhuvanāni viśvā. Tamadya hotariṣito yajīyān devaṁ tvaṣṭāramiha yakṣi vidvān.*

That shaping power of divinity which adorns with beautiful forms these two creative motherly heaven and earth and all other natural forms of existence, that divine refulgent Tvashta, O learned yajaka, loved and venerable, invoke, adore and worship in the yajna here today.

उपावसृज तमन्या समञ्जन्देवानां पाथ ऋतुथा हवींषि ।
वनस्पतिः शमिता देवो अग्निः स्वदन्तु हव्यं मधुना
घृतेन ॥ १० ॥

10. *Upāvasṛja tmanyā samañjan devānām pātha ṛtuthā havīmṣi. Vanaspatiḥ śamitā devo agniḥ svadantu havyaṁ madhunā ghṛtena.*

And sincerely with your heart and soul, offer holy havis into the yajnic fire, having prepared the holy materials, seasoning them with honey and ghrta for food of the divinities according to the seasons, and let

Vanaspati, nature's greenery, Shamita, breaker of the clouds for showers of peace and prosperity, and the refulgent sun taste and consume the offerings with delight.

सद्यो जातो व्यमिमीत यज्ञमग्निर्देवानामभवत्पुरोगाः । अस्य
होतुः प्रदिश्यृतस्य वाचि स्वाहाकृतं हविरदन्तु देवाः ॥ ११ ॥

11. *Sadyo jāto vyamimīta yajñamagnirdevānā-
mabhavat purogāḥ. Asya hotuḥ pradiśyṛtasya
vāci svāhākṛtaṁ haviradantu devāḥ.*

Agni which is the first and pioneer of the divinities enacts and lights up the yajna as soon as it arises and accomplishes it to the end, so may the divinities, under the action and direction of this yajaka, share and consume the fragrant havis offered with Svaha into the flames of yajnic fire with complete faith and dedication.

Mandala 10/Sukta 111

Indra Devata, Ashtadanshtra Vairupa Rshi

मनीषिणः प्र भरध्वं मनीषां यथायथा मतयः सन्ति नृणाम् ।
इन्द्रं सत्यैरैरयामा कृतेभिः स हि वीरो गिर्वणस्युर्विदानः ॥ १ ॥

1. *Manīṣiṇaḥ pra bharadhvaṁ manīṣāṁ yathāyathā
matayah santi nṛṇām. Indram satyairerayāmā
krtebhiḥ sa hi vīro girvaṇasyurvidānaḥ.*

O men of thought and wisdom, judgement and reflection, bear your thoughts and offer your songs and prayers to Indra according to whatever are the thoughts and faith of the people. With our sincere thoughts, words and actions, we praise and pray to Indra. He alone is

the lord omnipotent and generous, he alone knows all that is, and he knows and accepts the thoughtful celebrant.

ऋतस्य हि सदसो धीतिरद्यौत्सं गाष्टैयो वृषभो गोभिरानट् ।
उदतिष्ठत्तविषेणा रवेण महान्ति चित्सं विव्याचा रजांसि ॥ २ ॥

2. *Rtasya hi sadaso dhītiradyaut saṁ gāṣṭaiyo vṛṣabho gobhirānaṭ. Udatiṣṭhat taviṣeṇā raveṇa mahānti cit saṁ vivyācā rajānsi.*

Indra is the splendour and sustainer of the regions of light and vapours of skies, he rises and shines, playful like the youthful calf of a heifer or Prakṛti at the dawn and comes up in glory with attendant radiations. He rises with the blaze of light and proclamation of its might pervading wide and bold the great expansive regions of space.

इन्द्रः किल श्रुत्या अस्य वेद स हि जिष्णुः पथिकृत्सूर्याय ।
आन्मेनां कृण्वन्नच्युतो भुवद्गोः पतिर्दिवः सन्जा
अप्रतीतः ॥ ३ ॥

3. *Indraḥ kila śrutyā asya veda sa hi jiṣṇuḥ pathikṛt sūryāya. Ānmenāṁ kṛṇvannacyuto bhuvadgoḥ patirdivaḥ sanajā apratītaḥ.*

Indra knows the course of existence in entirety as is known by revelation of the Veda. He alone is the ultimate victorious over all, he alone sets the orbit for the sun, he alone reveals the sacred Word of divine knowledge. He alone is the master of heaven and earth, imperishable, eternal, infinite.

इन्द्रो म॒ह्ना म॒हतो अ॒र्णव॒स्य व्र॒तामि॒नादङ्गि॑रोभिर्गृ॒णानः ।
पु॒रु॒णि चि॒न्नि त॑ताना॒ रजांसि॑ दा॒धार यो ध॒रुणं॑ स॒त्य-
ता॒ता ॥ ४ ॥

4. *Indro mahnā mahato arṇavasya vratāminā-daṅgirobhirgrṇānaḥ. Purūṇi cinni tatānā rajāmsi dādharma yo dharuṇam satyatātā.*

Indra is lord almighty by his own omnipotence, ruling the spatial ocean of particles of matter and energy, both manifesting and withdrawing them, homage being done by vibrant sages and blazing stars of the universe. He creates and extends the many many worlds of space and he wields the law and the power that holds the entire worlds of existence.

इन्द्रो दि॒वः प्र॑ति॒मानं॑ पृ॒थि॒व्या वि॒श्वो वे॒द स॒र्वना॑ ह॒न्ति
शु॒ष्णम् । म॒हीं चि॒द् द्या॒मा॒त॒नोत्सू॒र्येण॑ चा॒स्कम्भ॑ चि॒त्कम्भ॑ने॒न
स्व॒भी॒यान् ॥ ५ ॥

5. *Indro divaḥ pratimānam prthivyā viśvā veda savanā hanti śuṣṇam. Mahī cid dyāmātanot sūryeṇa cāskambha cit kambhanena skabhīyān.*

Indra is the maker and measure of heaven and earth, knows all operations of the world in existence, and destroys drought and adversity by showers of rain and divine grace. He enlightens the great heavens by the sun and he himself is the pillar of the universe holding it in dynamic balance by the law of divine Rtam working in nature.

वज्रे॑ण हि वृ॒त्रहा॑ वृ॒त्रम॒स्तर॑दे॒वस्य॑ शू॒शु॒वान॑स्य मा॒याः । वि
धृ॒ष्णो अ॒त्र धृ॒ष॒ता ज॑घ॒न्था॒था॒भवो॑ मघव॒न्बाह्वो॑जाः ॥ ६ ॥

6. *Vajreṇa hi vṛtrahā vṛtramastaradevasya śūśuvānasya māyāḥ. Vi dhṛṣṇo atra dhṛṣatā jaghanthā-thābhavo maghavan bāhvojāḥ.*

O lord of glory, destroyer of darkness, negativity and want, destroy the demon of evil by the Bajra, unfailing catalytic power of nature you wield. O lord indomitable, be the mighty hero of arms of adamant and steel, destroy the violent forces of terror, frustrate the wiles and designs of the uncreative forces of society and be the saviour by unassailable power of Divinity.

सचन्त यदुषसः सूर्येण चित्रामस्य केतवो रामविन्दन् ।

आ यन्नक्षत्रं ददृशे दिवो न पुनर्यतो नकिरद्भा नु वेद ॥ ७ ॥

7. *Sacanta yaduṣasaḥ sūryeṇa citrāmasya ketavo rāmavindan. Ā yannakṣatram dadṛśe divo na punaryato nakiddhā no veda.*

When the lights of the dawn join the sun, then its rays assume wonderful beauty and glory. Then (in the day) I see no (other) star of heaven nor any joining the rising dawn again. Why? What is this mystery? Who knows of this? (Only Indra).

दूरं किल प्रथमा जग्मुरासामिन्द्रस्य याः प्रसवे सस्त्रुरापः ।

क्व स्विदग्रं क्व बुध्न आसामापो मध्यं क्व वो नूनमन्तः ॥ ८ ॥

8. *Dūram kila prathamā jagmurāsāmindrasya yāḥ prasave sasrurāpaḥ. Kva svidagram kva budhna āsāmāpo madhyam kva vo nūnamantaḥ.*

At the rise of the sun, the first rays and the first mists of the morning move and go far far away. Who

knows what and where is their beginning, what is their basic foundation, what is their middle, and what and where their end? Who among you knows this mystery? (Only Indra).

सृजः सिन्धूरहिना जग्रसानाँ आदिदेताः प्र विविधे ज्वेन ।
मुमुक्षमाणा उत या मुमुचेऽधेदेता न रमन्ते नितित्ताः ॥ ९ ॥

9. *Sṛjaḥ sindūmrāhinā jagrasānām adidetāḥ pra vivijre javena. mumukṣamāṇā uta yā mumucere- 'dhetetā na ramante nitiktāḥ.*

Indra, when you release the showers of rain engulfed by the cloud, then these flow down free and rapidly. Thus those who want freedom and release from bondage are released by Indra, and once released, they do not stop on way involved in the bonds (they have cast away).

सध्रीचीः सिन्धुमुशतीरिवायन्त्सनाज्जार अरितः पूर्भिदा-
साम् । अस्तमा ते पार्थिवा वसून्यस्मे जग्मुः सूनृता इन्द्र
पूर्वीः ॥ १० ॥

10. *Sadhrīcīḥ sindhumuśatīrivāyantsanājjāra āritāḥ pūrbhidāsām. Astamā te pāṛthivā vasūnyasme jagmuḥ sūnṛtā indra pūrvīḥ.*

Together the streams released by Indra flow and join the sea like loving women joining their husband, the lord of time and breaker of the existential bonds always since eternity is their inspirer and freedom giver. O Indra, may all our earthly wealth and excellences of sense and mind, all your gifts here, and all our songs of adoration and voices of prayer ultimately reach you, the destination from existence to the essence.

Mandala 10/Sukta 112

Indra Devata, Nabha Prabhedana Vairupa Rshi

इन्द्र पिब॑ प्र॒तिकामं॑ सु॒तस्य॑ प्रा॒तःसा॒वस्तव॑ हि पू॒र्वपी॑तिः ।
हर्ष॑स्व हन्त॒वे शूर॑ शत्रू॒नुक्थे॑भिष्टे वी॒र्या॑ऽ३ प्र ब्र॒वाम ॥ १ ॥

1. *Indra piba pratikāmaṁ sutasya prātaḥ sāvastava hi pūrvapītiḥ. Harṣasva hantave śūra śatrūnu-kthebhiṣṭe vīryā pra bravāma.*

Indra, lord of glory, drink of the soma of love and adoration prepared and offered you as you please in response to our desire. This morning prayer, adoration and yajnic homage is primarily and exclusively for you. Pray be exalted and rise to destroy the enemies and negativities of life. With our songs and praise we celebrate your acts of omnipotence and generosity.

यस्ते॒ रथो॒ मन॑सो॒ जवी॑या॒नेन्द्र॒ तेन॑ सोम॒पेया॑य याहि ।
तूय॑मा ते ह॒रयः॑ प्र द्रव॒न्तु ये॒भिर्या॑सि वृष॒भिर्म॑न्द॒मानः॑ ॥ २ ॥

2. *Yaste ratho manaso javīyānendra tena somape-yāya yāhi. Tūyamā te harayaḥ pra dvavantu yebhiryāsi vṛṣabhirmandamānaḥ.*

Indra, come by that chariot of yours which is faster than the mind, come to taste the sweets of our soma of adoration and prayer. May the horses of your chariot instantly turn and speed hither, mighty horses by which, all happy and blissful, you come and bless the devotees.

हरि॑त्वता॒ वर्च॑सा॒ सूर्य॑स्य॒ श्रेष्ठै॑ रू॒पैस्त॑न्वं स्पर्श॑यस्व ।
अ॒स्माभि॑रिन्द्र॒ सखि॑भिर्हु॒वानः॑ स॒न्धीची॑नो मा॒दय॑स्वा
नि॒षद्य॑ ॥ ३ ॥

3. *Haritvatā varcasā sūryasya śreṣṭhai rūpaistan-
vaṁ sparśayasva. Asmābhirindra sakhibhirhu-
vānaḥ sadhrīcīno mādayasvā niṣadya.*

Let our body, mind and soul be touched by golden glory of the sun and transmuted into the highest forms of beauties and graces of life. Indra, thus invoked and adored by us who yearn for company and communion with you, pray come, be seated in the heart and soul in union, joyous and exalted, and lead us to the divine goal.

यस्य त्यक्ते महिमानं मदेष्विमे मही रोदसी नाविविक्ताम् ।
तदोक आ हरिभिरिन्द्र युक्तैः प्रियेभिर्याहि प्रियमन्न-
मच्छ ॥ ४ ॥

4. *Yasya tyat te mahimānaṁ madeṣvime mahī rodasī
nāviviktām. Tadoka ā haribhirindra yuktaiḥ
priyebhiryāhi priyamannamaccha.*

Indra, whose grandeur in the state of divine ecstasy even the great heaven and earth do not comprehend, exalted in that very halo and glory of ecstasy, come by the dear golden radiations of divinity harnessed to your chariot and well enjoy the presentations of our homage, the food cherished by Divinity.

यस्य शश्वत्पिवाँ इन्द्र शत्रूननानुकृत्या रण्या चकार्थं ।
स ते पुरन्धिं तविषीमियर्ति स ते मदाय सुत इन्द्र सोमः ॥ ५ ॥

5. *Yasya śaśvat papivāṁ indra śatrūnanānukṛtyā
raṇyā cakartha. Sa te purandhim taviṣīmiyarti
sa te madāya suta indra somaḥ.*

Indra, that soma which you always enjoy, and

that yajamana whom you always protect and destroy his enemies with inimitable and incomparable weapons, that soma is distilled and ready for your drink and, and that yajamana solicits your radiant attention and generous favour of grace.

इदं ते पात्रं सनवित्तमिन्द्र पिबा सोममेना शतक्रतो । पूर्ण
आहावो मदिरस्य मध्वो यं विश्व इदभिर्हयन्ति देवाः ॥ ६ ॥

6. *Idam te pātram sanavittamindra pibā somamenā śatakrato. Pūrṇa āhāvo madirasya madhvo yaṁ viśva idabhiharyanti devāḥ.*

Indra, lord of infinite action, this heart and soul is ever dedicated to you, pray accept and enjoy the love and homage presented by the celebrant. Over flowing is the heart and soul with ecstatic joy and honey sweets of devotion which all divinities of heaven and earth love and cherish.

वि हि त्वामिन्द्र पुरुधा जनासो हितप्रयसो वृषभ ह्वयन्ते ।
अस्माकं ते मधुमत्तमानीमा भुवन्त्सर्वना तेषु हर्य ॥ ७ ॥

7. *Vi hi tvāmindra purudhā janāso hitaprayaso vṛṣabha hvayante. Asmākaṁ te madhumattam-ānīmā bhuvantsavanā teṣu harya.*

Many many people with various kinds of homage and prayer invoke you, lord of infinite power and generosity. All these our presents of love, honour and adoration of the sweetest order are for you only. Pray accept these with love and favour.

प्र त इन्द्र पूर्व्याणि प्र नूनं वीर्यी वोचं प्रथमा कृतानि ।
सतीनमन्युरश्रथायो अद्रिं सुवेदनामकृणोर्ब्रह्मणे गाम् ॥ ८ ॥

8. *Pra ta indra pūryāṇi pra nūnaṁ vīryā vocaṁ prathamā kṛtāni. Saṁnamanyuraśrathāyo adriṁ suvedanāmakṛṇorbrahmaṇe gām.*

Indra, I celebrate and glorify your eternal manifestations of might and the highest exploits you have ever before accomplished. Lord of essential power and passion, you break the cloud, open the mountains, and you break the deep silence of the night of annihilation and proclaim the Word for the men of vision and wisdom.

नि षु सीद गणपते गुणेषु त्वामाहुर्विप्रतमं कवीनाम् ।

न ऋते त्वत्क्रियते किं चनारे महामर्कं मघवज्जि त्रमर्च ॥ ९ ॥

9. *Ni ṣu sīda gaṇapate gaṇeṣu tvāmāhurvipra-tamaṁ kavīnām. Na ṛte tvat kriyate kiṁ canāre mahā-markaṁ maghavañcitramarca.*

O lord of the people, stay and abide with the people, they celebrate you as the highest incomparable of the poets of the world of existence. Nothing happens, nothing is done without you far or near. O lord of glory, I offer you the highest and most wonderful tribute and homage and adoration.

अभिख्या नो मघवन्नाधमानान्त्सखे बोधि वसुपते
सखीनाम् । रणं कृधि रणकृत्सत्यशुष्माभक्ते चिदा भजा
राये अस्मान् ॥ १० ॥

10. *Abhikhyā no maghavan nādhamānāntsakhe bodhi vasupate sakhīnām. Raṇaṁ kṛdhi raṇakṛt satya-śuṣmābhakte cidā bhajā rāye asmān.*

Pray turn to us, watch us with favour, lord of

glory, we beseech you. O lord of world's wealth, honour and excellence, O friend, know, acknowledge and accept the friend of divinity. Fight out our enemies, lord of battle, commander of imperishable power and force, lead us on to achieve and share the wealth and honour so far unshared and unknown.

Mandala 10/Sukta 113

Indra Devata, Shataprabhedana Vairupa Rshi

तमस्य द्यावापृथिवी सचेतसा विश्वेभिर्देवैरनु शुष्ममाव-
ताम् । यदैत्कृण्वानो महिमानमिन्द्रियं पीत्वी सोमस्य क्रतुमां
अवर्धत ॥ १ ॥

1. *Tamasya dyāvāprthivī sacetasā viśvebhirdevairanu śuśmamāvatām. Yadait kṛṇvāno mahimānamindriyaṃ pītīvī somasya kratumām avardhata.*

May heaven and earth along with all the nobilities of nature and humanity, all of equal and agreeable mind, follow, protect and promote the might of Indra, this ruling power of the world, when he goes forward to display that power and grandeur of his mind and senses and, exalted by the happy and exhilarating glory of his dominion in action, rises in greatness and majesty.

तमस्य विष्णुर्महिमानमोजसांशुं दधन्वान्मधुनो वि रप्सते ।
देवेभिरिन्द्रो मघवा स्यावभिर्वृत्रं जघन्वाँ अभवद्वरेण्यः ॥ २ ॥

2. *Tamasya viṣṇurmahimānamojasāṃ'śuṃ dadhannvān madhuno vi rapśate. Devebhirindro maghavā sayāvabhi rvrtraṃ jaghanvām abhavadvareṇyaḥ.*

Vishnu, pervasive power and presence of nature

and humanity, holding, sharing and sustaining its own part of the power and Dharma of Indra's dominion by virtue of its own might and lustre, exalts the sweetness and grace of his system, and Indra, ruler of the glorious dominion, destroying the evil factors of darkness, want and ignorance with the assistance of his supporters and divine partners rises mightier, proves his greatness and majesty and becomes the object of his devotees' choice all the more.

वृत्रेण॒ यदहि॑ना॒ बिभ्र॑दायु॒धा स॒मस्थि॑था यु॒धये॒ शंस॑मा॒विदे॑ ।
वि॒श्वे ते॒ अत्र॑ म॒रुतः॑ स॒ह त्मना॑वर्धन्नु॒ग्र महि॑मानमि-
न्द्रि॒यम् ॥ ३ ॥

3. *Vṛteṇa yadahinā bibhrdāyudhā samasthithā yudhaye śaṁsamāvide. Viśve te atra marutaḥ saha tmanāvardhannugra mahimānamindriyam.*

When against forces of darkness and serpentine crookedness you bear weapons and stand firm to fight, win all agreement, approval and admiration that all is well, then, O blazing lord of might and glory, all the Maruts, vibrant powers of nature and humanity in the world, together with their heart and soul join and exalt your greatness and the magnanimity of your majesty of mind and soul.

ज॒ज्ञान॑ ए॒व व्य॑बाधत॒ स्पृधः॑ प्राप॑श्यद्वी॒रो अ॒भि पौंस्यं॑ रण॒म् ।
अवृ॑श्चद॒द्रिमव॑ स॒स्यदः॑ सृज॒दस्त॑भ्ना॒न्नाकं॑ स्वप॒स्यया॑
पृथु॒म् ॥ ४ ॥

4. *Jajñāna eva vyabādhata sprdhaḥ prāpaśyadvīro abhi pauṁsyam raṇam. Avṛścadadrimava sasyadaḥ srjadastabhnānnākam svapasyayā prthum.*

From the very rise and manifestation, repelling, expelling and removing conflicts and confrontations of jealous forces, watching, assessing and affirming his fighting forces, breaking down clouds of pent up waters and mountainous hoards of resources and releasing all stagnant potentials, and sustaining the mighty vast world of light and joy by his will, wisdom and active power, Indra rules and reigns in glory.

आदिन्द्रः स॒त्रा त॒विषी॑रपत्य॒त॒ वरी॑यो द्यावा॒पृथि॒वी अ॒बाध॑त ।
अवा॑भरद् धृ॒षितो॑ वज्र॑माय॒सं शे॒वं मि॒त्राय॑ वरु॑णाय
दा॒शुषे॑ ॥ ५ ॥

5. *Ādindrah satrā taviṣīrapatyata variyo dyāvā-prthivī abādhata. Avābharaddhṛṣito vajramāya-saṁ śevaṁ mitrāya varuṇāya dāśuṣe.*

Indra keeps, rules and controls all the dynamic forces of the world together in order, separates, holds, energises and moves heaven and earth and maintains the order of separate identity and togetherness in balance, and, undaunted and invincible, he wields the thunderbolt of justice and punishment as well as the golden sceptre of peace and law for people of love, justice, free choice and generosity.

इन्द्र॒स्यात्र॑ त॒विषी॑भ्यो वि॒रप्सि॑न् ऋ॒घाय॑तो अ॒रंह॑यन्त॒ म॒न्यवै॑ ।
वृ॒त्रं यदु॑ग्रो व्य॒वृश्च॑दो॒जसा॑पो बिभ्र॑तं॒ तम॑सा॒ परी॑वृतम् ॥ ६ ॥

6. *Indrasyātra taviṣībhyo virapsina ṛghāyato aram-hayanta manyave. Vṛtram yadugro vyavṛścado-jasāpo bibhrataṁ tamasā parivṛtam.*

When the blazing Indra with his might breaks the demonic cloud hoarding the waters of life covered

in darkness, then in honour of the brave hero of shattering thunder and his brilliant forces, poets sing songs of adoration.

या वीर्याणि प्रथमानि कर्त्वी महित्वेभिर्यतमानौ समीयतुः ।
ध्वान्तं तमोऽ व दध्वसे हत इन्द्रो मृह्ण पूर्वहूतावपत्यत ॥ ७ ॥

7. *Yā vīryāṇi prathamāni kartvā mahitvebhiryatamānau samīyatuḥ. Dhvāntaṁ tamo'va dadhvase hata indro mahnā pūrvahūtāva-patyata.*

When two warriors, Indra and Vrtra, meet in battle doing mighty acts of the first order of valour with their respective valour and power, then, when the covering darkness is destroyed, Indra with his might rules the scene and dominates over the first invocation and institution of yajna.

विश्वे देवासो अध वृष्यानि तेऽ वर्धयन्त्सोमवत्या
वचस्यया । रुद्धं वृत्रमहिमिन्द्रस्य हन्मनाग्निर्न जम्भैस्तृष्वन्न-
मावयत् ॥ ८ ॥

8. *Viśve devāso adha vṛṣṇyāni te'vardhayantsoma-vatyā vacasyayā. Raddhaṁ vṛtramahimindrasya hanmanāgnirna jambhaistrṣvannamāvayat.*

And then all saints and holy men of the world celebrate and exalt your mighty deeds with voices full of sweetness, love and adoration. And when Vrtra is destroyed by the fatal blow of Indra and darkness is dispelled, Indra like the sun waxes in glory as fire rises in flames, having consumed fuel food with its jaws and crackling tongues.

भूरि दक्षैर्भिर्वचनेभिर्ऋक्वभिः सख्येभिः सख्यानि प्र
वौचत । इन्द्रो धुनिं च चुमुरिं च दम्भयञ्छ्रद्धामनस्या शृणुते
दभीतये ॥ ९ ॥

9. *Bhūri dakṣebhirvacanebhirṛkvabhiḥ sakhyebhiḥ
sakhyāni pra vocata. Indro dhuniṁ ca cumuriṁ
ca mambhayañchraddhāmanasyā śṛṇute dabhī-
taye.*

O celebrants of Indra dedicated to yajnic union and cooperation, celebrate your kinship with Indra enthusiastically and proclaim with words of power, praise, love and friendship: Indra listens with faith, understanding and sympathy at heart to invocation and prayer for relief of the oppressed and subdues the vociferous ogres and terrorising destroyers of life and values of good living. (Such a person is worthy of being the ruler, Indra of the human nation.)

त्वं पुरुण्या भरा स्वश्व्या येभिर्मसै निवचनानि शंसन् ।
सुगेभिर्विश्वा दुरिता तरेम विदो षु ण उर्विया गाध-
मद्य ॥ १० ॥

10. *Tvaṁ puruṇyā bhara śvaśvyā yebhirmaṁsai
nivacanāni śaṁsan. Sugebhirviśvā duritā tarema
vido ṣu ṇa urviyā gādhamadya.*

Indra, omnipotent ruler of the world, bear and bring us abundant wealth, honour and excellence flowing in from all sides so that I may be able to think and meditate with words of prayer, praise and thankfulness: O lord, let us get over all difficulties, evils and undesirables of the world by simple, natural and navigable paths of progress, and you now, today itself,

firmly seat and settle yourself over the wide world and receive our homage and admiration as tribute of love at heart in faith.

Mandala 10/Sukta 114

*Vishvedevah Devatah, Sadhri Vairupa or Gharma
Tapasa Rshi*

घ॒र्मा सम॑न्ता त्रि॒वृ॒तं व्या॑पतुस्तयो॒र्जु॒ष्टि॑मा॒त॒रि॒श्वा ज॑गाम ।
दि॒वस्प॑यो दि॒धि॒षा॒णा अ॒वेष॑न्वि॒दुर्दे॒वाः स॒हसा॑मान॒म॒र्कम् ॥ १ ॥

1. *Gharma samantā trivṛtaṁ vyāpatustayornuṣṭim mātarīśvā jagāma. Divaspayo didhiṣāṇā aveṣan vidurdevāḥ sahasāmānamarkam.*

Bright heat and light in conjunction pervade the threefold universe of heaven, earth and the middle regions. Matarishva, basic cosmic energy and pranic vitality, joins these two in friendly alliance for love and service. From the heaven of light and divine awareness flow vibrations bearing the milk of life and the divine message of knowledge for human awareness, and divine souls receive the light of eternal illumination, the Vedic message with the music of Samans in ecstasy.

ति॒स्रो दे॒ष्ट्राय॑ नि॒र्ऋ॒तीरु॑पा॒सते दी॒र्घश्रु॑तो॒ वि हि जा॑न॒न्ति
व॒ह्नयः॑ । तासां॑ नि चि॒क्युः क॒वयो॑ नि॒दानं॑ प॒रेषु॑ या गुह्ये॑षु
व्र॒तेषु॑ ॥ २ ॥

2. *Tisro deṣṭrāya nirṛtīrupāsatedīrghaśruto vi hi jānanti vahnayaḥ. Tāsām ni cikyuḥ kavayo nidānam pareṣu yā guhyeṣu vratesu.*

Sages who have heard the divine message for

long through discipline carry it on to pass it on to others. They know, closely watch, internalise and worship the trinity of eternal reality and its existential dynamics: Brahma, Prakrti, and Jiva, three modes of Prakrti: sattva, rajas and tamas, three phases of temporal existence: creation, continuance and completion, three aspects of the good life: knowledge, karma and worship, three aspects of worship: adoration, prayer and meditation in the triple world of earth, skies and heaven. Poetic vision arises and creative souls know the original cause of all these orders of existence and knowledge which operate in all other open and covert, lowest and highest facts, activities and disciplines of life. That cause is One, Supreme, Unique.

चतुष्कपर्दा युवतिः सुपेशा घृतप्रतीका वयुनानि वस्ते ।
तस्यां सुपर्णा वृषणा नि षेदतुर्यत्र देवा दधिरे भाग-
धेयम् ॥ ३ ॥

3. *Catuṣkapardā yuvaṭiḥ supeṣā ghṛtapratīkā vayu-
nāni vaste. Tasyām suparṇa vṛṣaṇā ni ṣedatur-
yatra devā dadhire bhāgadheyam.*

Fourfold is that reality of existence, knowledge and the language of knowledge: Prakrti, jiva, immanent ordainer and the transcendent; matter, energy, intelligence and avyakta Prakrti; Rks, Samans, Yajus and Chhandas; Para, pashyanti, madhyama and vaikhari, in other words, nama, akhyata, upasarga and nipata. The vedi of existence in which it abides is ever young, beyond age and death, eternal. It is beautiful and exciting, golden gracious, which covers all the rules and laws of existence. In that abide two generous, creative beautiful birds on the tree of life: the one that

watches is the Supreme Spirit of the cosmos, and the other that eats the fruit and tastes the sweet and the bitter of it is the individual human soul. In that existence, that knowledge and that Word of knowledge, noble souls find, live and experience their share of existence and the divine essence.

एकः सुपर्णः स समुद्रमा विवेश स इदं विश्वं भुवनं वि
चष्टे। तं पाकेन मनसापश्यमन्तितस्तं माता रेळिह स उ
रेळिह मातरम् ॥ ४ ॥

4. *Ekaḥ suparṇaḥ sa samudramā viveśa sa idaṁ viśvaṁ bhuvanaṁ vi caṣṭe. Taṁ pākena manasā-pāśyamantitastaṁ mātā relhi sa u relhi mātaram.*

One and One only is the cosmic spirit which pervades and manifests in the boundless ocean of space-and-time. It watches, illuminates and inspires this entire universe. I see it with pure and transparent mind manifesting at the closest. Prakṛti which is the mother medium of its manifestation embraces it in love, and it too loves and embraces the mother medium. So also, divine Speech which is the mother medium of its expression embraces it in love, and it too loves and embraces the mother medium.

सुपर्ण विप्राः कवयो वचोभिरेकं सन्तं बहुधा कल्पयन्ति ।
छन्दांसि च दधतो अध्वरेषु ग्रहान्तसोमस्य मिमते द्वादश ॥ ५ ॥

5. *Suparṇaṁ viprāḥ kavayo vacobhirekaṁ santaṁ bahudhā kalpayanti. Chandāṁsi ca dadhato adhvaṛeṣu grahāntsomasya mimate dvādaśa.*

Vibrant self-realised sages and visionary poets visualise and express the One immutable Spirit by words

of their experiential vision. Taking on to the poetic compositions of Vedic mantras in yajnas and meditative sessions they visualise and restructure twelve cyclic manifestations and self-expressions of soma, the moon, the sun and the light beyond the sun and moon, and the spirit of life itself.

षट्त्रिंशोश्च चतुरः कल्पयन्तश्छन्दांसि च दधत आद्वाद्-
शम् । यज्ञं विमार्थं कवयो मनीष ऋक्सामाभ्यां प्र रथं
वर्तयन्ति ॥ ६ ॥

6. *Ṣaṭtriśāṁśca caturaḥ kalpayantaśchandāṁsi ca dadhata ādvādaśam. Yajñam vimāya kavayo manīṣa ṛksāmābhyāṁ pra ratham vartayanti.*

Visualising and re-structuring the modes and manifestations of the Soma spirit through thirty-six and four poetic structures bearing upto the twelfth of the forms, having enacted the yajna with their thought and imagination, the sages accomplish the yajnic cycle with Rks and Samans.

चतुर्दशान्ये महिमानो अस्य तं धीरा वाचा प्र णयन्ति सप्त ।
आप्नानं तीर्थं क इह प्र वोचद्येन पथा प्रपिबन्ते सुतस्य ॥ ७ ॥

7. *Caturdaśānye mahimāno asya taṁ dhīrā vācā pra ṇayanti sapta. Āpnānam tīrtham ka iha pra vocadyena pathā prapibante sutasya.*

Fourteen are other majestic manifestations of this soma spirit of the universe in dynamic yajnic form which seven grand sages conduct with the voice divine. And here, in this world of limited human imagination, who can explain and reveal in human terms that all-pervasive saviour spirit in its reality and that central

path by which the sages move up to divinity and have a drink of the soma ecstasy of divinity distilled through experience?

सहस्रधा पञ्चदशान्युक्था यावद् द्यावापृथिवी तावदित्तत् ।
सहस्रधा महिमानः सहस्रं यावद् ब्रह्म विष्ठितं तावती
वाक् ॥ ८ ॥

8. *Sahasradhā pañcadaśānyukthā yāvad dyāvāpṛthivī tāvadit tat. Sahasradhā mahimānaḥ sahasraṁ yāvadbrahma viṣṭhitaṁ tāvatī vāk.*

Thousandfold are the Vedic hymns, fifteen of them the highest and best, all extended as far as the heaven and earth. Thousandfold are the majesties and glories of it, the Vedic Word and vision extending and abiding as far as the vision and omniscience of divinity.

कश्छन्दसां योगमा वेद् धीरः को धिष्यां प्रति वाचं पपाद ।
कमृत्विजामष्टमं शूरमाहुर्हरी इन्द्रस्य नि चिकाय कः
स्वित् ॥ ९ ॥

9. *Kaśchandasaṁ yogamā veda dhīraḥ ko dhiṣṇyāṁ prati vācaṁ papād. Kamṛtvijām-aṣṭamaṁ śūramā-hurharī indrasya ni cikāya kaḥ svit.*

Who is the constant sage that knows the structure, end and purpose of the hymns? Who attains to the centre meaning of divine reality corresponding to the word of divine voice? Who would say who is the eighth veteran of the sagely yajakas? Who knows the two mighty carriers of the cosmic chariot of Indra?

भूम्या अन्तं पर्येके चरन्ति रथस्य धूर्षु युक्तासो अस्थुः ।
श्रमस्य दायं वि भजन्त्येभ्यो यदा यमो भवति हर्म्यं
हितः ॥ १० ॥

10. *Bhūmyā antaṁ paryeke caranti rathasya dhūrṣu yuktāso asthuh. Śramasya dāyaṁ vi bhajantye-bhyo yadā yamo bhavati harmye hitaḥ.*

Some of the horses of Indra, master of the solar chariot, as rays of the sun, reach the ends of the solar regions while they abide yoked to the poles of the chariot. The divinities of nature provide them with food to replenish the energy spent, when the sun rests inside its chamber.

Mandala 10/Sukta 115

Agni Devata, Upastuta Varshtihavya Rshi

चित्र इच्छिशोस्तरुणस्य वक्षथो न यो मातरावप्येति धातवे ।
अनूधा यदि जीजनदधा च नु ववक्ष सद्यो महि दूत्यं चरन् ॥ १ ॥

1. *Citra icchiśostarūṇasya vakṣatho na yo mātārā-vapyeti dhātave. Anūdhā yadi jījanadadhā ca nu vavakṣa sadyo mahi dūtyaṁ caran.*

Wondrous is the invigorating and sustaining power of the newly risen youthful Agni which never goes to its parental source for food and energy replenishment. And if you say that the udderless creator has given it birth, even so, going on its great ambassadorial mission, it carries the fragrant message of yajna to the divinities immediately on its birth.

अग्रिर्ह नाम धायि दन्नपस्तम्ः सं यो वना युवते भस्मना
दत्ता । अभिप्रमुरा जुह्वा स्वध्वर इनो न प्रोथमानो यवसे
वृषा ॥ २ ॥

2. *Agnirha nāma dhāyi dannapastamaḥ saṁ yo vanā yuvate bhasmanā datā. Abhipramurā juhvā svadhvara ino na prothamāno yavase vrṣā.*

Agni, 'high priest' is the name given to 'fire', fiery leader of yajna, which, heroic of action, giving generously, takes to the woods with blazing flames and crackling jaws and, noble deity of yajna as it is, with ladlefuls of havi joins us with gifts of life like a mighty roaring cloud raining on pastures and fields of corn.

तं वो विं न द्रुषदं देवमन्धस् इन्दुं प्रोथन्तं प्रवपन्तमर्णवम् ।
आसा वह्निं न शोचिषा विरप्शिनं महिव्रतं न सरजन्तम-
ध्वनः ॥ ३ ॥

3. *Taṁ vo viṁ na druṣadam devamandhasa indum prothantam pravapantamarṇavam. Āsā vahniṁ na śociṣā virapśinaṁ mahivrataṁ na sarajanta-madhvanah.*

O celebrants of yajna, celebrate Agni, the leader, watching every thing like a bird on the tree, abiding in every thing dynamic, brilliant and generous, profuse giver of food and joy, thundering as a cloud of living showers and deep as the sea, consumer of havi by flames of fire and giver of light by sun rays, mighty strong and exalted, grand achiever of victories and pioneer path maker and illuminator like the sun.

वि यस्य ते ज्रयसानस्याजर धक्षोर्न वाताः परिसन्त्यच्युताः ।
आ रण्वासो युयुधयो न सत्त्वनं त्रितं नशन्त प्र शिषन्त
इष्टये ॥ ४ ॥

4. *Vi yasya te jrayasānasyājara dhakṣorna vātāḥ pari santyacutāḥ. Ā raṇvāso yuyudhayo na stvanam tritam naśanta pra śiṣanta iṣṭaye.*

Agni, power unaging and dynamic, inviolable and imperishable are your forces like the radiations of dazzling light and blazing fire which, like victorious warriors, come to you, power indomitable and presence pervasive in three worlds, and exhort you for their life's fulfilment.

स इदग्निः कण्वतमः कण्वसखायः परस्यान्तरस्य तरुषः ।
अग्निः पातु गृणतो अग्निः सूरीनग्निर्दातु तेषामवो नः ॥ ५ ॥
अथैकोनविंशो वर्गः ॥ १९ ॥

19. *Sa idagniḥ kaṇvatamaḥ kaṇvasakhāryaḥ para-syāntarasya taruṣaḥ. Agniḥ pātu grṇato agniḥ sūrīnagnirdadātu teṣāmavo naḥ.*

That Agni, lord and leader of life, wisest pioneer and comrade of the warring wise, is the saviour giver of success and fulfilment to devotees far and near across difficulties within and outside. May Agni protect and promote the celebrants and the brave and give us the advantage of their protection and advancement.

वाजिन्तमाय सह्यसे सुपित्र्य तृषु च्यवानो अनु जातवेदसे ।
अनुद्रे चिद्यो धृषता वरं सते महिन्तमाय धन्वनेद-
विष्यते ॥ ६ ॥

6. *Vājintamāya sahyase supitrya tṛṣu cyavāno anu-jātavedase. Anudre cidyo dhṛṣatā varam sate mahintamāya dhanvanedaviṣyate.*

Resplendent fatherly presence between heaven and earth, I, spontaneously inspired and exalted, offer homage and pray for protection to the most powerful presence, Agni, forbearing as well as challenging, all pervasive and aware, ever true, highest and most

glorious protector and promoter who provides succour and sustenance of high order even in dry desert lands of no water by his indomitable power and potential.

एवाग्निर्मतैः सह सूरिभिर्वसुं ष्टवे सहसः सूनरो नृभिः ।
मित्रासो न ये सुधिता ऋतायवो द्यावो न द्युम्नैरभि सन्ति
मानुषान् ॥ ७ ॥

7. *Evāgnirmartaiḥ saha sūribhirvasuḥ ṣṭave saha-saḥ sūnaro nṛbhiḥ. Mitrāso na ye sudhitā ṛtāyavo dyāvo na dyumnairabhi santi mānuṣān.*

Thus Agni, wealth, power and shelter of the world, inspirer of strength, ambition and enthusiasm for life, is adored and exalted by the brave along with the leading lights of vision and action, though mortals all, who, constantly disciplined in mind, dedicated to truth and yajnic action for creativity and production of good things for life, like friends of mankind in unison and united action, excel and lead ordinary humanity by virtue of their brilliance and shining achievements.

ऊर्जो नपात्सहसावन्निति त्वोपस्तुतस्य वन्दते वृषा वाक् ।
त्वां स्तोषाम् त्वया सुवीरा द्राघीय आयुः प्रतरं दधानाः ॥ ८ ॥

8. *Ūrjo napāt sahasāvanniti vopastutasya vandate vṛṣā vāk. Tvāṁ stoṣāma tvayā suvīrā drāghīya āyuh pratarāṁ dadhānāḥ.*

“Child of energy, creator, sustainer and master of strength, energy and victory, undaunted and inviolable wielder of courage, patience and enthusiasm for living”, thus does the celebrant’s profound vision and word describe you as he closely watches and adores you. We, holy, brave and grateful, praise you while we

enjoy your gift of good health, long life and the vision and hope of ultimate success and fulfilment.

इति त्वाग्ने वृष्टिहव्यस्य पुत्रा उपस्तुतास ऋषयोऽवोचन् ।
ताँश्च पाहि गृणतश्च सूरीन्वषड्वषळित्यूध्वासो अनक्ष-
न्नमो नम इत्यूध्वासो अनक्षन् ॥ ९ ॥

9. *Iti tvāgne vṛṣṭihavyasya putrā upastutāsa ṛṣayo' -
votan. Tāmśca pāhi grṇataśca sūrīn vaṣaḍva-
ṣṭityūrdhvāso anakṣan namo nama ityūrdhvaśo
anakṣan.*

Agni, lord omniscient, leading light of existence, cosmic energy of nature, thus do visionary sages, close watchful scholars, children of yajakas pursuing, enacting and accomplishing yajnic acts for rain showers and gifts of generous nature, describe and adore you. Pray protect and promote them with success. Bless the celebrants. Advance the veteran scholars. “Here is the havi, pray accept the oblation”, saying this they raise the hand for offering and rise. “Salutations to Agni and honour to the generous giver for the achievement of showers, food and energy,” saying this with surrender and submission they rise and achieve their mission’s success and fulfilment.

Mandala 10/Sukta 116

*Indra Devata, Agniyuta Sthaura or Agniyupa
Sthaura Rshi*

पिबा सोमं महत इन्द्रियाय पिबा वृत्राय हन्तवे शविष्ठ ।
पिब राये शवसे हूयमानः पिब मध्वस्तृपदिन्द्रा वृषस्व ॥ १ ॥

1. *Pibā somaṁ mahata indriyāya pibā vṛtrāya
hantave Śśaviṣṭha. Piba rāye śavase hūyamānaḥ
piba madhvastṛpadindrā vṛṣasva.*

Indra, lord omnipotent, light of life, ruler of the world, harbinger of the showers of prosperity, drink of the soma of our homage, and protect and promote the honour of your own creation for the power and glory of humanity on earth. Mightiest lord, take over and rule the world for the elimination of evil and the promotion of the positive values of life. Invoked and exalted, inspire your own people for the sake of strength, high morale and prosperity, honour and excellence. Promote the sweetness and culture of life and, happy and satisfied, bring us showers of all round progress and prosperity.

अस्य पिब क्षुमतः प्रस्थितस्येन्द्र सोमस्य वरमा सुतस्य ।

स्वस्तिदा मनसा मादयस्वार्वाचीनो रेवते सौभगाय ॥ २ ॥

2. *Asya piba kṣumataḥ prasthitasyendra somasya varamā sutasya. Svastidā manasā mādayasvārvācīno revate saubhagāya.*

Indra, taste the best of beauty and sweetness of this abundant and powerful soma of the social and spiritual system prepared and seasoned to purity and sanctity of the highest order and presented in full faith. O giver of good and all round welfare of life, come straight to our vedi for the gift of wealth, honour and excellence of prosperity, happy at heart, and let us all rejoice.

ममत्तु त्वा दिव्यः सोम इन्द्र ममत्तु यः सूयते पार्थिवेषु ।

ममत्तु येन वरिवश्चकर्थं ममत्तु येन निरिणासि शत्रून् ॥ ३ ॥

3. *Mamattu tvā divyaḥ soma indra mamattu yaḥ sūyate pārthiveṣu. Mamattu yena varivaścakartha Mamattu yena niriṇāsi śatrūn.*

Let the heavenly soma of the sun and moon exhilarate you. Let the soma sweetness and beauty of things earthly created here exhilarate you. Let the soma of your own grandeur by which you do wonders exhilarate you. And let the soma of your own valour by which you destroy the enemies exhilarate you.

आ द्विबर्ही अमिनो यात्विन्द्रो वृषा हरिभ्यां परिषिक्तमन्धः ।
गव्या सुतस्य प्रभृतस्य मध्वः सत्रा खेदामरुशहा वृषस्व ॥ ४ ॥

4. *Ā dvibarhā amino yātvindro vṛṣā haribhyām pariṣiktamandhaḥ. Gavyā sutasya prabhṛtasya madhvaḥ satrā khedāmaruśahā vṛṣasva.*

May generous Indra, mighty ruler of the powers of heaven and earth, come with complementary powers of centrifugal and centripetal forces of nature and society and taste the sweet sustaining assets of food and energy created on earth. O lord breaker of clouds and destroyer of enemies, adversity and exhaustion, let there be ceaseless showers of abundant honey sweets of distilled and seasoned wealth, honour and excellence of life on earth.

नि तिग्मानि भ्राशयन्भ्राश्यान्यव स्थिरा तनुहि यातुजूनाम् ।
उग्राय ते सहो बलं ददामि प्रतीत्या शत्रून्विगदेषु वृश्च ॥ ५ ॥

5. *Ni tig māni bhrāśayan bhrāśyānyava sthirā tanuhi yātujūnām. Ugrāya te saho balaṁ dadāmi pratītyā śatrūn vigadeṣu vṛṣca.*

Indra, lord of solar power, sharpening your catalysis and shining your blazing radiations, reduce and destroy the strong persistent life destroying forces from nature and society. I offer you power and persistent

forces of resistance to cooperate with your blazing fight against the anti-life elements. Face the enemies and uproot them in our battle for health and the good life.

व्य॑र्य इन्द्र तनुहि श्रवांस्योजः स्थिरेव धन्व॑नोऽ भिमा॑तीः ।
अ॒स्म॒द्र॒ग॒वावृ॑धानः सहो॑भिरनिभृष्टस्तन्वं वावृ॑धस्व ॥ ६ ॥

6. *Vyarya indra tanuhi śravāmsyojaḥ sthireva dhanvano 'bhimātīḥ. Asmadyragvāvṛdhānaḥ saho bhiranibhrṣṭastanvaṁ vāvṛdhasva.*

Indra, lord of life and human society, expand the resources of food, energy and sustenance, heighten the power and prestige of life and extend the spatial knowledge and power as on a permanent basis. Unresisted and inviolable by virtue of your own patience, persistence and power, rising in strength and lustre of glory before us, raise the power and prestige of the self and the total human organisation.

इ॒दं ह॒विर्म॑घव॒न्तुभ्यं॑ रा॒तं प्र॑ति॒ सम्रा॑ळ॒हृणा॑नो गृ॒भाय॑ । तुभ्यं॑
सु॒तो म॑घव॒न्तुभ्यं॑ प॒क्वो॒ऽद्धीन्द्र॑ पिब॒ च प्र॑स्थि॒तस्य॑ ॥ ७ ॥

7. *Idaṁ havirmaghavan tubhyaṁ rātaṁ prati samrāḥaḥṇāno ḡrbhāya. Tubhyaṁ suto maghavan tubhyaṁ pakvo 'ddhīndra piba ca prasthitasya.*

Indra, lord of glory, this homage and tribute is offered to you. O ruler of self, humanity and all life, pray take it freely without inhibition or hesitation. For you is the soma distilled and offered, O lord of majesty. For you is the food prepared and seasoned. Pray accept it, taste of it and drink of it as it is prepared with faith and love without reservation.

अ॒द्भिर्दि॒न्द्र प्र॒स्थिते॒मा ह॒वींषि॒ चनो॑ दधिष्व पच॒तोत सोम॑म् ।
 प्रय॑स्वन्तः॒ प्रति॑ ह॒र्याम॑सि त्वा स॒त्याः स॑न्तु यज॑मानस्य
 कामाः॑ ॥ ८ ॥

8. *Addhīdindra prasthitemā havīm̐ṣi cano dadhiṣva
 pacatota somam. Prayasvantaḥ prati haryāmasi
 tvā satyāḥ santu yajamānasya kāmāḥ.*

Indra, ruling lord of nature and human society, pray accept these offers of homage as inputs in the natural and human system of evolution and progress. Take the food prepared and the soma distilled as our share of contribution and generate and bring the divine gifts of food and natural energy for health and joy. Bearing food and tribute of homage we love and honour you and pray may the cherished desires of the yajamana be fulfilled.

प्रेन्द्रा॒ग्निभ्यां॑ सुवच॒स्यामि॑यमि॒ सिन्धा॑विव प्रेर॒यं नाव॑म॒र्कैः ।
 अया॑ इव॒ परि॑ चरन्ति दे॒वा ये अ॒स्मभ्यं॑ धन॒दा उ॒द्भि॒-
 दश्च॑ ॥ ९ ॥

9. *Prendrāgnibhyām suvacasyāmiyarmi sindhāviva
 prerayaṁ nāvamarkaiḥ. Ayā iva pari caranti devā
 ye asmabhyam dhanadā udbhidaśca.*

I send up this song of adoration to Indra, lord of power, and to Agni, lord of light. It is infused with the inspiration of mantras and I launch these prayers like a boat on the sea. Devas range around and move like harbingers of good fortune, they are abundant givers of wealth and they destroy misfortune and uproot evil.

Mandala 10/Sukta 117***Dana-stuti or Indra Devata, Bhikshu Angirasa Rshi***

न वा उ देवाः क्षुधमिद्वधं ददुरुताशितमुप गच्छन्ति
मृत्यवः । उतो रयिः पूणतो नोप दस्यत्युतापूणन्मर्दितारं
न विन्दते ॥ १ ॥

1. *Na vā u devāḥ kṣudhamidvadham dadurutā-
śitamupa gacchanti mṛtyavaḥ. Uto rayiḥ prṇato
nopa dasyatyutāprṇan marḍitāraṁ na vindate.*

The devas have ordained death for mortals, but not for reasons of hunger alone, because death overtakes the rich and well provided too. The wealth of the generous giver of charity does not diminish while the uncharitable finds no grace, none to comfort him.

य आध्राय चकमानाय पित्वोऽन्नवान्त्सत्रफितायोपजग्मुषे ।
स्थिरं मनः कृणुते सेवते पुरोतो चित्स मर्दितारं न
विन्दते ॥ २ ॥

2. *Ya ādhrāya cakamānāya pitvo'nnavāntsan
raphitāyopajagmuṣe. sthiraṁ manaḥ kṛṇute
sevate puroto cit sa marḍitāraṁ na vindate.*

The man of means in plenty who does not give in charity to the poor, needy, hunger afflicted supplicant that comes to his door but hardens his heart and, further, himself enjoys the fruits of his riches in his very presence, finds no grace, no comfort, none to console him.

स इद्धोजो यो गृहवे ददात्यन्नकामाय चरते कृशाय ।
अरमस्मै भवति यामहूता उतापरीषु कृणुते सखायम् ॥ ३ ॥

3. *Sa idbhojo yo gṛhave dadātyannakāmāya carate kṛśāya. Aramasmai bhavati yāmahūtā utāpa-rīṣu kṛṇute sakhāyam.*

Bounteous blest is he who gives to the needy seeker desirous of food and to the wanderer in search, gone feeble. Amplitude comes to him at his call for his purpose, and he creates friendly alliances even among those who once opposed him.

न स सखा यो न ददाति सख्ये सचाभुवे सचमानाय पित्वः ।
अपास्मात्प्रेयात्र तदोको अस्ति पूणन्तमन्यमरणं चिदि-
च्छेत् ॥ ४ ॥

4. *Na sa sakhā yo na dadāti sakhye sacābhuve sacamānāya pitvaḥ. Apāsmāt preyāṇna tadoko asti prṇantamanyamaraṇaṁ cidicchet.*

No friend is he who gives no help and sustenance to the friend, the assistant and the associate. Denied, the friend goes away from him. No home is this house of the miser mean, if the friend in need has to knock at another door, the house of a generous helpful person.

पृणीयादिन्नाधमानाय तव्यान्द्राघीयांसमनु पश्येत् पन्थाम् ।
ओ हि वर्तन्ते रथ्येव चक्रान्यमन्यमुप तिष्ठन्त रायः ॥ ५ ॥

5. *Prṇīyādinnādhamānāya tavyān drāghīyāṁsamanu paśyeta panthām. O hi vartante rathyeva cakrānyamanyamupa tiṣṭhanta rāyaḥ.*

The rich man should give for the poor seeker, he should see the paths of life in the long run. Riches move like wheels of the chariot: Now they are at one place, now they move to another.

मोघमन्नं विन्दते अप्रचेताः सत्यं ब्रवीमि वध इत्स तस्य ।
नार्यमणं पुष्यति नो सखायं केवलाघो भवति केव-
लादी ॥ ६ ॥

6. *Moghamannaṁ vindate apracetāḥ satyaṁ
bravīmi vadha it sa tasya. Nāryamaṇaṁ puṣyati
no sakhāyaṁ kevalāgho bhavati kevalādī.*

The man of no knowledge and short vision gets food in vain and prosperity for nothing. Verity I say that prosperity is his ruin, his very death in life. He prospers not who helps neither the friend nor the wise, eating all by himself he eats nothing but sin.

कृषन्नित्फाल आशितं कृणोति यन्नध्वानमप वृङ्क्ते चरित्रैः ।
वदन्ब्रह्मावदतो वनीयान्पृणन्नापिरपृणन्तमभि ध्यात् ॥ ७ ॥

7. *Kṛṣannit phāla āśitaṁ kṛṇoti yannadhvān-amapa
vr̥ṅkte caritraiḥ. Vadan brahmāvadato vanīyān
pṛṇannāpirapṛṇantamabhi śyāt.*

The ploughman ploughing the land produces food for the hungry, the traveller while moving crosses the path to destination, the vocal sage is better than the silent, and the giving friend and brother is better than the non-giving.

एकपाद्भूयो द्विपदो वि चक्रमे द्विपात्रिपादमभ्येति पश्चात् ।
चतुष्पादेति द्विपदामभिस्वरे संपश्यन्पङ्क्तिरुपतिष्ठमानः ॥ ८ ॥

8. *Ekapādbhūyo dvipado vi cakrame dvipāt tripā-
damabhyeti paścāt. Catuspādeti dvipadā-mabhi-
svare sampaśyan paṅktīrupatiṣṭhamānaḥ.*

In the process of evolution and mutual exhortation, the man of the first order of wealth looks

up to the man of double order of wealth and, if he be active and generous, may even surpass the doubly rich person. Similarly, the man of double order of wealth looks up to the man of triple wealth and may even surpass him. Later, the man of triple wealth looks up to the man of fourfold wealth and may overtake and even surpass him. Thus in evolution, competition, cooperation and mutual exhortation, the generous man of initiative goes on and on, watching and abiding in the line of the progressive evolution of humanity.

स॒मौ चि॒द्धस्तौ न स॒मं वि॒विष्टः स॒मा॒तरा॑ चि॒न्न स॒मं दु॒हाते ।
य॒मयो॑श्चि॒त्र स॒मा वी॒र्या॑णि ज्ञा॒ती चि॒त्सन्तौ न स॒मं
पृ॒णीतः ॥ ९ ॥

9. *Samau ciddhastau na samam viviṣṭaḥ saṁmātarā cinna samam duhāte. Yamayościn-na samā vīryāṇi jñātī cit santau na samam prṇītaḥ.*

The two hands, howsoever alike, do not perform equally well, two mother cows, alike and equal otherwise, do not yield the same quality and quantity of milk, the power and performance of even twins is not equal and the same, and two persons may be closely related, still they are not equal and exactly alike in charity.

Mandala 10/Sukta 118

Agni Rakshoha Devata, Urukshaya Amahiyava Rshi

अ॒ग्ने हंसि॑ न्य॒त्रिणं॑ दी॒द्यन्म॒र्त्येष्व॑ । स्वे क्ष॒यै शुचि॑व्रत ॥ १ ॥

1. *Agne haṁsi nyatrinam dīdyanmartyeṣvā. Sve kṣaye śucivrata.*

Agni, fire divine, you destroy the consumptive

forces which damage life and, shining and blazing immortal among mortals, wherever you abide in your own form and place, you go on dedicated to your Dharma of purification and sanctification.

उत्तिष्ठसि स्वाहुतो घृतानि प्रति मोदसे ।

यत्त्वा स्रुचः समस्थिरन् ॥ २ ॥

2. *Uttiṣṭai svāhuto ghr̥tāni prati modase.*
Yat tvā srucaḥ samasthiran.

You rise in flames of glory and respond with fragrant joy to the oblations of ghr̥ta when ladlefuls are brought close to the vedi and poured into the fire.

स आहुतो वि रोचतेऽग्निरिळेन्यो गिरा ।

स्रुचा प्रतीकमज्यते ॥ ३ ॥

3. *Sa āhuto vi rocate'gnirīḷenyo girā.*
Srucā pratīkamajyate.

Venerable Agni, when it is invoked and adored with Vedic mantras, rises and shines when it is served and exalted with ladlefuls of ghr̥ta as the prime power of yajna.

घृतेनाग्निः समज्यते मधुप्रतीक् आहुतः ।

रोचमानो विभावसुः ॥ ४ ॥

4. *Ghr̥tenāgniḥ samajyate madhupratīka āhutaḥ.*
Rocamāno vibhāvasuḥ.

Agni, honoured and adored with ghr̥ta, served and adorned with honey sweets, invoked and exalted with Vedic hymns, shines and illuminates us as the sun.

जरमाणः समिध्यसे देवेभ्यो हव्यवाहन ।

तं त्वा हवन्त मर्त्यैः ॥ ५ ॥

5. *Jaramāṇaḥ samidhyase devebhyo havyavāhana.
Taṁ tvā havanta martyāḥ.*

Invoked, celebrated and exalted, you rise and shine, harbinger of fragrances for the divinities of nature and noble humanity, and as such the mortals invoke and adore you in their yajnic celebrations.

तं मर्ता अमर्त्यं घृतेनाग्निं संपर्यत । अदाभ्यं गृहपतिम् ॥ ६ ॥

6. *Taṁ martā amartyaṁ ghr̥tenāgniṁ saparyata.
Adābhyaṁ gr̥hapatim.*

That immortal Agni, the mortals serve with ghr̥ta, Agni that is the redoubtable master protector of the home and family.

अदाभ्येन शोचिषाग्ने रक्षस्त्वं दह ।

गोपा ऋतस्य दीदिहि ॥ ७ ॥

7. *Adābhyena śociṣāgne rakṣastvaṁ daha.
Gopā ṛtasya dīdihi.*

Agni, with your inviolable and irresistible light and heat, burn the negative forces that damage life, and shine and blaze as protector and promoter of the yajna of life's progress.

स त्वमग्ने प्रतीकेन प्रत्योष यातुधान्यः ।

उरुक्षयेषु दीद्यात् ॥ ८ ॥

8. *Sa tvamagne pratīkena pratyōṣ yātudhānyaḥ.
Urukṣayeṣu dīdyat.*

Agni, with your heat and light rays burn and destroy all forces of germs, viruses, insects and impurities that damage life, shine as you do in vast vedis of scientific programmes of yajna.

तं त्वा गीर्भिरुरुक्षया हव्यवाहं समीधिरे ।

यजिष्ठं मानुषे जने ॥ ९ ॥

9. *Taṁ tvā gīrbhirurukṣayā havyavāhaṁ samīdhire.*
Yajisṭhaṁ mānuṣe jane.

Agni, carrier and harbinger of fragrant havis to divinities and humanity, most adorable in human communities, men of dignity and grand mansions invoke and light you in vast vedis with holy songs of the Veda.

Mandala 10/Sukta 119

Atma Devata, Laba Aindra Rshi

इति वा इति मे मनो गामश्चं सनुयामिति ।

कुवित्सोमस्यापामिति ॥ १ ॥

1. *Iti vā iti me mano gāmaśvaṁ sanuyāmiti.*
Kuvit somasyāpāmiti.

This and this alone is what I am at heart: Let me win over the cow and the horse, wealth of the earth and all possible progress onward, and wholly control my senses and dynamics of the mind, for I have drunk the soma of the divine spirit.

प्र वाताइव दोधतु उन्मा पीता अयंसत ।

कुवित्सोमस्यापामिति ॥ २ ॥

2. *Pra vātā iva dodhata unmā pītā ayaṁsata.*
Kuvit somasyāpāmiti.

Like impetuous winds have the exhilarations of the draughts of soma raised me to the state of ecstasy, as I have drunk the soma of the divine spirit.

उन्मा पीता अयंसत् रथमश्वाइवाशवः ।

कुवित्सोमस्यापामिति ॥ ३ ॥

3. *Unmā pītā ayaṁsata rathamaśvā ivāśavaḥ.*
Kuvit somasyāpāmiti.

The draughts of divine soma have raised me up in ecstasy of body, mind and spirit like swift horses carrying the chariot and the master, for I have drunk of the soma of the divine spirit.

उप मा मतिरस्थित वाश्रा पुत्रमिव प्रियम् ।

कुवित्सोमस्यापामिति ॥ ४ ॥

4. *Upa mā matirasthita vāśrā putramiva priyam.*
Kuvit somasyāpāmiti.

My heart, mind and intelligence is stable and has stabilised me in the object of my divine love like the loving mother cow having reached its darling calf, for I have drunk of the soma of the divine spirit.

अहं तष्टेव बन्धुरं पर्यचामि हृदा मतिम् ।

कुवित्सोमस्यापामिति ॥ ५ ॥

5. *Ahaṁ taṣṭeva bandhuraṁ paryacāmi hṛdā matim.*
Kuvit somasyāpāmiti.

Just as the maker makes and controls the well-structured chariot so do I control my mind and intellect at heart by soul, since I have drunk of the soma of the divine spirit.

न॒हि मे॑ अक्षिप॒च्च॒नाच्छा॑न्त॒सुः पञ्च॑ कृ॒ष्टयः॑ ।

कु॒वित्सोम॒स्यापा॑मि॒ति ॥ ६ ॥

6. *Nahi me akṣipaccanācchāntsuḥ pañca kṛṣṭayah.
Kuvit somasyāpāmiti.*

Nor can all the five communities elude or blur the vision of my eye and what I see, for I have drunk of the soma of the divine spirit.

न॒हि मे॑ रोद॒सी उ॒भे अ॒न्यं प॒क्षं च॒न प्र॑ति ।

कु॒वित्सोम॒स्यापा॑मि॒ति ॥ ७ ॥

7. *Nahi me rodaśī ubhe anyam pakṣam cana prati.
Kuvit somasyāpāmiti.*

Nor can the physical earth and heaven both be the other and opposite side of my divine personality, for I have drunk of the soma of the divine spirit.

अ॒भि द्यां॑ म॒हिना॑ भुवम॒भी॒ऽमां पृ॒थि॒वीं म॒हीम् ।

कु॒वित्सोम॒स्यापा॑मि॒ति ॥ ८ ॥

8. *Abhi dyām mahinā bhuvamabhīmām pṛthivīm mahīm. Kuvit somasyāpāmiti.*

By the grandeur of my divine experience I realise the greatness of the solar regions and the greatness of this great earth, for I have drunk of the soma of the divine spirit.

हन्ता॒हं पृ॒थि॒वीमि॒मां नि द॑धानी॒ह वे॒ह वा॑ ।

कु॒वित्सोम॒स्यापा॑मि॒ति ॥ ९ ॥

9. *Hantāham pṛthivīmimām ni dadhānīha veva vā.
Kuvit somasyāpāmiti.*

And may be I shall hold the beauty and generosity of this earthly existence here or, later, there, for I have drunk of the soma of the spirit divine.

अ॒षमि॒तृ॒थि॒वीम॒हं ज॒ङ्घना॑नी॒ह वे॒ह वा ।

कु॒वित्सोम॒स्यापा॒मिति॑ ॥ १० ॥

10. *Oṣamit pr̥thivīmahaṁ jaṅghanānīha veva vā.*
Kuvit somasyāpāmiti.

And I can heat up this earthly body to light and take it here, there, anywhere, for I have drunk of the soma of the spirit divine.

दिवि॑ मे॒ अ॒न्यः प॒क्षोऽ॒धो अ॒न्यम॑ची॒कृषम् ।

कु॒वित्सोम॒स्यापा॒मिति॑ ॥ ११ ॥

11. *Divi me anyah pakṣo'dho anyamacīkṛṣam.*
Kuvit somasyāpāmiti.

I realise one mode of my existence high up in heaven and the other down here on earth, for I have drunk of the soma of the spirit divine.

अ॒हम॑स्मि॒ महाम॑होऽ॒भिन॑भ्यमुदी॒षितः॑ ।

कु॒वित्सोम॒स्यापा॒मिति॑ ॥ १२ ॥

12. *Ahamasmi mahāmaho'bhinabhyamudīṣitaḥ.*
Kuvit somasyāpāmiti.

I am greatest of the greats, shining bright, radiating upwards to the skies and spaces, for I have drunk of the soma of the spirit divine.

गृ॒हो या॒म्यर॑कृतो दे॒वेभ्यो॑ ह॒व्यवा॑हनः ।

कु॒वित्सोम॒स्यापा॒मिति॑ ॥ १३ ॥

13. *Gr̥ho yāmyaram̐kṛto devebhyo havyavāhanah.
Kuvit somasyāpāmiti.*

Receiving the light and ecstasy of divinity, beatified by grace, I have become the fire that carries the fragrances of love and faith to the divinities and the highest Divine, for I have drunk of the soma of the spirit divine and I have become the divine ecstasy itself.

Mandala 10/Sukta 120

Indra Devata, Brhaddiva Atharvana Rshi

तदिदासु भुवनेषु ज्येष्ठं यतो जज्ञ उग्रस्त्वेषनृम्णः ।

सद्यो जज्ञानो नि रिणाति शत्रूननु यं विश्वे मदन्त्यूमाः ॥ १ ॥

1. *Tadidāsa bhuvaneṣu jyeṣṭhaṁ yato jajña ugra-
stveṣanr̥mṇah. Sadyo jajñāno ni riṇāti śatrūnanu
yaṁ viśve madantyūmāḥ.*

That Indra, Brahma, is the first and highest among all the worlds in existence, of which, as the original cause, is born the blazing, refulgent potent sun which, always rising every moment, destroys the negativities which damage life and by which all positive and protective powers and people of the world rejoice and celebrate life.

वावृधानः शर्वसा भूर्योजाः शत्रुर्दासाय भियसं दधाति ।

अव्यनच्च व्यनच्च सस्त्रि सं ते नवन्त प्रभृता मदेषु ॥ २ ॥

2. *Vāvṛdhānaḥ śavasā bhūryojāḥ śatrurdāsāya
bhiyasaṁ dadhāti. Avyanacca vyanacca sasti
saṁ te navanta prabhṛtā madeṣu.*

Growing mighty in strength, immensely lustrous, destroyer of negativities, it strikes fear into

the heart of forces causing damage to life and the environment. Bountiful purifier and sustainer of the breathing and non-breathing world, all the people and powers which receive sustenance from you join to do honour to you in their joy and celebration of life.

त्वे क्रतुमपि वृज्जन्ति विश्वे द्विर्यदेते त्रिर्भवन्त्यूमाः । स्वादोः
स्वादीयः स्वादुना सृजा समदः सु मधु मधुनाभि योधीः ॥ ३ ॥

3. *Tve kratumapi vṛñjanti viśve dviryadete trirbhavantyūmāḥ. Svādoḥ svādīyaḥ svādunā sṛjā samadaḥ su madhu madhunābhi yodhīḥ.*

And they all, celebrants of divinity, surrender all actions and prayers to you when they join in couples and grow to three in the family. O lord sweeter than sweetness itself, join the sweets of life with honey and with divine sweetness and bliss create life overflowing with love and ecstasy.

इति चिद्धि त्वा धना जयन्तं मदेमदे अनुमदन्ति विप्राः ।
ओजीयो धृष्णो स्थिरमा तनुष्व मा त्वा दभन्यातुधाना
दुरेवाः ॥ ४ ॥

4. *Iti ciddhi tvā dhanā jayantaṁ mademade anumadanti viprāḥ. Ojīyo dhṛṣṭṇo sthiraṁ mā tanuṣva mā tvā dabhan yātudhānā durevāḥ.*

Thus with joy on every happy occasion of life, grateful people and vibrant sages celebrate you, winner, creator and giver of wealth and excellence. Illustrious lord of shattering power, expand the commonwealth of permanent values. Let not the crooked and fiendish forces on the prowl suppress the creative gifts of divine generosity.

त्वया वयं शाशद्वाहे रणेषु प्रपश्यन्तो युधेन्यानि भूरि ।
चोदयामि त आयुधा वचोभिः सं ते शिशामि ब्रह्मणा
वयांसि ॥ ५ ॥

5. *Tvayā vyaṁ śāśadmahe raṇeṣu prapaśyanto yudhenyāni bhūri. Codayāmi ta āyudhā vacobhiḥ saṁ te śiśāmi brahmaṇā vayānsi.*

With your divine inspiration, well knowing the weapons of war, we fight out the enemies of life in the battles of humanity. I strengthen and calibrate the arms and ammunitions for battle by your divine words, and by the same divine formula I sharpen the target efficacy of the arrows and missiles of defence and offence.

स्तुषेय्यं पुरुवर्षसमृभ्वमिनतममाप्त्यमाप्त्यानाम् ।
आ दर्षते शर्वसा सप्त दानून्प्र साक्षते प्रतिमानानि भूरि ॥ ६ ॥

6. *Stuṣeyyaṁ puruvarpaśamṛbhvaminatamamāptyaṁāptyānām. Ā darṣate śavasā sapta dānūn pra sākṣate pratimānāi bhūri.*

We love and celebrate Indra in song, lord adorable infinite in form, all pervasive, most glorious and wisest of the self-realised wise. With his might he breaks seven types of clouds and seven orders of sin and evil, and he challenges and subdues the many adversaries that arise in the world of nature and humanity.

नि तद्दधिषेऽ वरं परं च यस्मिन्नाविथावसा दुरोणे । आ मातरा
स्थापयसे जिगत्नू अत इनोषि कर्वरा पुरूणि ॥ ७ ॥

7. *Ni taddadhiṣe'varaṁ paraṁ ca yasminnāvithāvasā duroṇe. Ā mātara sthāpayase jigatnu ata inoṣi karvarā purūṇi.*

You sustain this visible world of physical reality and the other invisible world of meta-physical and spiritual reality in which you maintain and protect everything with your might in their very home. And you hold and stabilise the revolving motherly earth and heaven, inspire many great actions therein and see them accomplished.

इ॒मा ब्र॒ह्म बृ॒हद्दि॒वो वि॒वक्तीन्द्रा॒य शु॒षम॒ग्रि॒यः स्व॒र्षाः । म॒हो
गो॒त्रस्य॑ क्षयति स्व॒राजो॒ दुर॑श्च॒ विश्वा॑ अवृ॒णोद॒प॒ स्वाः ॥ ८ ॥

8. *Imā brahma bṛhaddivo vivaktīndrāya śūṣama-griyaḥ svarṣāḥ. Maho gotrasya kṣayati svarājo duraśca viśvā avṛṇodapa svāḥ.*

The poet of boundless heavenly light speaks these divine verses in honour of Indra for his own spiritual peace and pleasure. First and foremost among eminent poets, self-illuminant, self-refulgent and self-controlled, he masters the mighty treasure of Vedic wisdom and he opens the flood gates of his own vision of universal light and wisdom.

ए॒वा म॒हान्बृ॒हद्दि॒वो अथ॒र्वावो॑च॒त्स्वां त॒न्व॑मिन्द्र॒मे॒व ।
स्व॒सारो॑ मा॒तरि॒भ्वरी॒रि॒प्रा हि॒न्वन्ति॑ च॒ शर्व॑सा॒ वर्ध॑यन्ति
च ॥ ९ ॥

9. *Evā mahān bṛhaddivo atharvāvocat svām tanva-mindrameva. Svasāro mātariḥbharīrāprā hinvanti ca śavasā vardhayanti ca.*

Thus does the sage of boundless light and vision of wisdom with settled mind address his song of adoration to Indra only, and the pure immaculate fluent streams of speech like motherly creations inspire the

world and exalt humanity with strength and enthusiasm.

Mandala 10/Sukta 121

Kah (Prajapati) Devata, Hiranyagarbha Prajapatya Rshi

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥ १ ॥

1. *Hiranyagarbhaḥ samavartatāgre bhūtasya jātaḥ patireka āsīt. Sa dādadhāra pṛthivīm dyāmutemām kasmai devāya haviṣā vidhema.*

Hiranyagarbha, the golden Seed, one lord of light and the sole creator of lights such as the sun, existed before creation (as he ever exists). He alone was and is the lord and sustainer of all forms of created being. He holds and sustains the earth and heaven and supports this whole universe. We worship the same one lord and offer him homage with oblations of fragrant materials.

य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।
यस्य छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥ २ ॥

2. *Ya ātmadā baladā yasya viśva upāsate praśiṣaṁ yasya devāḥ. Yasya cāyāmṛtaṁ yasya mṛtyuḥ kasmai devāya haviṣā vidhema.*

The lord who is the giver of birth to the soul with its power and potential in body, whose glory all the divinities of the world celebrate in song, whose shade of protection is immortality and falling off is death, to him we offer our homage and worship in hymns with havi.

यः प्राणतो निमिषतो महित्वैक इद्राजा जगतो बभूव । य
ईशे अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥ ३ ॥

3. *Yaḥ prāṇato nimiṣato mahitvaika idrājā jagato babhūva. Ya īṣe asya dvipadaścatuspadaḥ kasmai devāya haviṣā vidhema.*

The sole one lord who, with his own might, creates and rules over the world of those who breathe and see, the lord who rules over both men and animals, to that sovereign lord of bliss and majesty we offer homage and worship with our heart and soul.

यस्येमे हिमवन्तो महित्वा यस्य समुद्रं रसया सहाहुः ।

यस्येमाः प्रदिशो यस्य बाहू कस्मै देवाय हविषा विधेम ॥ ४ ॥

4. *Yasyeme himavanto mahitvā yasya samudraṁ rasayā sahāhuḥ. Yasyemāḥ pradiṣo yasya bāhū kasmai devāya haviṣā vidhema.*

Whose majesty these snow covered mountains proclaim, whose depth and grandeur the ocean with rivers declares, whose arms these quarters of space extend to infinity, that lord of light and sublimity let us worship with offers of homage in havis.

येन द्यौरुग्रा पृथिवी च दृळ्हा येन स्वः स्तभितं येन नाकः ।

यो अन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम ॥ ५ ॥

5. *Yena dyaurugrā pṛthivī ca dṛḷhā yena svaḥ stabhitam yena nākaḥ. Yo antarikṣe rajaso vimānaḥ kasmai devāya haviṣā vidhema.*

By him the suns blaze, by him the earth is firm, by him the heaven of bliss is sustained, by him the ecstasy of Moksha is constant, and he is the creator of the worlds of space. Let us worship the lord refulgent and omnipotent with offers of homage in havis.

यं क्रन्दसी अवसा तस्तभाने अभ्यैक्षेतां मनसा रेजमाने ।
यत्राधि सूर उदितो विभाति कस्मै देवाय हविषा विधेम ॥ ६ ॥

6. *Yaṁ krandasī avasā tastabhāne abhyaikṣetāṁ mansā rejamāne. Yatrādhi sūra udito vibhāti kasmai devāya haviṣā vidhema.*

Whom eloquent heaven and earth sustained in balance by divine power, shining in splendour and inspired at heart, manifest in glory and celebrate in song, under whose law the sun rises, shines and illuminates the world, that self-refulgent lord let us worship with offers of havis.

आपो ह यद् बृहतीर्विश्वमायन्गर्भं दधाना जनयन्तीरग्निम् ।
ततो देवानां समवर्ततासुरेकः कस्मै देवाय हविषा विधेम ॥ ७ ॥

7. *Āpo ha yadbr̥hatīrviśvamāyan garbhaṁ dadhānā janayantīragnim. Tato devānām samavartatāsurekaḥ kasmai devāya haviṣā vidhema.*

When the boundless ocean of charged particles of Vayu energy comes into existence bearing the implicit blue print of the cosmos in seed form, creating the heat mode of existence, then the one supreme of the divinities, living breathing life itself, emerges in advance of all cosmic forms, and that One all-comprehensive divine lord let us worship with oblations of havi, who else? That is Hiranyagarbha.

यश्चिदापो महिना पर्यपश्यद्दक्षं दधाना जनयन्तीर्यज्ञम् ।
यो देवेष्वधि देव एक आसीत्कस्मै देवाय हविषा विधेम ॥ ८ ॥

8. *Yaścidāpo mahinā paryapaśyad dakṣaṁ dadhānā janayantīryajñam. Yo deveṣvadhi deva eka āsīt-kasmai devāya haviṣā vidhema.*

The one who with his might pervades, watches and overall controls the ocean of charged particles of Vayu energy bearing the heat mode producing the yajnic process of life's evolution, who is on top of all the divinities of existence, that One supreme lord let us worship with havis.

मा नो हिंसीज्जनिता यः पृथिव्या यो वा दिवं सत्यधर्मा
जृजान् । यश्चापश्चन्द्रा बृहतीर्जृजान् कस्मै देवाय हविषा
विधेम ॥ ९ ॥

9. *Mā no himsījjanitā yaḥ pṛthivyā yo vā divaṁ satyadharmā jajāna. Yaścāpaścandrā bṛhatīrjajāna kasmai devāya haviṣā vidhema.*

May the one lord supreme never hurt us, the lord that is creator of the earth, who also creates the heavens and who also creates the vast oceans of energies and waters, all beauteous, soothing and blissful, the master, controller and ordainer of all the laws of existence in operation in truth. Let us worship that one lord supreme with offers of faith and havis.

प्रजापते न त्वदेतान्यन्यो विश्वा ज्ञातानि परि ता बभूव ।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयी-
णाम् ॥ १० ॥

10. *Prajāpate na tvadetānyanyo viśvā jātāni pari tā babhūva. Yat kāmāste juhumastanno astu vayaṁ syāma patayo rayīṇām.*

Prajapati, lord of life and your children, there is none other than you who rules over life forms and materials in existence, for yours are the laws of existence, none else's. Whatever our desires, whatever

you wish we should desire, all that we pray for, may all that be fulfilled in life for us. May we be masters in control of the wealths, honours and excellences of the world within your laws of life.

Mandala 10/Sukta 122

Agni Devata, Chitramaha Vasishtha Rshi

वसुं न चित्रमहसं गृणीषे वामं शेवमतिथिमद्विषेण्यम् । स
रासते शुरुधौ विश्वधांसोऽग्निर्होता गृहपतिः सुवीर्यम् ॥ १ ॥

1. *Vasum na citramahasam grṇīṣe vāmaṁ śevamatithidviṣeṇyam. Sa rāsate śurudho viśvadhā-yaso'gnirhotā grhapatiḥ suvīryam.*

I adore Agni like my life's parental home, wondrous generous and refulgent, lovely, comfortable, welcome as a noble guest, all love free from jealousy. Master protector of the home, yajamana as well as high priest of life's yajna, he blesses us with all protective, universally nourishing and positive heroic powers and creative energies of life.

जुषाणो अग्ने प्रति हर्य मे वचो विश्वानि विद्वान्वयुनानि
सुक्रतो । घृतनिर्णिग्ब्रह्मणे गातुमेरय तव देवा अजनयन्ननु
व्रतम् ॥ २ ॥

2. *Juṣāṇo agne prati harya me vaco viśvāni vidvān vayunāni sukrato. Ghṛtanirṇigbrahmaṇe gātu-meraya tava devā ajanayannanu vratam.*

Loving and adorable Agni, universal knower of the laws and ways of life, presiding power of all holy works, pray listen to my words and accept my prayer : Rising and refulgent with ghṛta, inspire the sage and

open up the paths of progress for him. Divinities and noble souls raising you in yajna adore you, join you and raise themselves in pursuance of your laws of life.

सप्त धामानि परियन्नमर्त्यो दाशद्वाशुषे सुकृते मामहस्व ।
सुवीरेण रयिणाग्ने स्वाभुवा यस्त आनद् समिधा तं
जुषस्व ॥ ३ ॥

3. *Sapta dhāmāni pariyannamartyo dāśaddāśuṣe sukrate māmahasva. Suvīreṇa rayiṇāgne svābhuvā yasta ānaḍ samidhā taṁ juṣasva.*

Immortal Agni, pervading seven regions of the universe, bhu, bhuva, sva, maha, jana, tapa and satyam, advance and exalt the noble and generous yajamana of holy action. Whoever brings and offers holy fuel and fragrant havi to you, pray accept and bless him with noble progeny and abundant wealth of life.

यज्ञस्य केतुं प्रथमं पुरोहितं हविष्मन्त ईळते सप्त वाजिनम् ।
शृण्वन्तमग्निं घृतपृष्ठमुक्षणं पृणन्तं देवं पृणते सुवीर्यम् ॥ ४ ॥

4. *Yajñasya ketuṁ prathamam purohitam haviṣmanṭa īlate sapta vājinam. Śṛṇvantamagniṁ ghr̥ta-pr̥ṣṭhamukṣaṇam pṛṇantaṁ devaṁ pṛṇate suvīryam.*

Seven priests with seven pranas and seven faculties of sense and mind offer havi and adore Agni, first and original performer of creation yajna who bears on the banner of creative yajna to its victorious completion, and they go on serving the seven-rayed light of life, listening, fed on and rising by ghr̥ta, generous lord refulgent who blesses the dedicated celebrant with noble strength and happy progeny.

त्वं दूतः प्रथमो वरेण्यः स हूयमानो अमृताय मत्स्व । त्वां
मर्जयन्मरुतो दाशुषो गृहे त्वां स्तोमैर्भिर्भृगवो वि रुरुचुः ॥ ५ ॥

5. *Tvaṁ dūtaḥ prathamō vareṇyaḥ sa hūyamāno amṛtāya matsva. Tvāṁ marjayan maruto daśuṣo gr̥he tvāṁ stomebhirbhrgavo vi rurucuḥ.*

Agni, you are the messenger and harbinger of the breeze of fresh life. You are the first divinity of our love and choice. As such, invoked and adored for the sake of immortality, pray rejoice at yajna and let us rejoice too. Vibrant celebrants and veteran sages, shining and raising you in the house of generous yajamana, honour and exalt you with holy songs of adoration.

इषं दुहन्त्सुदुघां विश्वधायसं यज्ञप्रिये यजमानाय सुक्रतो ।
अग्ने घृतस्नुस्त्रिर्ऋतानि दीद्यद्वर्तिर्यज्ञं परियन्त्सुक्रतूयसे ॥ ६ ॥

6. *Iṣaṁ duhantsudughāṁ viśvadhāyasam yajñapriye yajamānāya sukrato. Agne ghṛtasnustrirṛtāni dīdyadvartiryaajñam pariyantsukratūyase.*

Agni, light and presiding power of yajnic action, bringing plenty of food, energy, prosperity and the milk of human generosity by the mother spirit of the universe for the noble yajamana dedicated to yajna in love and faith, rising in flames of glory by oblations of ghṛta, pervading the three dynamic regions of heaven, earth and the skies with light and splendour, and suffusing the yajnic home in life's fragrance, you carry on the divine purpose in the world of nature and humanity.

त्वामिदस्या उषसो व्युष्टिषु दूतं कृण्वाना अयजन्त मानुषाः ।
त्वां देवा महयाय्याय वावृधुराज्यमग्ने निमृजन्तो अध्वरे ॥ ७ ॥

7. *Tvāmidasyā uṣaso vyuṣṭiṣu dūtaṁ kṛṇvānā
ayaajanta mānuṣāḥ. Tvāṁ devā mahayāyyāya
vāvṛdhurājyamagne nimṛjanto adhware.*

Agni, light of life, in the rising lights of this morning's dawn, thoughtful people adore you in yajna as the harbinger of nature's bounties and carrier of their love and faith with fragrance to the divinities. Nobilities adore you and divinities exalt you, great as you are, and pray for their own rise in merit while they suffuse you in ghrta in the yajna vedi.

नि त्वा वसिष्ठा अह्वन्त वाजिनं गृणन्तो अग्रे विदथेषु
वेधसः । रायस्पोषं यजमानेषु धारय यूयं पात स्वस्तिभिः
सदा नः ॥ ८ ॥

8. *Ni tvā vasiṣṭhā ahvanta vājinam gṛṇanto agne
vidatheṣu vedhasaḥ. Rāyaspoṣaṁ yajamāneṣu
dhāraya yūyaṁ pāta svastibhiḥ sadā naḥ.*

Agni, men of light and vision established in divine consciousness invoke and adore you, light and spirit of cosmic power, and they celebrate your divine supremacy over nature and humanity. O victorious lord of universal knowledge, power and prosperity, pray bear and bring us the wealth of life's health and excellence for the yajamanas. O sages and scholars of divinity and science of yajna, pray protect and promote us always with all round well being of life on earth.

Mandala 10/Sukta 123

Vena Devata, Vena Bhargava Rshi

अयं वेनश्चोदयत्पृश्निगर्भा ज्योतिर्जरायू रजसो विमाने ।
इममपां संगमे सूर्यस्य शिशुं न विप्रा मतिर्भी रिहन्ति ॥ १ ॥

1. *Ayam venaścodayat prṣnigarbhā jyotirjarāyū rajaso vimāne. Imamapām saṁgame suryasya śiśuṁ na viprā matibhī rihanti.*

This loving and lovely light, glorious sun, womb of light, shines in varied light and beauty in the ocean of particles of mist in middle space, moves and energises the clouds of vapour, and in the meeting of the sun rays and the vapours sages celebrate and adore the sun with songs of prayer and love with gratitude as a child of divinity.

समुद्रादूर्मिमुदियति वेनो नभोजाः पृष्ठं हर्यतस्य दर्शि । ऋतस्य
सानावधि विष्टपि भ्राट् समानं योनिमभ्यनूषत ब्राः ॥ २ ॥

2. *Samudrādurmimudiyarti veno nabhojāḥ prṣṭham haryatasya darṣi. Ṛtasya sānāvadhi viṣṭapi bhrāt samānaṁ yonimabhyānūṣata vrāḥ.*

Rising from the skies, the sun radiates its waves of light, draws waves of mist from the ocean, energises clouds of mist from the ocean of space, the vault of glorious heaven across the skies is seen, the glory shines on top of the high heaven of nature's yajna, and the sages celebrate both dawn and the vault of heaven together.

समानं पूर्वीरभि वावशानास्तिष्ठन्वत्सस्य मातरः सनीळाः ।
ऋतस्य सानावधि चक्रमाणा रिहन्ति मध्वो अमृतस्य
वाणीः ॥ ३ ॥

3. *Samānaṁ pūrvīrabhi vāvaśānāstiṣṭhan vatsasya mātaraḥ sanīlāḥ. Ṛtasya sānāvadhi cakramāṇā rihanti madhvo amṛtasya vāṇīḥ.*

Equal and abundant, shining and thundering

currents of natural energy, mother generators of clouds of rain, abiding together with vapours and sun rays in the skies, also active on top of nature's dynamics, inspire the honey sweets of sage's immortal songs of divine celebration.

जानन्तो रूपमकृपन्त विप्रा मृगस्य घोषं महिषस्य हि गमन् ।
ऋतेन यन्तो अधि सिन्धुमस्थुर्विदद्रन्ध्रवो अमृतानि
नाम ॥ ४ ॥

4. *Jānanto rūpamakṛpanta viprā mṛgasya ghoṣaṁ mahiṣasya hi gman. Ṛtena yanto adhi sindhuma-sthurvidadgandharvo amṛtāni nāma.*

The sages, knowing the form, structure and functioning of the cloud and the roaring thunder, celebrate it and realise it in practice. Going by laws of natural truth, waters, evaporation and cloud formation and catalysis in the depth of spatial ocean, they realise that it is really the sun which holds the earth and controls the immortal waters for sure.

अप्सरा जारमुपसिष्मियाणा योषा बिभर्ति परमे व्योमन् ।
चरत्प्रियस्य योनिषु प्रियः सन्त्सीदत्पक्षे हिरण्यये स
वेनः ॥ ५ ॥

5. *Apsarā jāramupasiṣmiyāṇā yoṣā bibharti parama vyoman. Carat priyasya yoniṣu priyaḥ santsīdat pakṣe hiraṇyaye sa venah.*

Like a youthful belle holding on to her lover, the lightning with a brilliant smile holds on to and sustains with the cloud in the highest skies, and the cloud too, dear and lovely, moving about in the spatial home of his lovely light and lightning, stays by the side of the

golden beloved.

नाके सुपर्णमुप यत्पतन्तं हृदा वेनन्तो अभ्यचक्षत त्वा ।
हिरण्यपक्षं वरुणस्य दूतं यमस्य योनौ शकुनं भुरण्युम् ॥ ६ ॥

6. *Nāke suparṇamupa yat panantaṁ hr̥dā venanto abhyacakṣata tvā. Hiranyapakṣaṁ varuṇasya dūtaṁ yamasya yonau śakunaṁ bhuranyum.*

O Sun, wrapped in wondrous rays flying around in the highest heaven, loving sages with their heart and soul see and realise you at the closest as a messenger of the supreme lord of love and justice and as a mighty bird blazing and flying with golden wings in the vast space of the lord ordainer of the universe.

ऊर्ध्वो गन्धर्वो अधि नाके अस्थात्प्रत्यङ् चित्रा बिभ्रदस्या-
युधानि । वसानो अत्कं सुरभिं दृशे कं स्वर्णं नाम जनत
प्रियाणि ॥ ७ ॥

7. *Ūrdhvo gandharvo adhi nāke asthāt pratyāṁ citrā bibhradasyāyudhāni. Vasāno atkaṁ surabhiṁ dṛśe kaṁ svarṇa nāma janata priyāṇi.*

High up over there abides the sun in the region of heavenly light. It bears wondrous weapons of divinity such as thunder and lightning. It wears a beautiful, fragrant form soothing for people to see, and like the light and bliss of heaven creates divine waters and many other dear divine gifts for life.

द्रप्सः समुद्रमभि यज्जिगाति पश्यन्गृध्रस्य चक्षसा
विधर्मन् । भानुः शुक्रेण शोचिषा चकानस्तृतीयं चक्रे
रजसि प्रियाणि ॥ ८ ॥

8. *Drapsaḥ samudramabhi yajjigāti paśyan
gr̥dhrasya cakṣasā vidharman. Bhānuḥ śukreṇa
śociṣā cakānastrīye cakre rajasi priyāni.*

When the sun in the third, highest, heaven, shining on the oceans and vapours in the skies with the light of its fervent rays reaches the clouds of vapour, then the blazing heat with pure and powerful energy catalyses the clouds and condenses the vapours into dear valuable drops that shower in rain upon the earth.

Mandala 10/Sukta 124

*Devata: Agni (1), Agni's Atma (2-4), Varuna (5, 7-8),
Soma (6), Indra (9); Rshi: Agni, Varuna, Soma (1, 5-9),
Agni (2-4)*

**इमं नो अग्न उष यज्ञमेहि पञ्चयामं त्रिवृतं सप्ततन्तुम् । असो
हव्यवाळुत नः पुरोगा ज्योगेव दीर्घं तम् आशयिष्ठाः ॥ १ ॥**

1. *Imaṁ no agna upa yajñamehi pañcayāmaṁ trivṛ-
taṁ saptatantum. Aso havyavāluta naḥ purogā
jyogeva dīrghaṁ tama āśayiṣṭhāḥ.*

Agni, yajnic light of life, come to this life yajna of ours: which has five divisions, i.e., Brahma-yajna, Deva-yajna, Pitr-yajna, Atithi-yajna, and Balivaishva-deva-yajna; conducted by five people, i.e, four socio-economic classes of Brahmans, Kshatriyas, Vaishyas and Shudras and others like chance visitors from other groups there might be; which is threefold, i.e., paka yajna, haviryajna and somayajna; and which has seven extensions, i.e., Agnishtoma, Atyagnishtoma, Ukthya, Shodashi, Vajapeya, Atiratra and Aptoyami. You are our leader and pioneer, Agni, and you are the carrier of our yajna to the divinities as well as harbinger of the fruits

of yajna to us. Pray come and be our all time dispeller of the cavern of deep darkness from life.

(Yajna is a creative process of development in life from the individual to the social, national, global and environmental level of life. The explanation above is related to the social level. Swami Brahmamuni explains the yajna at the individual level, and that is also suggested in Rgveda 10, 7, 6: ‘Svayam yajasva’, and yajurveda 4, 13: “Iyam te yajniya tanu”, which means: Develop yourself by yajna according to the seasons of your growth, and remember your life in body, mind and soul is worthy of yajnic service for your personal development, your body being the first instrument of your wider yajna of life. This personal yajna is fivefold, for the elemental balance of earth, water, heat, air and ether; threefold for the balance of vata, pitta and kaf, and also for balanced growth of body, mind and soul; sevenfold for the growth of rasa, rakta, mansa, meda, asthi, majja and virya. Thus yajna is the process of growth beginning with the individual, accomplished at the cosmic level.)

अदेवाद्देवः प्रचता गुहा यन्प्रपश्यमानो अमृतत्वमेमि । शिवं
यत्सन्तमशिवो जहामि स्वात्सख्यादरणीं नाभिममि ॥ २ ॥

2. *Adevāddevaḥ pracatā guhā yan prapaśyamāno amṛtatvamemi. Śivaṁ yat santamaśivo jahāmi svāt sakhyādaraṇīm nābhimemi.*

When I, the soul, transcending the mere physical, non-divine, form, take on to the light of divinity within the heart cave of the soul, I see the light of divinity within and attain to it. Thus when I relinquish my dark side of personality, attaining to the light and

peace of divinity, then by reason of my essential affinity with divinity, I reach the life divine, sole centre of existence, just like fire existing at peace in the arani wood, its natural abode, rising into heat and light at yajna.

पश्यन्नन्यस्या अतिथिं वयाया ऋतस्य धाम वि मिमे पुरुणि ।
शंसांमि पित्रे असुराय शेवमयज्ञियाद्यज्ञियं भागमैमि ॥ ३ ॥

3. *Paśyannanyasyā atithiṁ vayāyā ṛtasya dhāma vi mime puruṇi. Śamsāmi pitre asurāya śevamayajñiyādyajñiyaṁ bhāgamemi.*

Watching the traveller of another path of life other than the physical, the bird on another branch of the tree, and seeing the original home of the cosmic yajna, I enact many vedis to follow the yajnic paths of living. I sing songs of homage in honour of the omnipotent father giver of life and take to my share of yajnic living, away from the selfish ways of existence.

बह्वीः समी अकरमन्तरस्मिन्निन्द्रं वृणानः पितरं जहामि ।
अग्निः सोमो वरुणस्ते च्यवन्ते पर्यावर्द्राष्ट्रं तदवाम्यायन् ॥ ४ ॥

4. *Bahvīḥ samā akaramantarasminnindraṁ vṛṇānaḥ pitaraṁ jahāmi. Agniḥ somo varuṇaste cyavante paryāvadrāṣṭraṁ tadavāmyāyan.*

Having lived in this body, vedi of living yajna, and choosing Indra, omnipotent father, for worship, I give up the vedi. Agni, vital heat, Varuna, mind and senses and the water element, and Soma, living vitality, depart, and moving ahead I come to the freedom of existence which I cherish and protect for further life.

निमीया उ त्पे असुरा अभूवन्त्वं च मा वरुण कामयास ।
ऋतेन राजन्नृतं विविञ्चन्मम राष्ट्रस्याधिपत्यमेहि ॥ ५ ॥

5. *Nirmāyā u tye asurā abhūvan tvaṁ ca mā varuṇa kāmāyāse. Ṛtena rājannanṛtaṁ viviñcan mama rāṣṭrasyādhipatyamehi.*

When I get the freedom of my state of being, let the demonic forces be void of their powers, and O Varuna, lord of love, justice and fulfilment, pray bless me with love and protection. O ruling lord of existence, eliminating untruth by the rule of truth and divine law, come and take over the ultimate sovereignty of my free state.

इदं स्वरिदमिदास वाममयं प्रकाश उर्वन्तरिक्षम् ।
हनाव वृत्रं निरेहि सोम हविष्ठा सन्तं हविषा यजाम ॥ ६ ॥

6. *Idaṁ svaridamidāsa vāmamayaṁ prakāśa urvantarikṣam. Hanāva vṛtraṁ nirehi soma haviṣṭvā santaṁ haviṣā yajāma.*

O Soma, spirit of life in the state of freedom, this is the state of bliss, this is beauty, this is the light of life, this is the expansive space to sojourn at will. Come up out of all sense of bondage. We two shall eliminate darkness and nescience. You are the havi and you the object of love and adoration too. We powers of divine law and truth of existence serve and bless you, our darling, with your real self and blessings of total fulfilment.

कविः कवित्वा दिवि रूपमासजदप्रभूती वरुणो निरुपः
सृजत् । क्षेमं कृण्वाना जनयो न सिन्धवस्ता अस्य वर्ण
शुचयो भरिभ्रति ॥ ७ ॥

7. *Kaviḥ kavitvā divi rupamājsajadaprahūtī varuṇo nirapaḥ sṛjat. Kṣemaṁ kṛnvānā janayo na sindha-vastā asya varṇaṁ śucayo bharibhṛati.*

The sovereign creator with his divine vision and power created the light and placed it as the sun in heaven. Varuna, the same lord omnipotent of the element of waters, created and released the rivers aflow which, pure and creative mothers, harbingers of peace and joy, bear and manifest the generosity and majesty of the lord.

ता अस्य ज्येष्ठमिन्द्रियं संचन्ते ता ईमा क्षेति स्वधया
मदन्तीः । ता ई विशो न राजानं वृणाना बीभत्सुवो अप
वृत्रादतिष्ठन् ॥ ८ ॥

8. *Tā asya jyeṣṭhamindriyaṁ sacante tā imā kṣeti svadhāyā madantīḥ. Tā im viśo na rājānaṁ vṛṇānā bībhatsuvo apa vṛtrādatiṣṭhan.*

Those streams of living waters share and bear the highest power and beneficence of this lord Varuna, and the lord rules and abides in these streams which sparkle and flow, enjoying the fragrance of oblations offered in yajna. They, also, like people choosing and abiding by the ruler, free from fear and keeping off from darkness and evil, flow free from fear and obstruction.

बीभत्सूनां सयुजं हंसमाहुरपां दिव्यानां सख्ये चरन्तम् ।
अनुष्टुभमनु चर्चूर्यमाणमिन्द्रं नि चिक्वुः कवयो मनीषा ॥ ९ ॥

9. *Bībhatsūnām sayujam haṁsamāhurapām divyānām sakhye canantam. Anuṣṭubhamanu carcūmāṇamindram ni cikyuḥ kavayo manīṣā.*

The sun, companion of the free and fearless clouds, which sojourns in space as a comrade of the

holy waters, the poets call the ‘celestial bird’, and the wind and electric energy blowing and radiating in response to yajna with anushtup verses, they know with their vision and imagination, and this they call ‘Indra’.

Mandala 10/Sukta 125

Atma Devata, Vagambhrni Rshi

अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः ।

अहं मित्रावरुणोभा बिभर्म्यहमिन्द्राग्नी अहमश्विनोभा ॥ १ ॥

1. *Ahaṁ rudrebhirvasubhiścarāmyahamādityair-uta viśvadevaiḥ. Ahaṁ mitrāvaruṇobhā bibhamryahamindrāgnī ahamaśvinobhā.*

I am Vak-ambhrni, voice of omniscience, Universal Speech all bearing, all borne, co-existent with eleven Rudras, pranic energies and the soul, eight Vasus, earth, water, fire, air, space, moon, sun and stars, all abodes and supports of life, twelve Adityas, year’s twelve phases of the sun, and all the Vishvedevas, divinities of nature and humanity. I pervade and support both Mitra and Varuna, day and night, I pervade and support Indra and Agni, wind and fire, and I bear and support both the Ashvins, all complementarities of nature and humanity such as positive and negative currents of energy and science and technology.

(Language, Vak or Word, is a system corresponding to and co-existent with existence as a system and the awareness or knowledge of existence. Hence language at the level of divine awareness is co-existent and co-extensive with existence itself. In other words, at the level of omniscience, existence is language and language is existence. In our life, our language is

the seat of correspondence between our awareness and knowledge of existence and its articulation in experience, expression and communication.)

अ॒हं सोम॑मा॒ह॒न॒सं बि॒भर्म्य॑हं त्वष्टा॑रमु॒त पू॒षणं॑ भ॒गम् । अ॒हं
द॑धामि॒ द्रवि॑णं ह॒विष्म॑ते सु॒प्रा॒व्ये॒रे॒ यज॑मानाय सु॒न्व॒ते ॥ २ ॥

2. *Ahaṁ somamāhanasam bibharmyahaṁ tvaṣṭāra-muta pūṣaṇam bhagam. Ahaṁ dadhāmi draviṇam haviṣmate suprāvyēre yajamānāya sunvate.*

I bear the reception and expression of experience in communication and the soma joy of corporate existence. I bear the formative evolution, nourishment and growth, and the power and glory of life and its progress. I bear the wealth and prosperity of life for the yajamana who creates beauty and sweetness for life and bears liberal havis of corporate yajna for the common welfare of humanity and indeed all life. (In other words, the content of Language is Existence and the awareness of Existence.)

अ॒हं रा॒ष्ट्री॑ सं॒गम॑नी॒ वसू॑नां चि॒कितु॑षीं प्रथ॒मा य॒ज्ञिया॑नाम् ।
तां मा॑ दे॒वा व्य॑दधुः पु॒रु॒त्रा भूरि॑स्थात्रां भू॒र्यी॒वेष॑यन्तीम् ॥ ३ ॥

3. *Ahaṁ rāṣṭrīm saṁgamanī vasūnām cikituṣī prathamā yajñiyānām. Tām mā devā vyadadhuḥ purutrā bhūristhātrām bhūryāveśayanīm.*

I am the spirit and organisation of the social system. I am the pioneer and harbinger of the wealth, honours and excellences of the corporate system with the people. I am the thought, awareness and determined organisation of the basics of human life and its values. Sages and scholars establish me in many socio-political

forms with many permanent stabilities and many evolving powers and possibilities of progress in various directions.

मया॒ सो अन्न॑मत्ति॒ यो वि॒पश्य॑ति॒ यः प्रा॑णिति॒ य ई॑ शृ॒णो-
त्यु॒क्तम् । अ॒मन्त॑वो मां त॒ उप॑ क्षियन्ति श्रु॒धि श्रु॑त श्रद्धि॒वं
ते॒ वदामि॑ ॥ ४ ॥

4. *Mayā so annamatti yo vipaśyati yaḥ prāṇiti ya im śṛṇotyuktam. Amantavo mām ta upa kṣiyanti śrudhi śruta śraddhivam te vadāmi.*

O listener, listen, what I say to you is worth listening and doing in faith: Whoever sees whatever he sees, whoever breathes whatever he breathes, whoever hears what is said, he receives the food of life by me. Those who do not listen, do not care, do not believe what I say and neglect me, they waste away, they come to ruin.

(We may realise here that Vagambhrni is not only the voice of divinity, it is also the voice of the people who think and speak truly, positively and jointly whenever and wherever they happen to do so, whether it be in parliaments or assemblies or in the press or in the universities. And this voice must be invariably true and authentic.)

अ॒हमे॒व स्व॒यमि॒दं व॑दामि॒ जुष्टं॑ दे॒वेभि॑रु॒त मा॑नु॒षेभिः॑ । यं
का॒मये॑ तंतमु॒ग्रं कृ॑णोमि॒ तं ब्र॒ह्माणं॑ तमृ॒षिं तं सु॑मे॒धाम् ॥ ५ ॥

5. *Ahameva svayamidaṁ vadāmi juṣṭam devebhiruta mānuṣebhiḥ. Yaṁ kāmaye taṁ tamugraṁ kṛṇomi taṁ brahmāṇaṁ tamṛṣiṁ taṁ sumedhām.*

And all this that is loved, adored and spoken by

the sages and veteran scholars and even by average mortals of honest mind, take it that I, voice of divinity, speak it myself. Whosoever I love by virtue of his or her merit of nature, character and performance, I raise to brilliance, to piety worthy of a yajnic Brahma, to the vision of a poetic sage and high intelligence of an exceptional thinker.

अहं रुद्राय धनुरा तनोमि ब्रह्मद्विषे शरवे हन्त्वा उ ।

अहं जनाय समदं कृणोम्यहं द्यावापृथिवी आ विवेश ॥ ६ ॥

6. *Ahaṁ rudrāya dhanurātanimi brahmadviṣe śarave hantavā u. Ahaṁ janāya samadam kṛṇo-myaham dyāvāpṛthivī ā viveśa.*

I draw the bow for Rudra, powers of justice and punishment, to eliminate the forces of hate and violence against lovers and observers of piety and divinity. I fight for the people and create felicity and joy for them, and I reach and pervade the heaven and earth.

अहं सुवे पितरमस्य मूर्धन्मम योनिर्प्स्वन्तः समुद्रे । ततो
वि तिष्ठे भुवनानु विश्वोतामूं द्यां वर्ष्मणोप स्पृशामि ॥ ७ ॥

7. *Ahaṁ suve pitaramasya mūrdhan mama yonira-psvantah samudre. Tato vi tiṣṭhe bhuvanānu viśvotāmuṁ dyāṁ varṣmaṇopa sprśāmi.*

I create the parental protector on top of this human nation and this world in the form of the ruler and the sun. My place is in the depth of waters and the sea and in the particles of space. That same way I abide in all worlds of the universe, and I reach that heaven of light and touch the very top of it with my light and grandeur.

अहमेव वातइव प्र वाम्यारभमाणा भुवनानि विश्वा ।

परो दिवा पर एना पृथिव्यैतावती महिना सं बभूव ॥ ८ ॥

8. *Ahameva vāta iva pra vāmyārabhamāṇā bhu-
vanāni viśvā. Paro divā para enā pṛthivyaitāvatī
mahinā saṁ babhūva.*

Loving, embracing and pervading all regions of the universe, I flow forward like the wind that blows across the spaces. Beyond the heaven, beyond this world I am, so much is my power and potential, immanent and transcendent my presence.

Mandala 10/Sukta 126

*Vishvedevah Devata, Kulmala Barhisha Shailusha or
Ahomuk Vamadevya Rshi*

न तमंहो न दुरितं देवासो अष्ट मर्त्यम् ।

सजोषसो यमर्यमा मित्रो नयन्ति वरुणो अति द्विषः ॥ १ ॥

1. *Na tamamho na duritam devāso aṣṭa martyam.
Sajoṣaso yamaryamā mitro nayanti varuṇo ati
dviṣaḥ.*

O devas, divinities of nature, noble scholars and sages, neither sin nor suffering, nor anything vicious can touch the mortal whom Aryama, spirit of enlightened guidance, Mitra, spirit of love and friendship, and Varuna, spirit of judgement and justice, all together with love and care without relent, lead across hate, jealousy and enmity.

तद्धि वयं वृणीमहे वरुण मित्रार्यम् ।

येना निरंहसो यूयं पाथ नेथा च मर्त्यमति द्विषः ॥ २ ॥

2. *Taddhi vayaṁ vṛṇīmahe varuṇa mitrāryaman.
Yenā niraṁhaso yūyaṁ pātha nethā ca martya-
mati dviṣaḥ.*

O Mitra, Varuna and Aryama, divinities of love, justice and rectitude within and without in society, nature and beyond, that protection and guidance of yours we seek of you, yourself all beyond sin and evil. Save the mortals from sins and lead them to success and fulfilment across and beyond hate, jealousy, enmity and all negativity.

ते नूनं नोऽ यमूतये वरुणो मित्रो अर्यमा ।

नयिष्ठा उ नो नेषणि पर्षिष्ठा उ नः पर्षण्यति द्विषः ॥ ३ ॥

3. *Te nūnaṁ no'yamūteye varuṇo mitro aryamā.
Nayiṣṭhā u no neṣaṇi parṣiṣṭhā u naḥ parṣṇyati
dviṣaḥ.*

This Varuna, this Mitra, this Aryama, surely they are for our protection, guidance and success. O protective and guiding divinities of rectitude, take us and guide us on the path we ought to take, lead us to the goal we ought to reach, take us across and beyond the hate, jealousy and enmity we ought to avoid.

यूयं विश्वं परि पाथ वरुणो मित्रो अर्यमा ।

युष्माकं शर्माणि प्रिये स्याम सुप्रणीतयोऽ ति द्विषः ॥ ४ ॥

4. *Yūyaṁ viśvaṁ pari pātha varuṇo mitro aryamā.
Yuṣmākaṁ śarmaṇi priye syāma supraṇītayo'ti
dviṣaḥ.*

Mitra, Varuna and Aryama, you protect, guide and lead the world to their goal of success and fulfilment. We pray, under the loving care, security and felicity of

your law and order, let us advance to our cherished goal, pursuing noble ethics and policies beyond the wicked.

आदित्यासो अति स्त्रिधो वरुणो मित्रो अर्यमा ।

उग्रं मरुद्भीं रुद्रं हुवेमेन्द्रमग्निं स्वस्तयेऽति द्विषः ॥ ५ ॥

5. *Ādityāso ati sridho varuṇo mitro aryamā. Ugram marudbhī rudraṁ huvemendramagniṁ svastaye' - ti dviṣaḥ.*

May the Adityas, brilliant scholars of the Aditya order of forty eight years discipline, Varuna, Mitra and Aryama, powers of justice, love and rectitude, protect us and guide us across violence and enmity and lead us to success. We invoke the blazing commander with his tempestuous commandos, Rudra, determined destroyer of evil and suffering, Indra, mighty ruler, and Agni, brilliant teacher and scholar, for all round protection and well being so that we may overcome the forces of hate, jealousy and enmity and reach our goals.

नेतार ऊ षु णस्तिरो वरुणो मित्रो अर्यमा ।

अति विश्वानि दुरिता राजानश्चर्षणीनामति द्विषः ॥ ६ ॥

6. *Netāra ū ṣu ṇastiro varuṇo mitro aryamā. Ati viśvāni duritā rājānaścarṣaṇīnāmati dviṣaḥ.*

May Varuna, Mitra and Aryama, leaders and brilliant rulers of the people, judicious, loving and nobly motivated, safely pilot us across all sin and evil of the world and all forces of hate, jealousy and enmity of society.

शुनमस्मभ्यमृतये वरुणो मित्रो अर्यमा ।

शर्म यच्छन्तु सप्रथं आदित्यासो यदीमहे अति द्विषः ॥ ७ ॥

7. *Śunamasmabhyamūtaye varuṇo mitro aryamā.
Śarma yacchantu sapratha ādityāso yadīmahe ati
dviśaḥ.*

May Varuna, Mitra and Aryama, powers of justice, and noble choice, love and friendship, and noble ethics and policy, bring us peace and progress for our protection and advancement. May the Adityas, brilliant scholars, teachers and researchers give us lasting comfort and well being of wide variety which we seek and pray for, and may all these divine nobilities lead us beyond the reach of the forces of hate and enmity.

यथा ह त्वद्वसवो गौर्यं चित्पदि षिताममुञ्चता यजत्राः ।
एवो ष्वस्मन्मुञ्चता व्यंहः प्र तौर्यग्ने प्रतरं न आयुः ॥ ८ ॥

8. *Yathā ha tyadvasavo gauryaṁ cit padi ṣitāma-
muñcatā yajatrāḥ. Evo ṣvasmanmuñcatā vyaṁ-
haḥ pra tāryagne prataraṁ na āyuh.*

O Vasus, world powers of peace and settlement, scholars of the Vasu order, all loving and adorable in yajnic association, just as you set a noble but fettered cow at freedom to roam around at peace with joy, so pray release us from the bonds of sin and evil. O Agni, lord of light, give us a life of enlightenment, a long life of good health and light of wisdom.

Mandala 10/Sukta 127

*Ratri Devata, Kushika Saubhara or Ratri
Bharadvaji Rshi*

रात्री व्यख्यदायती पुरुत्रा देव्यक्षभिः ।
विश्वा अधि श्रियोऽधित ॥ १ ॥

1. *Rātrī vyakhyadāyaṭī purutrā devyakṣabhiḥ.
Viśva adhi śriyo'dhita.*

Look, there comes the night divine with many many starry eyes, embracing the wide world, wearing all her finery of the beauty and grandeur of the skies.

ओर्वी॑प्रा॒ अम॑र्त्या नि॒वतो॑ दे॒व्यु॑द्ध॒तः ।
ज्योति॑षा बाध॒ते तमः॑ ॥ २ ॥

2. *Orvaprā amartyā nivato devyudvataḥ.
Jyotiṣā bādhate tamah.*

The immortal night divine comes filling vast spaces high and low and arrests the darkness with the light of her stars.

निरु॒ स्वसा॑रमस्कृ॒तोष॑सं दे॒व्याय॑ती ।
अपे॑दु॒ हास॑ते तमः॑ ॥ ३ ॥

3. *Niru svasāramaskṛtoṣasaṁ devyāyaṭī.
Apedu hāsate tamah.*

Coming and advancing, the night divine prepares the way for its sister dawn which then dispels the dark.

सा नो॑ अ॒द्य यस्या॑ व॒यं नि ते॒ याम॑न्नवि॒क्षम॑हि ।
वृ॒क्षे न व॑स॒तिं वयः॑ ॥ ४ ॥

4. *Sā no adya yasyā vayanī te yāmannavikṣmahi.
Vṛkṣe na vasatiṁ vayah.*

That night divine, on whose arrival we rest in the home like birds asleep in their nest, may, we pray, be restful and auspicious for us now.

नि ग्रामासो अविक्षत नि पद्वन्तो नि पक्षिणः ।

नि श्येनासश्चिदर्थिनः ॥ ५ ॥

5. *Ni grāmaso avikṣata ni padvanto ni pakṣiṇaḥ.
Ni śyenāsaścidarthinaḥ.*

People come back home and rest in sleep. So do animals, so do birds, eagles too. They need rest and sleep after the day's toil.

यावया वृक्यं वृकं यवय स्तेनमूर्म्ये ।

अथा नः सुतरा भव ॥ ६ ॥

6. *Yāvayā vṛkyaṁ vṛkaṁ yavaya stenamūrmye.
Athā naḥ sutarā bhava.*

O peaceful night, keep away the wolf and the wolfish deeds. Keep away the thief. Fold them in sleep. Be peaceable, soothing and refreshing for us.

उप मा पेपिशत्तमः कृष्णं व्यक्तमस्थित ।

उष ऋणोव यातय ॥ ७ ॥

7. *Upa mā pepiśat tamah kṛṣṇaṁ vyaktamasthita.
Uṣa ṛṇeva yātaya.*

Enveloping darkness in all its intensity has come and smothered me. O dawn, take it off and give me relief like freedom from a heavy debt.

उप ते गाड्वाकरं वृणीष्व दुहितर्दिवः ।

रात्रि स्तोमं न जिग्युषे ॥ ८ ॥

8. *Upa te gā ivākaraṁ vṛṇīṣva duhitardivaḥ.
Rātri stomaṁ na jigyuṣe.*

O night, daughter of heaven, I present this song

of adoration like a gift of milch cows. Pray accept it as homage for the sake of the suppliant who is keen for victory of rest and light over the wolf and the darkness of life.

Mandala 10/Sukta 128

Vishvedeva Devata, Vihavya Angirasa Rshi

ममांग्रे वचोँ विह्वेष्वस्तु वयं त्वेन्धानास्तन्वं पुषेम ।

मह्यं नमन्तां प्रदिशश्चतस्त्रस्त्वयाध्यक्षेण पृतना जयेम ॥ १ ॥

1. *Mamāgne varco vihaveṣvastu vayaṁ tvendhā-nāstanvaṁ puṣema. Mahyaṁ namantāṁ pradiśa-ścatasra-stvayādhyakṣeṇa pṛtanā jayema.*

Agni, light of life, leader and pioneer of men, let there be vigour and lustre in me in the battles of life. Let us shine and rise in body, mind and soul while we kindle you in the yajnic development of human society. Let the four directions of life and the people there be favourable to me in love and faith, and let us win the battles of life under your leadership and presiding power.

मम देवा विह्वे सन्तु सर्व इन्द्रवन्तो मरुतो विष्णुरग्निः ।

ममान्तरिक्षमुरुलोकमस्तु मह्यं वातः पवतां कामे अस्मिन् ॥ २ ॥

2. *Mama devā vihave santu sarva indravanto maruto viṣṇuragniḥ. Mamāntarikṣamurulokam-astu mahyaṁ vātaḥ pavatāṁ kāme asmin.*

In the battle of life when the clarion call is given, let all the Devas, divinities of nature and nobilities of humanity be for me. Let the Maruts, Vishnu and Agni, all with Indra, stormy troops, all pervasive people power,

and the leading lights of humanity, all inspired with passion and energy, all wielding weapons of fire, wind and electric power, be with me. Let the sky and space be the vast world for me. And let the winds blow for me in this beautiful world for the fulfilment of this yajnic ambition for personal and collective expansion.

मयि देवा द्रविणमा यजन्तां मय्याशीरस्तु मयि देवहूतिः ।
दैव्या होतारो वनुषन्त पूर्वो रिष्टाः स्याम तन्वा सुवीराः ॥ ३ ॥

3. *Mayi devā draviṇamā yajantāṃ mayyāśīrastu mayi devahūtiḥ. Daivyā hotāro vanuṣanta pūrve-
'riṣṭāḥ syāma tanvā suvīrāḥ.*

May the Devas bless me with power, wealth and excellence. Let there be all good wishes, benediction and self fulfilment for me at yajna. May the invocation and homage to Devas bring me success. May veteran and divine yajakas in nature and humanity join me in our yajna for the general good. May we be blest with health of body, mind and spirit, be inviolable and blest with noble progeny.

मह्यं यजन्तु मम यानि हव्याकूतिः सत्या मनसो मे अस्तु ।
एनो मा नि गां कतमच्चनाहं विश्वे देवासो अधि वोचता
नः ॥ ४ ॥

4. *Mahyam yajantu mama yāni havyākūtiḥ satyā manaso me astu. Eno mā ni gāṃ katamaccanāhaṃ
viśve devāso adhi vocatā naḥ.*

May my havis that I offer in yajna bring me the success I plan. May the thoughts and intentions of my mind be true and fruitful. May I never take to sin or evil whatsoever. O divinities of the world, bless us and say:

May all be well with you!

देवीः षळुर्वीरुरु नः कृणोत विश्वे देवास इह वीरयध्वम् ।
मा हास्महि प्रजया मा तनूभिर्मा रधाम द्विषते सोम राजन् ॥ ५ ॥

5. *Devīḥ ṣaḷurvīruru naḥ kṛṇota viśve devāsa iha vīrayadhvam. Mā hāsmahi prajayā mā tanūbhir-mā radhāma dviṣate soma rājan.*

May six divinities, heaven and earth, day and night, fire and water, through the six seasons of the year do us great favour so that we may rise and progress in power and achievement. O divinities of the world, be brave and great and help us rise to bravery and grandeur. Never deplete us either by loss of health and virility or by loss of progeny. O ruling Soma, lord of peace, light and glory, let us never fall a prey to the forces of hate, jealousy and enmity.

अग्ने मन्युं प्रतिनुदन्परैषामदब्धो गोपाः परि पाहि नस्त्वम् ।
प्रत्यञ्चो यन्तु निगुतः पुनस्तेऽमैषां चित्तं प्रबुधां वि
नेशत् ॥ ६ ॥

6. *Agne manyuṁ pratinudan pareṣāmadabdhō gopāḥ pari pāhi nastvam. Pratyañco yantu nigutaḥ punastemaiṣāṁ cittam prabhudhām vi neśat.*

O Agni, sovereign ruling lord of light and fire, ever awake and protective, warding off the anger and attack of foreign and negative powers, defend, protect and promote us without relent. Let our enemies withdraw and go back, repulsed, frustrated and routed. Howsoever clever, intelligent tacticians they think they are, destroy their mind, morale and intelligence

altogether.

धा॒ता धा॒तॄणां॑ भुव॑नस्य॒ यस्पति॑र्दे॒वं त्रा॒तारं॑मभिमातिषा॒-
हम् । इ॒मं य॒ज्ञम॒श्विनो॒भा बृ॒हस्पति॑र्दे॒वाः पा॑न्तु॒ यज॑मानं
न्य॒र्थात् ॥ ७ ॥

7. *Dhātā dhātṛṇāṃ bhuvanasya yaspatirdevam trātāramabhimātiṣāham. Imaṃ yajñamāśvin-obhā brhaspatirdevāḥ pāntu yajamānaṃ nyarthāt.*

The one lord sustainer of all sustainers of the world such as sun and earth, the one that is the supreme lord creator, ruler and protector of the universe, the one that subdues the proudest of the enemies of life and humanity, the one that saves and gives fulfilment, that One I worship and adore. May the Ashvins, twin divine complementarities of nature and humanity, Brhaspati, lord of Infinity and the sage dedicated to Infinity, and the infinite divine voice and all other divinities of the world, we pray, promote this yajna and save this yajamana from sin and evil.

उ॒रु॒व्यचा॑ नो म॒हिषः॑ श॒र्मा यंस॑द॒स्मिन्हवे॑ पु॒रु॒हूतः॑ पु॒रु॒क्षुः ।
स नः॑ प्र॒जायै॑ ह॒र्यश्च॑ मृ॒ळ्येन्द्र॒ मा नो॑ री॒रिषो॒ मा परा॑ दाः ॥ ८ ॥

8. *Uruvyacā no mahiṣaḥ śarma yaṃsadasmin have puruhūtaḥ purukṣuḥ. Sa naḥ prajāyai haryaśva mṛḷayendra mā no rīriṣo mā parā dāḥ.*

Indra, all pervasive lord of the expansive universe, infinitely potent, universally invoked and adored, infinitely opulent and generous, may, we pray, give us peace and fulfilment in this great war-like yajna of life. O lord of the dynamics of existence, Indra, we

pray give us the joy of fulfilment for our people and for our future generations, pray never hurt us, never forsake us.

ये नः सपत्ना अप ते भवन्त्विन्द्राग्निभ्यामव बाधामहे तान् ।
वसवो रुद्रा आदित्या उपरिस्पृशं मोग्रं चेतारमधिराज-
मक्रन् ॥ ९ ॥

9. *Ye naḥ sapantā apa te bhavantvindrāgnibhyā-mava bādhamāhe tān. Vasavo rudrā ādityā upari-sprśaṁ mograṁ cettāramadhirājamakran.*

Those who are our adversaries, enemies and hostile rivals, let them be off ! We keep them off, we throw them out in conflict by Indra and Agni, divine air and fire power. May the Vasus, shelter and support givers of life and the general order of educated people, Rudras, powers of justice and order and the middle order of intellectuals, and Adityas, powers of light and the highest order of scholars and sages raise me high, inspire me with the brilliance of fire, enlighten me and anoint me as the highest ruling authority.

Mandala 10/Sukta 129

Bhavavrttam Devata, Prajapati Parameshthi Rshi

नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परो
यत् । किमावरीवः कुह कस्य शर्मन्नम्भः किमासीद्गहनं
गभीरम् ॥ १ ॥

1. *Nāsadāsīnno sadāsīt tadānīm nāsīdrajo no vyomā paro yat. Kimāvarīvaḥ kuha kasya śarmannam-bhaḥ kimāsīdgahanam gabhīram.*

It was neither a-sat nor sat, neither non-existence

nor positive existence, then, nothing tangible, neither particles nor sky nor space nor anything beyond. What form? What content? None. Where? What purpose, for whom? What mist? What deep darkness? None, nothing, and yet not nothing.

(It was the zero state of existence after the completion of one cycle and before the beginning of the next cycle, like the zero hour between two dates. It is a state intangible and inexplicable because thought and language too terminate into the intangible and inexplicable silence at the completion of the cycle. The zero hour exists and yet it does not, it doesn't exist and yet it does, that's the mystery of it. The state under meditation in this sukta is the hour of Infinity in the womb of Infinity self-brooding on the zero; the One upon the zero.)

न मृत्युरासीदमृतं न तर्हि न रात्र्या अहं आसीत्प्रकेतः ।
आनीदवातं स्वधया तदेकं तस्माद्भान्यन्न परः किं
चनास ॥ २ ॥

2. *Na mṛtyurāsidamṛtaṁ na tarhi na rātryā ahna
āsīt praketaḥ. Ānīdavātaṁ svadhayā tadekaṁ
tasmāddhānyanna paraḥ kiṁ canāsa.*

There is, then, neither death nor deathlessness of immortality, neither night nor day as we know the night and day. There is only That, the One self-existent Brahma, breathing without breath, the sole One, one with its potential. Any other apart or beyond That there was none whatsoever.

तम आसीत्तमसा गूळहमग्रेऽ प्रकेतं सलिलं सर्वमा इदम् ।
तुच्छेनाभ्वपिहितं यदासीत्तपस्तन्महिनाजायतैकम् ॥ ३ ॥

3. *Tama āsīt tamasā gūḷhamagre'praketaṁ salilaṁ sarvamā idam. Tucchyenābhvapihitaṁ yadāsīt-tapasastanmahinājāyataikam.*

There is only dark, darker and deeper than darkness itself before the world of existence comes into being, something misty beyond knowledge and experience, this all that now is. That living mystery, which then exists, covered in something more mysterious than mystery itself, self-manifests by the exercise of Its own grandeur of power and potential solely by Itself.

कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत् । सतो बन्धुमसति निरविन्दन्हृदि प्रतीष्या कवयो मनीषा ॥ ४ ॥

4. *Kāmastadagre samavartatādhi manaso retah prathamam yadāsīt. Sato bandhumasati niravindan hr̥di pratīṣyā kavayo manīṣā.*

There is love and desire before the creation at the heart of Brahma which is the first, original and ultimate seed of the world of existence that comes into being. Sages blest with vision, by divine inspiration and mind in meditation, realise the world of existence from the tangible upto the intangible state implicit in the seed state of Prakṛti subsisting in the divine mind.

तिरश्चीनो विततो रश्मिरेषामधः स्विदासीद्दुपरि स्विदासीद् । रेतोधा आसन्महिमान् आसन्त्स्वधा अवस्तात्प्रयतिः प्रस्तात् ॥ ५ ॥

5. *Tiraścīno vitato raśmireṣāmadhaḥ svidāsīdupari svidāsīt. Retodhā āsan mahimāna āsantsvadhā avastāt prayatiḥ parastāt.*

The waves and vibrations of these causal potentials of divine Prakrti extend in time and space all round, up, down and transverse. There are the individual souls also, seedlings great and yearning for emergence into life. In all this process of creation and evolution, the divine will is supreme, and the divine potential, Prakrti, the seeding souls, and potential evolutions, are all subservient and subordinate to the divine will.

को अ॒द्धा वे॒द क इ॒ह प्र वो॑च॒त्कुत॑ आ॒जा॒ता कुत॑ इ॒यं
वि॒सृष्टिः॑ । अ॒र्वा॒ग्दे॒वा अ॒स्य वि॒सर्ज॑ने॒नाथा॑ को वे॒द यत्
आब॑भू॒व ॥ ६ ॥

6. *Ko addhā veda ka iha pra vocat kuta ājātā kuta
iyam visṛṣṭiḥ. Arvāgdevā asya visarjanenā-
thā ko veda yata ābabhūva.*

Who for certain knows, who here would declare whence this universe has come, whence this variety has emerged? The visionary sages all come after the creation and diversity of it. Who of them would then know whence and why all this has come into existence? Only He, the creator, would know, only He can reveal and declare.

इ॒यं वि॒सृष्टि॑र्यत् आब॑भू॒व यदि॑ वा द॒धे यदि॑ वा॒ न । यो
अ॒स्याध्य॑क्षः प॒रमे॑ व्यो॒मन्त्सो॑ अ॒ङ्ग वे॒द यदि॑ वा॒ न वे॒द ॥ ७ ॥

7. *Iyam visṛṣṭiryata ābabhūva yadi vā dadhe yadi
vā na. Yo asyādhyakṣaḥ parame vyomantso aṅga
veda yadi vā na veda.*

O dear seeker, whence this multitudinous variety of existence arises, who holds and sustains it, or whether He doesn't hold and sustain it while He terminates it,

only He knows who is the presiding power of it at the highest heavenly level of mystery. Only He knows and pervades it, and He only knows when he doesn't pervade it while it subsists in Him as in the state of Pralaya.

Mandala 10/Sukta 130

Bhavavrttam Devata, Yajna Prajapatya Rshi

यो यज्ञो विश्वतस्तन्तुभिस्तत एकशतं देवकर्मभिरायतः ।
इमे वयन्ति पितरो य आययुः प्र वयार्ष वयेत्यासते तते ॥ १ ॥

1. *Yo yajño viśvatastantubhistata ekaśataṁ deva-karemebhirāyataḥ. Ime vayanti pitaro ya āyayuh pra vayāpa vayetyāsate tate.*

The yajnic cosmos, the web of existence, which is extended and expands all round by vibrations, radiations, currents, flames, streams, fibres and filaments spun out and woven by a hundred plus one divine actions (by eight Vasus, twelve Adityas, eleven Rudras, eleven Vishvedevas, fortynine Maruts and ten Vishvasrj creative processes) all this web of yajna, these divinities universally prevailing weave up and down all round, and all these divinities, actions and processes abide therein, in the yajna itself.

पुमाँ एनं तनुत उत्कृणन्ति पुमान्वि तन्ने अधि नाकै अस्मिन् ।
इमे मयूखा उप सेदुरू सदः सामानि चक्रुस्तसराण्यो-
तवे ॥ २ ॥

2. *Pumāṁ enaṁ tanuta ut kṛṇatti pumān vi tatne adhi nāke asmin. Ime mayūkhā upa sedurū sadaḥ sāmāni cakrustasarāṇyotave.*

The supreme cosmic Purusha weaves this web

of existence and the same Purusha winds it up on time. He alone in this cosmos and beyond the heaven of time and space extends it. These radiations, vibrations, threads, filaments and creative processes abide and act in this vast yajna of the cosmos, and they structure the holy formulas and they spin the threads of the warp and woof of this web.

कासीत्प्रमा प्रतिमा किं निदानमाज्यं किमासीत्परिधिः क
आसीत् । छन्दः किमासीत्प्रउगं किमुक्थं यद्देवा देवमयजन्त
विश्वे ॥ ३ ॥

3. *Kāsīt pramā pratimā kiṁ nidānamājyaṁ kimāsīt paridhiḥ ka āsīt. Chandaḥ kimāsīt pra-ugam kimuktham yaddevā devamāyajanta viśve.*

What is the central vision and comprehensive blueprint of the design of cosmic yajna? What is the measure of the progressive stages of the yajna upto accomplishment? What is the basic cause and ultimate purpose? What is the ghrta input of the yajna? What is the ultimate bound? What is the chhanda, joyous formula, from the inception and conception to completion? What is the beginning, middle and the hymnal close of the divine yajna? When the divinities join the Supreme Divinity in the yajna of cosmic creation, what are these constituents of the creative process?

अग्नेर्गीयत्र्यभवत्सयुग्वोष्णिहया सविता सं बभूव । अनुष्टुभा
सोम उक्थैर्महस्वानृहस्पतेर्बृहती वाचमावत् ॥ ४ ॥

4. *Agnergāyatryabhavat sayugvoṣṇihayā savitā saṁ babhūva. Anuṣṭubhā soma ukthairmahasvān bṛhaspaterbṛhatī vācamāvat.*

Gayatri is the companion of Agni, Savita manifests with ushnik, Soma with anushtup, the sun manifests with uktha hymns of celebration, and brhati comes to express the voice of Brhaspati. (That is, the mantras associated with these deities are composed in these verse forms.)

विराणिमित्रावरुणयोरभिश्चीरिन्द्रस्य त्रिष्टुबिह भागो अह्नः ।
विश्वान्देवाञ्जगत्या विवेश तेन चाक्लृप् ऋषयो
मनुष्याः ॥ ५ ॥

5. *Virāṇmitrāvaruṇayorabhiśrīrindrasya triṣṭubiha bhāgo ahnaḥ. Viśvān devāñjagatyā viveśa tena cākṛpra ṛṣayo manuṣyāḥ.*

Virat is associated with Mitra and Varuna together, trishtup is associated with Indra as share of the mid-day session, jagati joins with the Vishvedevas and by that the sages and ordinary people are joined and receive their strength of being. (The Chhandas, metres, of the Vedas, thus, are part of the process of creation.)

चाक्लृप्रे तेन ऋषयो मनुष्या यज्ञे जाते पितरो नः पुराणे ।
पश्यन्मन्ये मनसा चक्षसा तान्य इमं यज्ञमयजन्त पूर्वे ॥ ६ ॥

6. *Cākṛpre tena ṛṣayo manuṣyā yajñe jāte pitaro naḥ purāṇe. Paśyan manye manasā cakṣasā tān ya imam yajñamayajanta pūrve.*

When the creation yajna of all time is accomplished, thereby our ancient forefathers, seers and ordinary mortals receive their being and strength of identity, and, visualising them with the eye of the mind and imagination, I honour and adore those who in times

of yore enact this yajna of creation.

सहस्तोमाः सहछन्दस आवृतः सहप्रमा ऋषयः सप्त
दैव्याः । पूर्वेषां पन्थामनुदृश्य धीरा अन्वालेभिरे रथ्योऽ
न रश्मीन् ॥ ७ ॥

7. *Sahastomāḥ sahachandasa āvṛtaḥ sahapramā
ṛṣayaḥ sapta daivyāḥ. Pūrveṣāṁ panthāmanu-
dṛśya dhīrā anvālebhire rathyo na raśmīn.*

Well versed in Vedic hymns of yajna and the cosmic process of evolution, the verse forms of Chhandas associated with divinities, and the evolutionary stages of the cosmos, seven divine sages of vision and wisdom, self-established in peace of mind and soul, having realised the holy path of the ancients and following in their footsteps, realise the cosmic process of divine evolution and live their life to perfection like the driver holding reins of his chariot and controlling his horses in the right direction.

Mandala 10/Sukta 131

*Devata: Indra (1-3, 6, 7), Ashvins (4-5), Rshi: Sukirti
Kakshivata*

अप प्राच इन्द्र विश्वाँ अमित्रानपापाचो अभिभूते नुदस्व ।
अपोदीचो अप शूराधराच उरौ यथा तव शर्मन्मदैम ॥ १ ॥

1. *Apa prāca indra viśvāṁ amitrānapāpāco abhu-
bhūte nudasya. Apodīco apa śūrādhārāca urau
yathā tava śarman madema.*

Indra, all powerful ruler of the world, subduer of all enemies of the world, drive off all enemies that stand in front, who attack from behind, who arise from

below, and all those who descend from above so that we may live in peace with joy without fear in your vast territory.

कुविदङ्ग यवमन्तो यवं चिद्यथा दान्त्यनुपूर्वं वियूय । इहेहैषां
कृणुहि भोजनानि ये बर्हिषो नमोवृक्तिं न जग्मुः ॥ २ ॥

2. *Kuvidaṅga yavamanto yavaṁ cidyathā dāntya-nūpūrvam viyūya. Ihehaiṣām kṛṇuhi bhojanāni ye barhiṣo namovṛktiṁ na jagmuḥ.*

Well then, just as master farmers of grain harvest the crop in order and separate the grain from the chaff, so, dear lord, here, there, everywhere, in order create and provide food and sustenance for those who never neglect yajnic offerings but bear the holy grass and bring homage to the vedi.

नहि स्थूर्यृतुथा यातमस्ति नोत श्रवो विविदे संगमेषु । गव्यन्त
इन्द्रं सख्याय विप्रा अश्वायन्तो वृषणं वाजयन्तः ॥ ३ ॥

3. *Nahi sthūryṛtuthā yātamasti nota śravo vivide saṁgameṣu. Gavyanta indraṁ sakhyāya viprā aśvāyanto vṛṣaṇaṁ vājayantaḥ.*

A one horse cart never reaches the destination on time according to season and purpose, nor, in battle, supplies are received on time without the favour of Indra. Therefore nobles and sages well desirous of cows and horses, seeking success and victory, pray for the favour and friendship of the generous and virile Indra.

युवं सुराममश्विना नमुचावासुरे सचा ।
विपिपाना शुभस्पती इन्द्रं कर्मस्वावतम् ॥ ४ ॥

4. *Yuvaṁ surāmamaśvinā namucāvāsure sacā. Vipipānā śubhaspatī indraṁ karmasvāvatam.*

O Ashvins, complementary powers of humanity, men and women, scholars and teachers, masters and protectors of the good, valuable and auspicious, well enjoying the soma taste of life together, help and assist Indra, ruler of life in the world, in the struggles of life and society against the demonic forces of want, violence and meanness.

पुत्रमिव पितरावश्विनोभेन्द्रावथुः काव्यैर्दसानाभिः । यत्सुरामं
व्यपिबः शचीभिः सरस्वती त्वा मघवन्नभिष्णाक् ॥ ५ ॥

5. *Putramiva pitārāvaśvinobhendrāvathuḥ kāvyair-daṁsanābhiḥ. Yat surāmaṁ vyapibah śacībhiḥ sarasvatī tvā maghavannabhiṣṇak.*

As parents support the child with all their power and potential, so O lord of power and glory, Indra, let the Ashvins, complementary powers of nature and society, men and women, scholars and scientists, leaders and followers, all support you with words of adoration and actions of profuse generosity when you defend the nation with bold actions and enjoy the peace, prosperity and power of the order, and may Sarasvati, divine intelligence, support and guide you.

इन्द्रः सुत्रामा स्ववाँ अवोभिः समृळीको भवतु विश्ववेदाः ।
बार्धतां द्वेषो अभयं कृणोतु सुवीर्यस्य पतयः स्याम ॥ ६ ॥

6. *Indraḥ sutrāmā svavāṁ avobhiḥ sumṛṇīko bhavatu viśvavedāḥ. Bādhatām dveṣo abhyaṁ kṛṇotu suvīryasya patayaḥ syāma.*

May Indra, self-potent, saviour protector and promoter, master of all wealth, power and glory of the world, be gracious to us by his support and protection

for peace and security. May he ward off and drive away hate and enmity, grant freedom from fear, so that we too may be masters and protectors of noble strength and heroic splendour.

तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमन्से स्याम । स
सुत्रामा स्ववाँ इन्द्रो अस्मे आराच्छिद् द्वेषः सनुतर्युयोतु ॥ ७ ॥

7. *Tasya vayaṁ sumatau yajñiyasyāpi bhadre saumanase syāma. Sa sutrāmā svavāṁ indro asme ārāccid dveṣaḥ sanutaryuyotu.*

We pray may we ever abide in the good will and loving kindness of adorable Indra. May he, self-refulgent, self-potent, saviour protector, keep off and drive away for all time elements of hate and enmity far and near, all.

Mandala 10/Sukta 132

*Mitra-Varuna (2-7) and others (1) Devata, Shakaputa
Narmedha Rshi*

ईजानमिद् द्यौर्गूर्तावसुरीजानं भूमिरभि प्रभूषणि ।
ईजानं देवावश्विनावभि सुम्नैरवर्धताम् ॥ १ ॥

1. *Ījānamid dyaurgūrtāvasurījānaṁ bhūmirabhi prabhuṣaṇi. Ījānaṁ devāvaśvināvabhi sumnai-ravardhatām.*

May the Heaven of welcome treasures of abundance bless and promote the man of love, non-violence and yajna with peace, plenty and joy. May the earth of abundant riches and beauty bless the man of love, charity and yajna with plenty, progress and joy. May the Ashvins, twin divines of nature and humanity,

by their systemic complementarities bless and promote the man of dynamic creativity and yajna with personal success, social prestige and divine fulfilment.

ता वां मित्रावरुणा धारयत्क्षिती सुषुम्नेषितत्वता यजामसि ।
युवोः क्राणाय सख्यैरभि ध्याम रक्षसः ॥ २ ॥

2. *Tā vāṃ mitrāvaruṇā dhārayatkṣitī suṣumne-
ṣitatvatā yajāmasi. Yuvoḥ krāṇāya sakhyairabhi
śyāma rakṣasaḥ.*

O Mitra and Varuna, lord of light and love, and lord of sovereign judgement and freedom, you are both sustainers of the earth and givers of peace and comfort to mankind. We serve and worship you with love for the sake of cherished fulfilment. We pray, let us, with your favour and friendship, win over the forces of evil and negativity for the advancement of the lover and performer of yajna and deeds of charity.

अधा चिन्नु यद्धिधिषामहे वामभि प्रियं रेक्णः पत्यमानाः ।
दद्वाम वा यत्पुष्यति रेक्णः सम्वारत्रकिरस्य मघानि ॥ ३ ॥

3. *Adhā cinnu yaddidhiṣāmahe vāmabhi priyaṃ
rekṇaḥ patyamānāḥ. Dadvām vā yat puṣyati
rekṇaḥ samvāran nakirasya maghāni.*

And when we bear and bring liberal gifts of homage to you, ourselves being masters of our favourite wealth and property, or when the generous giver of gifts and homage augments his wealth, then the wealth, power and glory of such a person never diminishes, never exhausts, in fact it increases manifold.

असावन्यो असुर सूयत द्यौस्त्वं विश्वेषां वरुणासि राजा ।
मूर्धा रथस्य चाकुत्रैतावतैनसान्तकधुक् ॥ ४ ॥

20. *Asāvanyo asura sūyata dyaustvaṃ viśveṣāṃ varu-
ṇāsi rājā. Mūrdhā rathasya cākan naitāvataina-
sāntakadhruk .*

O Mitra, sun, life giving light and pranic energy, that other, mother Infinity, has given you birth. O Varuna, breath of life and cosmic air, you are the ruler and life giver of the world. You, Mitra-Varuna, are the head of the chariot of life, the cosmic yajna. You are the antidote of death. Let not our yajna be vitiated even by a remote touch of sin.

अस्मिन्त्वे३ तच्छकपूत एनो हिते मित्रे निर्गतान्हन्ति
वीरान् । अवोर्वा यद्धात्तनूष्ववः प्रियासु यज्ञियास्ववी ॥ ५ ॥

5. *Asmintsvetacchakapūta eno hite mitre nigatān
hanti vīrān. Avorvā yaddhāt tanuṣvavaḥ priyāsu
yajñiyāsvarvā.*

In this yajna instituted by the yajamana, who is otherwise competent in his own right of strength, one sin of omission would vitiate the performance if Mitra, the sun, alone is invoked for oblations. The omission vitiates the inner strength and others in the family unless the other protector, Varuna, too is invoked. When this other protector is invoked and served, no want or short coming remains in the cherished body health of the yajna, the yajaka and the yajaka's family.

युवोर्हि मातादितिर्विचेतसा द्यौर्न भूमिः पर्यसा पुपूतनि ।
अव प्रिया दिदिष्टन् सूरौ निनिक्त रश्मिभिः ॥ ६ ॥

6. *Yuvorhi mātāditirvicetasā dyaurna bhūmiḥ
payasā pupūtani. Ava priyā didiṣṭana sūro ninikta
raśmibhiḥ.*

Mitra and Varuna, givers of light and intelligence, known with special effort of the mind, your mother power is eternal Nature, the giver of knowledge about you is eternal Veda which washes the cover of ignorance as heaven and earth wash away the evils of darkness and want. The sun illuminates with rays of light, the earth gives cherished wealth of food.

युवं ह्यप्रराजावसीदतं तिष्ठद्रथं न धूर्षदं वनर्षदम् । ता नः
कणूकयन्तीर्नृमेधस्तत्रे अंहसः सुमेधस्तत्रे अंहसः ॥ ७ ॥

7. *Yuvaṁ hyapnarājāvasīdataṁ tiṣṭhadratham na dhūrṣadam vanarṣadam. Tā naḥ kaṇūkayanīrṇṛ-medhastatre aṁhasaḥ sumedhastatre aṁhasaḥ.*

O Mitra and Varuna, givers of light and life energy for positive action, be seated on the vedi of cosmic yajna. Ascend the chariot strongly structured and balanced, worthy of universal movement to fight out those vociferous forces of the enemy poised against us. You save the yajaka dedicated to the progress of united humanity from sin. You save the yajamana of intelligential and scientific yajna from going astray on the path of evil and destructivity.

Mandala 10/Sukta 133

Indra Devata, Sudah Paijavana Rshi

प्रो ष्वस्मै पुरोरथमिन्द्राय शूषमर्चत । अभीके चिदु
लोककृत्संगे समत्सु वृत्रहास्माकं बोधि चोदिता नभन्ता-
मन्यकेषां ज्याका अधि धन्वसु ॥ १ ॥

1. *Pro ṣvasmai purorathamindrāya śūṣamarcata. Abhike cidu lokakṛt saṅge samatsu vṛtrahāsmākaṁ bodhi coditā nabhantāmanayakeṣāṁ jyāka adhi dhanvasu.*

Offer a song of abundant praise in honour of this ruling lord Indra for his mighty force and front rank chariot. He, destroyer of darkness and evil, inspires us in our battles of life at the closest and enlightens us in our struggle for universal freedom. Let the strings of the alien enemy bows be snapped by the strike of the forces of Indra.

त्वं सिन्धूर्वासृजोऽधराचो अहन्नहिम् । अशत्रुरिन्द्र जज्ञिषे
विश्वं पुष्यसि वार्यं तं त्वा परि ष्वजामहे नभन्तामन्यकेषां
ज्याका अधि धन्वसु ॥ २ ॥

2. *Tvaṁ sindhūṁrāvāsṛjo 'dharāco ahannahim.*
Aśatrurindra jajñiṣe viśvaṁ puṣyasi vāryaṁ taṁ
tvā pari ṣvajāmahe nabhantāmanayakeṣāṁ jyākā
adhi dhanvasu.

Indra, you release the floods of rivers to flow down on the earth. You destroy the demon of darkness, evil, want and ignorance. You are born without an equal, adversary and enemy, and you promote the choicest wealth and excellence of the world. Such as you are we love and embrace you as our closest loving friend and companion. Let the alien strings of the enemy bows snap upon their bows.

वि षु विश्वा अरातयोऽर्यो नशन्त नो धियः । अस्तासि
शत्रवे वधं यो न इन्द्र जिघांसति या ते रातिर्ददिरवसु नभन्ता-
मन्यकेषां ज्याका अधि धन्वसु ॥ ३ ॥

3. *Vi ṣu viśvā arātayo 'ryo naśanta no dhiyaḥ.*
Astāsi śatrave vadhaṁ yo na indra jighāṁsati yā
te rātirdadirvasu nabhantāmanayakeṣāṁ jyākā
adhi dhanvasu.

Indra, may the facts and forces of enmity, adversity and ungenerosity be eliminated from life and the world. May all our thoughts and actions be inspired by love and generosity. You strike the thunderbolt of justice and punishment upon the enemy who wants to destroy us or frustrate our love and generosity. May your grace and generosity bring us wealth, honour and excellence of life. Let the strings of enemy bows snap by the tension of their own negativities.

यो न इन्द्राभितो जनो वृकायुरादिदेशति । अधस्पदं तमीं
कृधि विबाधो असि सासहिरनभन्तामन्यकेषां ज्याका अधि
धन्वसु ॥ ४ ॥

4. *Yo na indrābhitō jano vṛkāyurādideśati. Adhaspa-
daṁ tamīm kṛdhi vibādho asi sāsahirnabhantā-
manayakeṣāṁ jyākā adhi dhanvasu.*

And the thief and the man wolf that designs against us all round all time, pray crush down to naught. You are the protector, Indra, the power to resist and overthrow the danger. Let the strings of enemy bows snap under their own fear and frustration.

यो न इन्द्राभिदासति सनाभिर्यश्च निष्टयः । अव तस्य बलं
तिर महीव द्यौरध त्मना नभन्तामन्यकेषां ज्याका अधि
धन्वसु ॥ ५ ॥

5. *Yo na indrābhidāsati sanābhīryaśca niṣṭyaḥ. Ava
tasya balaṁ tira mahīva dauradha tmanā
nabhantāmanayakeṣāṁ jyākā adhi dhanvasu.*

Indra, whoever the man or power equal or lower in rank, or strength that tries to suppress and enslave us, overcome his force and crush him by your own

strength and power which is great as the blazing sun. Let the bow strings of the enemies snap under the heat of your blaze.

वयमिन्द्र त्वायवः सखित्वमा रभामहे। ऋतस्य नः पथा
नयाति विश्वानि दुरिता नभन्तामन्यकेषां ज्याका अधि
धन्वसु ॥ ६ ॥

6. *Vayamindra tvāyavaḥ sakhitvamā rabhāmahe. Ṛtasya naḥ pathā nayāti viśvāni duritā nabhantā-manayakeṣām jyākā adhi dhanvasu.*

Indra, we are yours, we love you and cherish your friendship. Lead us forward by the path of truth and rectitude across all sins and evils of the world. Save us and let the alien strings and force of the bows of sin and evil snap under their own tension.

अस्मभ्यं सु त्वमिन्द्र तां शिक्ष या दोहते प्रति वरं जरित्रे।
अच्छिद्रोधनी पीपयद्यथा नः सहस्रधारा परसा मही
गौः ॥ ७ ॥

7. *Asmabhyam su tvamindra tāṁ śikṣa yā dohate prati varam jaritre. Acchidrodhnī pīpayadyathā naḥ sahasradhārā payasā mahī gauḥ.*

Indra, lord of splendour, pray bless us with that perennial cow, that speech, knowledge and vision which gives the cherished milk of life for the celebrant so that this great earth, this light of divinity, an infinite ocean of living vitality, may shower us with abundance in a thousand streams.

Mandala 10/Sukta 134

*Indra Devata, Mandhata Yauvanashva (1-6 first line),
Godha (6 second line -7) Rshi*

उ॒भे यदिन्द्र॑ रोद॑सी आप॒प्राथो॑षाईव । म॒हान्तं॑ त्वा म॒हीनां॑
स॒म्राजं॑ च॒र्षणी॑नां दे॒वी जनि॑त्र्यजीजनद्भ॒द्रा जनि॑त्र्यजीज-
नत् ॥ १ ॥

1. *Ubhe yadindra rodasī āpaprāthoṣā iva. Mahā-
ntaṁ tvā mahīnāṁ samrājāṁ carṣaṇījāṁ devī
janitryajījanadbhadrā janitryajījanat.*

Indra, lord of light and glory, ruler of the world, when you fill the earth and the environment with splendour like the dawn, the divine Mother Nature raises you and manifests you as the great ruler of the great people of the world. The gracious mother elevates you in refulgence and majesty as the mighty Indra. (Indra at the cosmic level is the Lord Almighty; at the human level, the world ruler; and at the individual level, Indra is the soul, ruler of the body, senses, mind and intelligence.)

अव॑ स्म दु॒र्हणा॑य॒तो मर्त॑स्य तनु॒हि स्थि॑रम् । अ॒ध॒स्पदं॑ तमी॑
कृ॒धि यो अ॒स्माँ आ॑दिदेश॑ति दे॒वी जनि॑त्र्यजीजनद्भ॒द्रा
जनि॑त्र्यजीजनत् ॥ २ ॥

2. *Ava sma durhaṇāyato martasya tanuhi sthiram.
Adhaspadaṁ tamīm kṛdhi yo asmāṁ ādideśati
Devī janitryajījanadbhadrā janitryajījanat.*

Strike down the adamantine stubbornness of the mortal enemy who wickedly injures the law and order of the system. Crush him down to naught who suppresses us and enslaves us. The divine mother create

you, the gracious mother elevates you in glory as the great ruler.

अव॒ त्या बृ॒हती॒रिषो॑ वि॒श्वश्च॑न्द्रा अमित्रहन् । शची॑भिः
शक्र॑ धू॒नुहीन्द्र॑ विश्वा॒भिरू॒तिभिर्दे॒वी जनि॑त्र्यजीजनद्द्रा
जनि॑त्र्यजीजनत् ॥ ३ ॥

3. *Ava tyā bṛhatīriṣo viśvaścandrā amitrahan.
Śacībhiḥ śakra dhūnuhīndra viśvābhirūtibhir-devī
janitryajījanadbhadrā janitryajījanat.*

O mighty ruler, grand achiever, destroyer of adversities, negativities and enmities, bring here those vast, magnificent wealths, energies and excellences of the world to the earth from the light of heaven by your grand actions and victorious exploits. Shake up and discover the resources of nature and humanity by positive, protective and regenerative techniques possible across the world. The divine mother creates you, the gracious mother elevates you to eminence.

अव॒ यत्त्वं श॑तक्र॒तविन्द्र॑ विश्वा॒नि धू॒नुषे । र॒यिं न सु॑न्व॒ते
सचा॑ सह॒स्त्रिणी॑भि॒रू॒तिभिर्दे॒वी जनि॑त्र्यजीजनद्द्रा जनि॑त्र्य-
जीजनत् ॥ ४ ॥

4. *Ava yat tvaṁ śatakratavindra viśvāni dhūnuṣe.
Rayim na sunvate sacā sahasriṇībhirūtibhirdevī
janitryajījanadbhadrā janitryajījanat.*

Indra, lord of a hundred powers, actions and achievements, when you move and exploit the resources of the world's possibilities by thousands of protective and regenerative techniques and grant the benefits of wealth to the creative partners in the developmental yajna, then the divine mother elevates you to honour,

the gracious mother exalts you to glory.

अव॒ स्वेदा॑इवा॒भितो॑ वि॒ष्वक्प॑तन्तु दि॒द्यवः॑ । दूर्वी॑याइव॒
तन्त॑वो व्य॒स्मदे॑तु दु॒र्मति॑र्दे॒वी जनि॑त्र्यजीजनद्भद्रा जनि॑त्र्य-
जीजनत् ॥ ५ ॥

5. *Ava svedā ivābhito viṣvak patantu didyavaḥ.
Dūrvāyā iva tantavo vyasmadetu durmatirdevī
janitryajījanadbhadrā janitryajījanat.*

Let the blazing warriors of the enemies and their shining weapons fall down all round like particles of mist. Let all hate, enmity and all malignant forces droop and fall like blades of grass. The divine mother exhorts you, the gracious mother exalts you.

दी॒र्घं ह्य॑ङ्कु॒शं य॒था श॑क्तिं बि॒भर्षि॑ मन्तुमः । पू॒र्वेण॑
मघ॑वन्प॒दाजो॑ व॒यां य॒था य॒मो दे॒वी जनि॑त्र्यजीजनद्भद्रा
जनि॑त्र्यजीजनत् ॥ ६ ॥

6. *Dīrdham hyaṅkuśam yathā śaktim bibharṣi
mantumaḥ. Pūrveṇa maghavan padājo vayām
yathā yamo devī janitryajījanadbhadrā janitrya-
jījanat.*

Lord of intelligence, imagination and foresight, as an elephant driver wields the hook to control the strength and direction of the elephant, so you wield your power of far-reaching potential to control the world order, its forces and direction, and as the eternal ruler and controller holds the reins of time, so do you, O lord of might and magnanimity, hold the reins of the social order steps ahead of possibility long before actuality. The divine mother enlightens you, the gracious mother exalts you.

नकिर्देवा मिनीमसि नकिरा योपयामसि मन्त्रश्रुत्यं चरामसि ।
पक्षेभिरपिक्क्षेभिरत्राभि सं रभामहे ॥ ७ ॥

7. *Nakirdevā minīmasi nakirā yopayāmasi mantra-
śrutyaṁ carāmasi. Pakṣebhirapikakṣebhiratrabhi
saṁ rabhāmahe.*

O devas, divinities of nature and nobilities of humanity, we never transgress the law, never frustrate any plan, never violate the order, never act surreptitiously. (We are an open minded people), we follow the law, and act according to the divine mantra, tradition and mantric declaration of the principles and policies of the order. In matters of the social order we love and cooperate with all parties of our view as well as with others whether they are rivals or people on the periphery.

Mandala 10/Sukta 135

Yama Devata, Kumara Yamayana Rshi

यस्मिन्वृक्षे सुपलाशे देवैः संपिबते यमः ।
अत्रा नो विस्पतिः पिता पुराणाँ अनु वेनति ॥ १ ॥

1. *Yasmin vṛkṣe supalāśe devaiḥ saṁpibate yamaḥ.
Atrā no viśpatiḥ pitā purāṇāṁ anu venati.*

On the leafy silken tree on which yama, the human soul in control of its senses and mind, sits and tastes the fruits of its own performance, on the same tree, our father, ruler and controller of the universe, sits, lives, loves, and watches the eternal human souls in accordance with their performance.

पुराणाँ अनुवेनन्तं चरन्तं पापयामुया ।
असूयन्नभ्यचाकशं तस्मा अस्पृहयं पुनः ॥ २ ॥

2. *Purāṇāṁ anuvenantaṁ carantaṁ pāpayāmuyā.
Asūyannabhyacākaśaṁ tasmā asrṛṇhayāṁ
punah.*

I see the father loving and watching the eternal human souls. I see the human soul discontented, displeased, protesting and still living with that same sinful conduct. I see all this and yet I wish I would love to live the same again.

यं कुमारं नवं रथमचक्रं मनसाकृणोः ।

एकैषं विश्वतः प्राञ्चमपश्यन्नधि तिष्ठसि ॥ ३ ॥

3. *Yaṁ kumāra navaṁ rathamacakraṁ manasā-
kṛṇoḥ. Ekeṣaṁ viśvataḥ prāñcamapaśyannadhi
tiṣṭhasi.*

O soul, dear child, without seeing, without knowing, you ride a new chariot, of the body, which you have yourself caused to have been created, by your own mind. It goes round and round all round in various forms of life and states of existence without wheels and by only one pole of desire and energy.

यं कुमारं प्रावर्तयो रथं विप्रेभ्यस्परि ।

तं सामानु प्रावर्ततु समितो नाव्याहितम् ॥ ४ ॥

4. *Yaṁ kumāra prāvartayo rathaṁ viprebhyaspari.
Taṁ sāmānu prāvartata samito nāvvyāhitam.*

O soul, that body which you move like a chariot away from the sages, the wise man settled at peace in the heart moves the same chariot all secure as if it is safely placed in a boat to cross the seas.

कः कुमरमजनयद्रथं को निरवर्तयत् ।

कः स्वित्तदद्य नो ब्रूयादनुदेयी यथाभवत् ॥ ५ ॥

5. *Kaḥ kumāramajanayadratham ko niravatrayat.
Kaḥ svat tadadya no brūyādanudeyī yathābhavat.*

Dear soul, who creates this chariot for the spirit? Who completes and who dismantles it? Who at all would speak of this to us now so that we could have a vision of the future and knowledge of restitution? The Lord alone can say.

यथाभवदनुदेयी ततो अग्रमजायत ।

पुरस्ताद् बुध्न आततः पश्चान्निरयणं कृतम् ॥ ६ ॥

6. *Yathābhavadanudeyī tato agramajāyata.
Purastādbudhna ātataḥ paścānnirayaṇam kṛtam.*

As this body, this other than the soul, is created, similarly before this, mind and thought is created. Before that Prakṛti is all pervasive and expansive, and from that all forms emerge and evolve.

इदं यमस्य सदानं देवमानं यदुच्यते ।

इयमस्य धम्यते नालीरयं गीर्भिः परिष्कृतः ॥ ७ ॥

7. *Idam yamasya sādanaṁ devamānaṁ yaducyate.
Iyamasya dhamyate nālīrayaṁ gīrbhiḥ pari-
skṛtaḥ.*

This body is the abode of the spirit, it is also the abode of death. It is said to be made of devas, divine evolutes of nature such as earth, water and others. This pulse of the body system beats, and as long as it beats the soul and body is celebrated and exalted with songs of adoration.

Mandala 10/Sukta 136

Keshina (Agni, Surya, Vayu) Devata, Vatarashanah Munayah Rshis. The Rshis' details are: Juti (1), Vatajuti (2), Viprajuti (3), Vrshanaka (4), Karikrata (5), Etasha (6), Rshyashrngā (7)

केश्य॑ग्निं केशी॒ वि॒षं केशी॒ बि॒भर्ति॑ रोद॒सी ।
केशी॒ वि॒श्वं स्व॒र्दृ॒शे केशी॒दं ज्योति॑रुच्यते ॥ १ ॥

1. *Keśyagnim keśi viṣam keśi bibhrti rodasī.
Keśi viśvam swardṛśe keśīdam jyotirucyate.*

Keshi, the sun of radiant rays, holds and sustains the fire, the water, the heaven and earth and, indeed, the world, and it is called the light that reveals the world, illuminating it, so that we may see and enjoy the beauty and bliss of it.

(This mantra as others too may also be interpreted at the microcosmic level. In that case Keshi is the soul which sustains the pranic energy and the elements, processes and subsystems of the body system. The soul is the inner light which itself is further illuminated by the cosmic spirit precisely in the way the sun itself is illuminated by the cosmic light of existence.)

मु॒नयो॒ वा॒त॒र॒श॒नाः पि॒शङ्गा॑ वस॒ते म॒ला ।
वा॒त॒स्या॒नु ध्रा॒जिं य॒न्ति य॒द्दे॒वासो॒ अ॒वि॒क्ष॒त ॥ २ ॥

2. *Munayo vātaraśanāḥ piśaṅgā vasate malā.
Vātasyānu dhrājim yanti yaddevāso avikṣata.*

Self-energised objects of space controlled by cosmic energy wear a dull yellow vestment and they follow the currents of cosmic energy when rays of the

sun touch and affect their behaviour.

(Sages harmoniously self-controlled in tune with the currents of cosmic energy wear a soothing vestment of yellow hue, and when their senses become totally internalised, they identify their being with the cosmic energy of divinity.)

उन्मदिता॒ मौने॑येन॒ वाताँ॒ आ त॑स्थिमा व॒यम् ।

शरी॑रेद॒स्माकं॒ यूयं॒ मर्ती॑सो अ॒भि प॑श्यथ ॥ ३ ॥

3. *Unmaditā mauneyena vātāṁ ā tasthimā vayam.
Śrīredasmākaṁ yūyaṁ martāso abhi paśyatha.*

Inspired by the sun we, space objects, abide in orbital stability by the cosmic currents of universal energy. O mortals, you may see our body on the surface, but nothing inside.

(Pranic energies of the sage inspired by spiritual energy, we abide in balance with the psychic currents of the soul. O mortals, you can visualise and observe our physical movements, but the inner reality, you can't.)

अन्तरि॑क्षेण पतति॒ विश्वा॑ रू॒पाव॑चाक॒शत् ।

मुनि॑र्दे॒वस्य॑दे॒वस्य॒ सौक॑त्याय॒ सखा॑ हितः ॥ ४ ॥

4. *Antarikṣeṇa patati viśvā rūpāvacākaśat.
Munirdevasyadevasya saukṛtyāya sakhā hitaḥ.*

The sun which is an object of meditative realisation flies through space, illuminating and watching the forms of heavenly bodies in the solar system. It itself is placed in orbit by the divine spiritual energy of the cosmos for the sake of harmony among the heavenly objects of the cosmic system.

(So does the soul vibrate in the microcosmic system illuminating, the intelligence and energising the mind and senses and the pranas to achieve the individual's harmony with himself and the totality of existence.)

वा॒त॒स्या॒श्वो॑ वा॒योः स॒खाथो॑ दे॒वेषि॑तो मु॒निः ।

उ॒भौ स॑मु॒द्रावा॑ क्षे॒ति यश्च॑ पू॒र्व उ॒ताप॑रः ॥ ५ ॥

5. *Vātasyāśvo vāyoḥ sakhātho deveṣito muniḥ.
Ubhau samudrāvā kṣeti yaśca pūrva utāparaḥ.*

The sun moves in orbit by the dynamics of cosmic energy. It is a cooperative friend of cosmic energy, inspired and energised by the supreme Divinity. An object of realisation in meditation, it illuminates both sides of its cosmic movement in space, the former and the latter both in the cosmic orbit.

(The soul in meditation can illuminate both sides of its orbit in time and space, the past and the future both as revealed by the sage Patanjali in accordance with the Veda.)

अ॒प्सर॑सां गन्ध॒र्वाणां॑ मृ॒गाणां॑ च॒रणे॑ च॒रन् ।

के॒शी के॒तस्य॑ वि॒द्वान्त्स॒खा स्वा॒दुर्म॑दिन्त॒मः ॥ ६ ॥

6. *Apsarasām gandharvāṇām mṛgāṇām caraṇe caran. Keśī ketasya vidvāntsakhā svādur-madintamah.*

Pervasive and radiating in the course of light rays in the sky, over the earth and in the solar region itself, the sun, treasure source of radiation, concomitant with fire, warmth of life and light, is the highest inspirer of joy, most soothing source of the sweetness of

existence.

(The soul itself is the reservoir of eternal joy in the microcosmic existence of the human individual in its spiritual journey on earth, in the sky, in the solar region, in short, all over in its state of existence all time all over space.)

वा॒युर॑स्मा॒ उपो॑मन्थत्पि॒नष्टि॑ स्मा॒ कुन॑न्न॒मा ।

के॒शी वि॒षस्य॑ पात्रे॒ण यद्रु॑द्रेणापि॒बत्स॑ह ॥ ७ ॥

7. *Vāyurasmā upāmanthat pinaṣṭi smā kunannamā.
Keśī viṣasya pātreṇa yadrudreṇāpibat saha.*

When the sun drinks the soma fragrance of yajna and the vapours of water arising from the earthly vedi by the spatial cup along with the fire of the vedi, then the wind churns the wealth of nature's bounties and the inviolable thunder grinds the grosser gifts of nature to the refined particles of rain for the earth and the moral and spiritual yajnic values for the soul of humanity.

Mandala 10/Sukta 137

Vishvedevah Devatah, Saptarshis Bharadvaja, Kashyapa, Gotama, Atri, Vishvamisra, Jamadagni, Vasishtha Rshis

उ॒त दे॒वा अ॒वहि॑तं दे॒वा उ॒न्नय॑था पुनः ।

उ॒ताग॑श्च॒क्रुषं॑ दे॒वा दे॒वा जी॒वय॑था पुनः ॥ १ ॥

1. *Uta devā avahitaṁ devā unnayathā punaḥ.
Utāgaścakruṣaṁ devā devā jīvayathā punaḥ.*

O Devas, sages and noble scholars, raise the frustrated and the fallen. O divinities, save the despaired and raise him again. O saints, redeem the man committed to sin. O divines, give him the life again. Let the lost

live once again.

द्वाविमौ वातौ वात आ सिन्धोरा परावतः ।

दक्षं ते अन्य आ वातु परान्यो वातु यद्रपः ॥ २ ॥

2. *Dvāvimau vātau vāta ā sindhorā parāvataḥ.
Dakṣaṁ te anya ā vātu parānyo vātu yadrapaḥ.*

Here are two winds of life that blow: one from and upto the sea, the other beyond. May the one bring you strength and vigour of freshness, let the other blow out sin, evil and pollution far away.

आ वात वाहि भेषजं वि वात वाहि यद्रपः ।

त्वं हि विश्वभेषजो देवानां दूत ईयसे ॥ ३ ॥

3. *Ā vāta vāhi bheṣajaṁ vi vāta vāhi yadrapaḥ.
Tvam hi viśvabheṣajo devānām dūta īyase.*

O breeze of fresh life, bring in the healing balm, blow out whatever is sinful and polluted. You blow as the divine breath of life and freshness, and you alone bring in the universal sanative.

आ त्वागमं शन्तातिभिरथो अरिष्टतातिभिः ।

दक्षं ते भद्रमाभार्ष परा यक्ष्मं सुवामि ते ॥ ४ ॥

4. *Ā tvāgamaṁ śantātibhiratho ariṣṭatātibhiḥ.
Dakṣaṁ te bhadramābhārṣaṁ parā yakṣmaṁ suvāmi te.*

I am come with all palliatives and protectives for peace and tranquillity. I bring you auspicious, resistant and regenerative vitality and root out all debility.

त्रायन्तामिह देवास्त्रायतां मरुतां गुणः ।

त्रायन्तां विश्वा भूतानि यथायमरपा असत् ॥ ५ ॥

5. *Trāyantāmiha devāstrāyatām marutām gaṇaḥ.
Trāyantām viśvā bhūtāni yathāyamarapā asat.*

May the divinities save us here in body and mind. May the forces of Maruts, air, breeze, wind and even storm protect us. May all forms of nature and living beings protect and promote us so that this body system may be fine, free and immaculate.

आप इद्वा उ भेषजीरापो अमीवचातनीः ।

आपः सर्वस्य भेषजीस्तास्ते कृण्वन्तु भेषजम् ॥ ६ ॥

6. *Āpa idvā u bheṣajīrāpo amīvacātanīḥ.
Āpaḥ sarvasya bheṣajīstāste kṛṇvantu bheṣajam.*

All waters and other liquid energies are sanatives. Waters are cleansers and destroyers of disease and sickness. Waters are medicaments for all living beings. O man, O sufferer, let the waters cure and wash you clean as natural medicine.

हस्ताभ्यां दशशाखाभ्यां जिह्वा वाचः पुरोगवी ।

अनामयितुभ्यां त्वा ताभ्यां त्वोप स्पृशामसि ॥ ७ ॥

7. *Hastābhyām daśaśākhābhyām jihvā vācaḥ
purogavī. Anāmayitnubhyām tvā tābhyām tvopa
sprśāmasi.*

The tongue is the leading articulator of the physician's speech. The two hands and ten fingers are the physician's magical touch. The soothing speech and soft sympathetic touch of both hands and ten fingers, with these two inspiring curatives, O suffering man, we

touch and retouch you and caress you back to health and self-assurance.

Mandala 10/Sukta 138

Indra Devata, Anga Aurava Rshi

तव॒ त्य इन्द्र॑ स॒ख्येषु॑ वह्न॒य ऋ॒तं म॑न्वा॒ना व्य॑दर्दि॒रुर्व॑लम् ।
यत्रा॑ दश॒स्यन्नु॑षसो॑ रि॒णन्न॒पः कु॑त्सा॒य म॑न्म॒न्नह्य॑श्च
दं॒सयः॑ ॥ १ ॥

1. *Tava tya indra sakhyeṣu vahnaya ṛtaṁ manvānā vyadardirurvalam. Yatrā daśasyannuṣaso riṇannapaḥ kutsāya manmannahyaśca daṁsayah.*

O lord of cosmic energy, Indra, in consonance with your will and law, these flames of fire carrying yajnic fragrance, and these currents of wind bearing electrical energy, break the vaporous force of the mighty cloud, and when the mantras are chanted and you radiate the lights of the dawn, catalytic power is initiated and showers of rain are released in response to the wishes of the yajakas.

अवा॑सृजः प्र॒स्वः श्व॑ञ्चयो॑ गि॒रीनु॑दा॒ज उ॒स्रा अपि॑बो॒ मधु॑
प्रि॒यम् । अव॑र्धयो॒ वनि॑नो॒ अस्य॑ दं॒ससा॑ शु॒शोच॑ सू॒र्यं ऋ॒त-
जा॑तया गि॒रा ॥ २ ॥

2. *Avāsrjaḥ prasvaḥ śvañcayo girīnudāja usrā apibo madhu priyam. Avardhaya vanino asya daṁsasā śuśoca sūrya ṛtajātayā girā.*

Indra, lord of cosmic winds and energy, creates the vapours, breaks the clouds, initiates radiations of light and energy, absorbs the honey sweets of fragrances, augments the oceans of water in space, and by the order

and power of its liberal potential, will and voice, the winds blow and the sun shines in heaven.

वि सूर्यो मध्ये अमुच्छ्रथं दिवो विदद्दासाय प्रतिमानमार्यः ।
दृळ्हानि पिप्रोरसुरस्य मायिन इन्द्रो व्यास्यच्चकृवाँ ऋजि-
श्वना ॥ ३ ॥

3. *Vi sūryo madhye amucadratham divo vida-ddāsāya pratimānamāryaḥ. Dr̥ḷhāni piprora-surasya māyina indro vyāsyaccakṛvām̐ ṛjīśvanā.*

The sun in the midst of the regions of light releases the energy flood of its rays, creating thereby a complementary adversary for the mighty cloud which holds the wealth of vapours. Thus does Indra, omnipotent performer, controller of cosmic dynamics, break the formidable concentrations of the wondrous mighty collector's hoard of living showers by the strike of the catalytic operation of its natural law.

अनाधृष्टानि धृषितो व्यास्यन्निधीरदेवाँ अमृणदयास्यः ।
मासेव सूर्यो वसु पुर्यमा ददे गृणानः शत्रूरशृणाद्वि-
रुक्मता ॥ ४ ॥

4. *Anādhṛṣṭāni dhṛṣito vyāsyannidhīradevāṃ amṛṇadayāsyah. Māseva sūryo vasu puryamā dade gṛṇānaḥ śtrūṃraśṛṇādvirukmatā.*

Dauntless and valiant Indra, ruler of the world, breaks down the formidable unimpaired selfish hoarders of wealth and power and, just as the sun by seasonal heat of its rays takes up the waters, so does he take out the concealed wealth and power of the antisocial elements, and, adored and celebrated, destroys the enemies of humanity by the lustre of his justice and

power.

अयुद्धसेनो विभ्वा विभिन्दता दाशद् वृत्रहा तुज्यानि तेजते ।
इन्द्रस्य वज्रादबिभेदभिश्नथः प्राक्रामच्छुन्ध्यूरजहादुषा
अनः ॥ ५ ॥

5. *Ayuddhaseno vibhyā vibhindatā dāśadvṛtrahā
tujyāni tejate. Indrasya vajrādabhedabhiśnathah
prākṛāmacchundhyūrajahāduṣā anah.*

Indra, heroic commander of irresistible force, omnipresent and boundless, destroyer of evil and darkness by his inviolable potential, is generous, reduces the hurtful and promotes the progressive. The evil and wicked fear the shattering thunderbolt of Indra who is ever moving forward, illuminating and purifying, and every day the morning moves his chariot for a new dawn of light and progress for humanity.

एता त्या ते श्रुत्यानि केवला यदेक एकमकृणोरयज्ञम् ।
मासां विधानमदधा अधि द्यवि त्वया विभिन्नं भरति प्रधिं
पिता ॥ ६ ॥

6. *Etā tyā te śrutyāni kevalā yadeka ekamakṛṇo-
rayajñam. Māsām vidhānamadadhā adhi dyavi
tvayā vibhinnaṁ bharati pradhim pitā.*

Indra, these are the celebrated deeds of yours, lord absolute, who alone by yourself fix every selfish uncreative power. You hold and sustain the sun in heaven, and the sun, inspirer and promoter of life on earth, regulates the months and seasons of the year and abides by the path carved out by you in space.

Mandala 10/Sukta 139

*Savita (1-3) Vishvavasū Atma (4-6) Devata, Vishvavasū
Devagandharva Rshi*

सूर्यरश्मिर्हरिकेशः पुरस्तात्सविता ज्योतिरुदयाँ अजस्रम् ।
तस्य पूषा प्रसवे याति विद्वान्त्सम्पश्यन्विश्वं भुवनानि
गोपाः ॥ १ ॥

1. *Sūryaraśmirharideśaḥ purastāt savitā jyotirudayāṁ ajasram. Tasya pūṣā prasave yāti vidvāntsaṁpaśyan viśvā bhuvanāni gopāḥ.*

Savita, eternal light of life, wearing the rays of the sun, golden haired, is risen there from the east. On his rise in the world of his creation, Pusha, living energy of divinity for life forms on earth, rises, seeing, blessing and promoting all regions of the world as protector of life and its activity.

नृचक्षा एष दिवो मध्यं आस्त आपप्रिवात्रोदसी अन्तरिक्षम् ।
स विश्वाचीरभि चष्टे घृताचीरन्तरा पूर्वमपरं च केतुम् ॥ २ ॥

2. *Nṛcakṣā eṣa divo madhya āsta āpaprivān rodasī antarikṣam. Sa viśvācīrabhi caṣṭe gṛtācīrantarā pūrvamaparam ca ketum.*

Watching and enlightening humanity, this light divine of life abides in the midst of heaven, filling heaven, earth and the middle region with its light and glory. It illuminates all quarters of space with universal light and bliss before and after and everywhere in between over the planets and the node.

रायो बुध्नः संगमनो वसूनां विश्वा रूपाभि चष्टे शचीभिः ।
देवइव सविता सत्यधर्मेन्द्रो न तस्थौ समरे धर्नानाम् ॥ ३ ॥

3. *Rāyo budhnaḥ saṁgamano vasūnām viśvā rūpābhi caṣṭe śacībhiḥ. Deva iva savitā satya-dharmendro na tasthau samare dhanānām.*

The very root and foundation of wealth, power and excellence, giver of health, peace, comfort and security of life, Savita watches, illuminates and inspires every thing of life with its forms and powers of action. Like omnificent divinity itself, the very essence and spirit of truth and Dharma, Savita abides by us in our battles for life's wealth, beauty and excellence.

विश्वावसुं सोम गन्धर्वमापो ददृशुषीस्तदृतेना व्यायन् ।
तदन्ववैदिन्द्रो रारहाण आसां परि सूर्यस्य परिधीरं-
पश्यत् ॥ ४ ॥

4. *Viśvāvasuṁ soma gandharvamāpo dadṛśuṣīsta-dṛtenā vyāyan. Tadanvavaidindro rārahāṇa āsāṁ pari sūryasya paridhīmrapaśyat.*

O Soma, blessed seeker, just as vapours of water rise up by the heat of yajna and reach the sun, sustainer of the earth and life giver of the world, similarly self-realising souls by meditative yajna rise to the cosmic soul, and just as dynamic wind energy moves in consonance with the sun to the vaporous halo round the sun, similarly self-realising souls watch the cosmic halo round divinity, and the exceptional soul, having stayed existential complexities, reaches the divine presence at the centre of the halo.

विश्वावसुर्भि तन्नो गृणातु दिव्यो गन्धर्वो रजसो विमानः ।
यद्वा घा सत्यमुत यन्न विद्म धियो हिन्वानो धियु इन्नो
अव्याः ॥ ५ ॥

5. *Viśvāvasurabhi tanno grṇātu divyo gandharvo rajaso vimānaḥ. Yadvā ghā satyamuta yanna vidma dhiyo hinvāno dhiya inno avyāḥ.*

May the spirit of the universe, shelter home of the world and world's wealth and knowledge, divine sustainer of the universe and universal wisdom, maker and measurer of the universe in space and time, enlighten us of what is the truth of existence, what we do not know. May he inspire our vision and intelligence, and protect and promote our intelligence, will and actions.

सस्त्रिमविन्दच्चरणे नदीनामपावृणोद्दुरो अश्मव्रजानाम् ।
प्रासां गन्धर्वो अमृतानि वोचदिन्द्रो दक्षं परि जानाद-
हीनाम् ॥ ६ ॥

6. *Sasnimavindaccaraṇe nadīnāmapāvṛṇodduro aśmavrajānām. Prāsāṃ gandharvo amṛtāni voca-
dindro dakṣaṃ pari jānādahīnām.*

May Gandharva, eternal lord sustainer of the universe, knowledge and speech, abiding deep at the centre and on the circumference of the fluent streams and rolling oceans of speech and knowledge, open up for us the doors of knowledge locked in adamant mystery and release the nectar streams of these mysteries in speech and vision. Indra, lord omnipotent and omniscient, alone knows in full the depth and far outreach of these mysteries.

Mandala 10/Sukta 140

Agni Devata, Agni Pavaka Rshi

अग्ने तव श्रवो वयो महि भ्राजन्ते अर्चयो विभावसो ।

बृहद्भानो शवसा वाजमुक्थ्यं दधासि दाशुषे कवे ॥ १ ॥

1. *Agne tava śravo vayo mahi bhrājante arcayo vibhāvaso. Bṛhadbhāno śavasā vājamukthyaṁ dadhāsi dāśaṣe kave.*

Agni, leading light of life, great is your vigour, power and felicity, shining, inspiring and incessantly flowing. O refulgent lord, your flames rise high and blaze fiercely. Light and fire of Infinity, omniscient poet and creator, by your power, potential and abundance, you bear and bring admirable food, energy and fulfilment with the sense of victory for the generous giver and selfless yajaka.

पावकवर्चाः शुक्रवर्चा अनूनवर्चा उदियर्षि भानुना ।

पुत्रो मातरा विचरन्नुपावसि पृणक्षि रोदसी उभे ॥ २ ॥

2. *Pāvakavarṇāḥ śukravarṇā anūnavarṇā udiyarṣi bhānunā. Putro mātara vicarannupāvasi pṛṇakṣi rodasī ubhe.*

Lord of flames of purity, master of immaculate light and power absolutely free from want and weakness, you rise with self-refulgence and, just as the son closely abides by the parents, serves and protects them, so do you pervade, sustain and protect the heaven and earth.

ऊर्जो नपाज्जातवेदः सुशस्तिभिर्मन्दस्व धीतिभिर्हितः ।

त्वे इषः सं दधुर्भूर्विर्वपसश्चित्रोतयो वामजाताः ॥ ३ ॥

3. *Ūrjo napājjātavedaḥ suśastibhirmandasva dhītibhirhitaḥ. Tve iṣaṁ saṁ dadhurbhūrivarpasa-ścitrotayo vāmajātāḥ.*

O divine light and fire of life, child as well as protector and sustainer of energy pervasive in the entire world of existence, rise and rejoice as well as exhilarate us, with hymns and noble thoughts and actions as you are invoked and kindled in the vedi and in the heart and soul. Faithful celebrants bring you food in homage, and in you they vest their desires and aspirations of various forms and wondrous efficacy arisen from love of the heart and soul.

इ॒र॒ज्यन्न॑ग्ने प्रथयस्व ज॒न्तुभि॑र॒स्मे रा॒यो अम॑र्त्य ।

स दर्श॑तस्य॒ वपु॑षो॒ वि र॑जसि पृ॒णक्षि॑ सान॒सिं क्र॑तुम् ॥ ४ ॥

4. *Irajyannagne prathayasva jntubhirasme rāyo amartya. Sa darśatasya vapuṣo vi rājasi pṛṇakṣi sānasim kratum.*

Immortal Agni, waxing and exalting with all living beings, develop and expand the wealth and excellence of life for us. Of noble and gracious form as you are and shine and rule as you do, join us with yajnic action and bless us with abundant fruit of success and victory.

इ॒ष्कृ॒त॒र्त्तरि॑मध्व॒रस्य॒ प्रचे॑तसं॒ क्षय॑न्तं॒ राध॑सो म॒हः ।

रा॒तिं वा॒मस्य॑ सु॒भगां॑ म॒हीमि॑षं॒ दधा॑सि सान॒सिं र॒यिम् ॥ ५ ॥

5. *Iṣkartāramadhvarasya pracetasam kṣayantam rādhaso mahāḥ. Rātim vāmasya subhagām mahī-miṣam dadhāsi sānasim rayim.*

Agni, lord, spirit, and power of the light and

fire of life, we celebrate and adore you, inspirer, impeller and promoter of holy yajna of love and non-violence, omniscient treasure giver and controller of the great world's wealth, who bear and bring us abundant gifts of beauty and splendour and the good fortune of life, high energy and food, plenty and prosperity, indeed all wealth, honour and excellence of life.

ऋतावानं महिषं विश्वदर्शतमग्निं सुम्नाय दधिरे पुरो जनाः ।
श्रुत्कर्णं सप्रथस्तमं त्वा गिरा दैव्यं मानुषा युगा ॥ ६ ॥

6. *Ṛtāvānaṁ mahiṣaṁ viśvadarśatamagniṁ
sumnāya dadhire puro janāḥ. Śrutkarṇaṁ sapra-
thastamaṁ tvā girā daivyaṁ mānuṣā yugā.*

Men, first of all since earliest times, worship, adore and inculcate you, Agni, omniscient lord of life, yajna and the law of life, great and glorious, most gracious presence of the world, for the sake of peace, pleasure and prosperity for the good life. O lord of life and grace, mortals singly and in couples and family with holy words celebrate and exalt you, divine, kind listener, infinite presence.

Mandala 10/Sukta 141

Vishvedeva Devata, Agni Tapasa Rshi

अग्ने अच्छा वदेह नः प्रत्यङ् नः सुमना भव ।
प्र नो यच्छ विशस्पते धनदा असि नस्त्वम् ॥ १ ॥

1. *Agne acchā vadeha naḥ pratyāṇ naḥ sumanā
bhava. Pra no yaccha viśaspate dhanado asi na-
stvam.*

Agni, lord of light, knowledge and speech, speak

to us here of the knowledge of science and divinity, be good and gracious to us here and now, direct. O Vishpati, protector and promoter of the people, you are the giver of life's wealth, knowledge and enlightenment, pray give us the wealth, knowledge and enlightenment about life and the art of living.

प्र नो यच्छत्वयमा प्र भगुः प्र बृहस्पतिः ।

प्र देवाः प्रोत सूनृता रायो देवी ददातु नः ॥ २ ॥

2. *Pra no yacchatvaryamā pra bhagaḥ pra brhaspatiḥ. Pra devāḥ prota sunṛtā rāyo devī dadātu naḥ.*

May Aryama, lord of justice and rectitude, Bhaga, lord giver of wealth, power and glory, Brhaspati, lord of expansive space, universal vision and speech, Devas, all divinities of nature and nobilities of humanity, and divine Sunrta, Vedic voice of truth and law of existence, give us wealth, honour and prosperity of life, wisdom and enlightenment.

सोमं राजानमवसेऽग्निं गीर्भिर्हवामहे ।

आदित्यान्विष्णुं सूर्यं ब्रह्माणं च बृहस्पतिम् ॥ ३ ॥

3. *Somaṁ rājānamavase'gnim gīrbhirhavāmahe. Ādityān viṣṇuṁ sūryaṁ brahmāṣṇaṁ ca brhaspatim.*

We invoke brilliant Soma, exhilarating spirit of peace for protection and progress, Agni, spirit of light and warmth of life, with holy words and songs of devotion. We invoke and adore the Adityas, brilliant powers of enlightenment, Vishnu, lord omniscient and omnipresent awareness, Surya, self-refulgent divine

source of light, Brahma, the sage of divinity, and Brhaspati, the scholar visionary of divinity.

इन्द्रवायू बृहस्पतिं सुहवेह हवामहे ।

यथा नः सर्व इज्जन्ः संगत्यां सुमना असत् ॥ ४ ॥

4. *Indravāyū bṛhaspatiṁ suhaveha havāmahe.*
Yathā naḥ sarva ijjanāḥ saṅgatyāṁ sumanā asat.

We invoke, adore and pray for the cosmic energy of omnipotent Indra, Vayu, wind energy of cosmic Vayu, Brhaspati, cosmic sustenance of the infinite wielder of the universe, all worthies of love, invocation and adoration so that our people, noble and happy at heart, be united in cooperation for the peace and progress of life on the earth.

अर्यमणं बृहस्पतिमिन्द्रं दानाय चोदय ।

वातं विष्णुं सरस्वतीं सवितारं च वाजिनम् ॥ ५ ॥

5. *Aryamaṇaṁ bṛhaspatimindraṁ dānāya codaya.*
Vātaṁ viṣṇuṁ sarasvatīṁ savitāraṁ ca vājinam.

For the gifts of wealth, honour and excellence of life, invoke, adore and inculcate Aryaman, law of life, Brhaspati, cosmic expansion and centrifugal energy, Indra, cosmic electric energy, Vata, wind energy, Vishnu, cosmic gravitation and centripetal energy, Sarasvati, cosmic knowledge and speech of divinity, and Savita, cosmic creative energy which is the overall and ultimate all winner over negativities.

त्वं नो अग्रे अग्निभिर्ब्रह्म यज्ञं च वर्धय ।

त्वं नो देवतातये रायो दानाय चोदय ॥ ६ ॥

6. *Tvaṁ no agne agnibhirbrahma yajñam ca var-dhaya. Tvaṁ no devatātaye rāyo dānāya codaya.*

Agni, leading light of the world, by the gifts of enlightenment increase and develop our knowledge and corporate action, and inspire and enlighten us for the service of the divinities to win their gifts of wealth, honour and excellence.

Mandala 10/Sukta 142

Agni Devata, Sharngah Rshis: Jarita (1-2), Drona (3-4), Sarisrkva (5-6), Stambamitra (7-8)

अयमग्ने जरिता त्वे अभूदपि सहसः सूनो नृह्यन्यदस्त्या-
प्यम् । भद्रं हि शर्मं त्रिवरूथमस्ति त आरे हिंसां नामप दिद्युमा
कृधि ॥ १ ॥

1. *Ayamagne jaritā tve abhūdapi sahasaḥ sūno nahyanyadasytyāpyam. Bhadram hi śarma trivarūthamasti ta āre hiṁsānāmapa didyumā kṛdhi.*

O self-refulgent light of life, Agni, this celebrant is dedicated to you wholly in worship and service. O creator and inspirer of strength, patience and fortitude, there is none other than you worth attaining. Blissful is your power of body, mind and soul. Pray cast away the pain and sufferance caused by the burning oppression of violent enemies.

प्रवत्ते अग्ने जनिमा पितूयतः साचीव विश्वा भुवना
न्यृञ्जसे । प्र सप्तयः प्र सनिषन्त नो धियः पुरश्चरन्ति
पशुपाइव त्मना ॥ २ ॥

2. *Pravat te agne janīmā pitūyataḥ sēcīva viśvā bhuvanā nyrñjase. Pra saptayaḥ pra saniṣanta no dhiyaḥ puraścaranti paśupā iva tmanā.*

Agni, your presence radiates, desiring to take things into your fold like a companion power reaching all regions of the world. And our thoughts and songs of homage too, spontaneously flying vibrations of heart and soul, reach on to you like eager servants of the divine master.

उ॒त वा उ॒ परि॑ वृ॒णक्षि॑ ब॒प्सद्ब॒होर्ग॒ उ॒ल॒प॒स्य॒ स्व॒धावः॑ ।
उ॒त खि॒ल्या उ॒र्वरा॑णां भव॒न्ति॒ मा ते॑ हे॒तिं तवि॑षीं
चु॒क्रु॒धाम॑ ॥ ३ ॥

3. *Uta vā u pari vṛṇakṣi bapsadbahoragna ulapasya svadhāvaḥ. Uta khilyā urvarāṇām bhavanti mā te hetim taviṣīm cukru dhām.*

Agni, self-refulgent fire and power, when you burn and devour heaps of grass, sometimes you spare patches of green and sometimes vast areas of fertile lands become wastelands. Let us understand this mystery and the way so that we do not excite the onslaught of your blazing power of destruction.

यदु॒द्ध॒तो॑ नि॒वतो॑ या॒सि ब॒प्स॒त्पृ॒थ॒गे॒षि प्र॒ग॒र्धि॒नी॒व॒ से॒ना । य॒दा
ते॒ वा॒तो॑ अ॒नु॒वा॒ति॒ शो॒चि॒र्व॒से॒व॒ श्मश्रु॑ व॒प॒सि॒ प्र भू॑म ॥ ४ ॥

4. *Yadudvato nivato yāsi bapsat prthageṣi pragardhinīva senā. Yadā te vāto anuvāti śocirvapteva śmaśru vapasi pra bhūma.*

When you rise and spread, devouring both high and low like a fierce army thirsting for victory, and specially when the wind blows favourable to your blaze,

then like a barber shaving off beard and moustache you lay waste vast areas of land.

प्रत्यस्य श्रेणयो ददृश्र एकं नियानं बहवो रथासः ।

बाहू यदग्ने अनुमर्मृजानो न्यङ्कुत्तानामन्वेषि भूमिम् ॥ ५ ॥

5. *Pratyasya śreṇayo dadṛśra ekaṁ niyānaṁ bahavo rathāsaḥ. Bāhū yadagne anumarmṛjāno nyanñu-ttānāmanveṣi bhūmim.*

The flames of Agni in rising sequence are seen like a row of chariots following one leader as engine when, Agni, you raise your arms waxing and shining and cover hills and valleys on the land.

उत्ते शुष्मा जिहतामुत्ते अर्चिरुत्ते अग्ने शशमानस्य वाजाः ।

उच्छ्वञ्चस्व नि नम वर्धमान आ त्वाद्य विश्वे वसवः
सदन्तु ॥ ६ ॥

6. *Ut te śuṣmā jihatāmut te arcirut te agne śaśamā-nasya vājāḥ. Ucchvañcasva ni nama vardhamāna ā tvādya viśve vasavaḥ sadantu.*

Agni, lord of light, illuminative and enlightening power, may your bright flames rise higher, may the radiations of your light and grandeur and your victories over want and darkness rise high and elevate the body, mind and soul of the celebrant. Yourself rising and expanding, raise the high higher, condescend, save and raise the low, and may all the soothing, sheltering powers and personalities of the world sit by you on the vedi and rehabilitate the uprooted here today and now.

अपामिदं न्ययनं समुद्रस्य निवेशनम् ।

अन्यं कृणुष्वेतः पन्थां तेन याहि वशां अनु ॥ ७ ॥

7. *Apāmidam nyayanam samudrasya niveśanam.
Anyam kṛṇuṣvetaḥ panthām tena yāhi vaśāṃ anu.*

This is the vast reservoir of waters, bottomless bound of the sea. Agni, create some other higher path from these here, so you may proceed to the fulfilment of your heart's desire.

आयने ते परायणे दूर्वा रोहन्तु पुष्पिणीः ।
हृदाश्च पुण्डरीकाणि समुद्रस्य गृहा इमे ॥ ८ ॥

8. *Āyane te parāyaṇe dūrvā rohantu puṣpiṇīḥ.
Hradāśca puṇḍarikāṇi samudrasya grhā ime.*

Agni, may flowers and holy grass grow on your arrival, may flowers and holy grass shower on your departure. Let all these homes be homes close to the infinite ocean, with reservoirs and flowers around.

(The seventh and eighth verses may be addressed to the human soul as well as to Agni, leading light and creative spirit of the cosmos.)

Mandala 10/Sukta 143

Ashvinau Devate, Atri Sankhya Rshi

त्यं चिदत्रिमृतजुरमर्थमश्वं न यातवे ।
कक्षीवन्तं यदी पुना रथं न कृणुथो नवम् ॥ १ ॥

1. *Tyam cidatrimṛtajuramarthamaśvaṃ na yātave.
Kakṣīvantam yadī punā ratham na kṛṇutho
navam.*

Hey Ashvins, complementary energies of nature and complementary nobilities of humanity such as physician and surgeon, teacher and preacher, father and

mother, men and women, the person who observes the laws of nature and principles of truth and grows up in the yajnic way of life, whether he or she loves to enjoy the experience of living or has grown out of life's colourfulness and temptation, such a person you strengthen like a strong force in harness with every side of personality renewed to top condition of health and body to reach the goal and realise the purpose and values of life.

त्यं चिदश्वं न वाजिनमरेणवो यमत्नत ।

दृळ्हं ग्रन्थिं न वि ष्यत्तमत्रिं यविष्ठमा रजः ॥ २ ॥

2. *Tyaṁ cidaśvaṁ na vājinamareṇavo yamatnata.*
Dr̥lham grantiṁ na vi ṣyatamatriṁ yaviṣṭhamā
rajaḥ.

And the person most youthful, dynamic, ever in harness for winning the goal of life, but bound by the web of life through senses, mind and pranas, all unsoiled though by dust, pray release, undo the bondage like a gordian knot of life so that the person may live free from possible dust and pollution.

नरा दंसिष्ठावत्रये शुभ्रा सिषासतं धियः ।

अथा हि वां दिवो नरा पुनः स्तोमो न विशसे ॥ ३ ॥

3. *Narā daṁsiṣṭhāvatraye śubhrā siṣāsataṁ dhiyaḥ.*
Athā hi vām divo narā punaḥ stomo na viśvase.

O leading lights, noble souls, brilliant scholars, pray release the worldly man in search of freedom from bondage, bless him with holy thoughts and intelligence, since the enlightened man's song of prayer and adoration in order to celebrate you reaches you, harbingers of light,

again and again.

चिते तद्वां सुराधसा रातिः सुमतिरश्विना ।

आ यन्नः सदने पृथौ समने पर्षथो नरा ॥ ४ ॥

4. *Cite tadvām surādhasā rātiḥ sumatiraśvinā.
Ā yannaḥ sadane pṛthau samane parṣatho narā.*

Ashvins, harbingers of wealth, competence and success, that wealth of noble thoughts and intelligence, that generous gift of yours, is for the enlightenment of humanity which, O leading lights, you bring in showers in this vast world of life, in this hall of yajna, in this struggle of our life for happiness and freedom.

युवं भुज्युं समुद्र आ रजसः पार ईङ्क्षितम् ।

यातमच्छा पतत्रिभिर्नासत्या सातये कृतम् ॥ ५ ॥

5. *Yuvaṁ bhujyūṁ samudra ā rajasaḥ pāra īṅkhi-
tam. Yātamacchā patatribhīrnāsatyā sātaye
kṛtam.*

Ashvins, bright like fire and the sun, inviolably committed to truth and law, pray come with faultless ark and oars to humanity beaten about in the depth of dust and rolling seas, to help us swim to the shore to freedom and victory.

आ वां सुम्नैः शंयूइव मंहिष्ठा विश्ववेदसा ।

समस्मे भूषतं नरोत्सं न पिप्युषीरिषः ॥ ६ ॥

6. *Ā vām sumnaiḥ śamyū iva maṁhiṣṭhā viśva-
vedasā. Samasme bhūṣataṁ narotsaṁ na pipyu-
ṣīriṣaḥ.*

Leading lights of the world, greatest and most

liberal masters of universal wealth and knowledge, come like benevolent harbingers of peace and freshness of joy, bless us and refine us with your gracious favours of peace, freedom and happiness as abundant showers of rain fill the lake.

Mandala 10/Sukta 144

*Indra Devata, Suparna Tarkshya or Urdhvakrshana
Yamayana Rshi*

अ॒यं हि ते॒ अम॑र्त्य॒ इन्द्रु॑रत्यो॒ न प॑त्य॒ते ।
दक्षो॑ वि॒श्वायु॑र्वे॒धसे॑ ॥ १ ॥

1. *Ayam hi te amartya induratyo na patyate.
Dakṣo viśvāyurvedhase.*

Indra, lord eternal and omnipotent, this immortal soma rises to you like a flying courser. Versatile, living vitality of the world, it rises in homage to the lord creator of the world.

अ॒यम॑स्मासु॒ काव्य॑ ऋ॒भुर्वज्रो॑ दास्व॒ते ।
अ॒यं बि॑भर्त्यु॒र्ध्वकृ॑शनं॒ मद॑मृ॒भुर्न कृ॑त्वा॒यं मद॑म् ॥ २ ॥

2. *Ayasmāsu kāvya ṛbhurvajro dāsvate. Ayam bibhartyūrdhvakṛśanam madamṛbhurna kṛtvāyam madam.*

Here among us it is inspiring and adorable, brilliant, a very thunderbolt of protection for the generous, and scourge of punishment for the destructive. And it bears the exhilaration that elevates like rising flames of fire just as the wise sage bears the passion for creativity.

घृषुः श्येनाय कृत्वन् आसु स्वासु वंसगः ।

अव दीधेदहीशुवः ॥ ३ ॥

3. *Ghr̥ṣuḥ śyenāya kṛtvana āsu svāsu vaṁsagaḥ.
Ava dīdhedahīśuvaḥ.*

Effulgent, agile and exhilarating for the dynamic creative personality, inspiring and vitalising among its own people, it blesses them and their progeny with high energy and enthusiasm.

यं सुपर्णः परावतः श्येनस्य पुत्र आभरत् ।

शतचक्रं योऽहो वर्तनिः ॥ ४ ॥

4. *Yam suparṇaḥ parāvataḥ śyenasya putra ābharat.
Śatacakraṁ yo 'hyo vartaniḥ.*

Soma, which Vayu, cosmic energy, child of all pervasive space, bears and carries from far off solar regions, is performer of a hundred divine acts of nature and it is the very life of the cloud and indestructible vitality of life.

यं ते श्येनश्चारुमवृकं पदाभरदरुणं मानमन्धसः ।

एना वयो वि तार्यायुर्जीवस एना जागार बन्धुता ॥ ५ ॥

5. *Yam te śyenaścārumavṛkaṁ padābharadaruṇaṁ mānamandhasaḥ. Enā vayo vi tāryāyurjīvasa enā jāgāra bandhutā.*

The essence of life's vitality, soma, lovely and pleasing, unassailable and sunny bright, which nature's energy brings by its own spirit and power, is the vitality by which health and fertility for life grows higher and the kinship and continuity of humanity keeps living and awake.

एवा तदिन्द्र इन्दुना देवेषु चिद्धारयाते महि त्यजः ।

क्रत्वा वयो वि तार्यायुः सुक्रतो क्रत्वायमस्मदा सुतः ॥ ६ ॥

6. *Evā tadindra indunā deveṣu ciddhārayāte mahi tyajah. Kratvā vayo vi tāryāyuh sukrato kratvā-yamasmadā sutah.*

Thus does Indra, life of life, through soma life energy, disseminate and bear the great creative vitality in the divine forms of nature and humanity. O lord of holy action, the health and age of distinct life forms is extended and maintained by holy acts of soma activity, and this vitality is created and distilled from us by us through the holy discipline of yajnic living with brahmacharya.

Mandala 10/Sukta 145

Sapatni-badhanam Devata, Indrani Rshi

The subject matter of this hymn at the surface level is getting rid of a rival wife, and for that purpose the speaker takes recourse to a herb also. Thus the hymn reads like a spell cure and possibly with a magical herb. But this approach would not do justice to the deeper meaning of the hymn which is integration or re-integration of personality with a single, undivided, focussed interest in the pursuit of a definite goal of positive value.

Split personality is a problem in modern times. So is schizophrenia, a devastating disease. The cure can be both herbal and psychological. The word 'Upanishat' helps us to read the hymn in this Vedic direction of practical yoga in which sanative herbs, mental concentration and spiritual faith all play an important

role (refer Yoga Sutras of Patanjali, 4, 1.).

इमां खनाम्योषधिं वीरुधं बलवत्तमाम् ।

यया सपत्नीं बाधते यया संविन्दते पतिम् ॥ १ ॥

1. *Imām khanāmyoṣadhiṁ vīrudhaṁ balavattamām.
Yayā sapatnīm bādhatē yayā saṁvindate patim.*

I dig out this luxuriant and most powerful herb by which one can annul a rival fascination and by which the pursuant can recover a single, all absorbing love for successful attainment.

उत्तानपर्णे सुभगे देवजूते सहस्वति ।

सपत्नीं मे परा धम पतिं मे केवलं कुरु ॥ २ ॥

2. *Uttānaparṇe subhage devajūte sahasvati.
Sapatnīm me parā dhama patim me kevalam kuru.*

O soma plant growing up with luxuriant leaves and branches, nobly effective, divinely energised, giver of peace, patience and courageous vitality, transform me to concentrate on my one and only love. Throw off my evil fascination. Let me be with my master spirit of life.

उत्तराहमुत्तर उत्तरेदुत्तराभ्यः ।

अथा सपत्नी या ममाधरा साधराभ्यः ॥ ३ ॥

3. *Uttarāhamuttara uttareduttarābhyah.
Athā sapatnī yā mamādharā sādharābhyah.*

O soma, you are higher, more efficacious. I also am higher than the fascination, greater than all others who are superior, generally speaking. May that which is my rival be lower than the lowest fascinations.

न॒ह्यस्या॒ नाम॑ गृ॒भ्णामि॒ नो अ॒स्मिन्न॑म॒ते जने॑ ।

परा॑मे॒व परा॑वतं स॒पत्नीं॑ गमयामसि ॥ ४ ॥

4. *Nahyasyā nāma gr̥bhṇāmi no asmin ramate jane.*
Parāmeva parāvataṁ sapatnīm gamayāmasi.

I do not even think of its name. No one entertains this human distraction, no one is distracted by this human fascination. We throw this remote fascination far off at the farthest.

अ॒हम॑स्मि॒ सह॑मा॒नाथ॒ त्वम॑सि सास॒हिः ।

उ॒भे सह॑स्वती भू॒त्वी स॒पत्नीं॑ मे सहाव॒है ॥ ५ ॥

5. *Ahamasmi sahamānātha tvamasi sāsahih.*
Ubhe sahasvatī bhūtvī sapatnīm me sahāvahai.

I am patient, challenging and victorious. O soma, you too are unassailable, you and I, both challenging and victorious, we shall subdue the rival.

उ॒प तेऽधां॑ सह॑मानाम॒भि त्वा॒धां स॒हीय॑सा । मामनु॒ प्र ते मनो॑
व॒त्सं गौरि॑व धावतु प॒था वारि॑व धावतु ॥ ६ ॥

6. *Upa te'dhām sahamānāmabhi tvādhām sahīyasā.*
Māmanu pra te mano vatsaṁ gauriva dhāvatu
pathā vāriva dhāvatu.

O soma, O spirit of peace, O spiritual knowledge of the Upanishad, I love you at heart and hold on to you in faith, patient and victorious as you are. I hold on to you with a determined mind. May your spirit radiate and come to me like the mother cow hastening to the calf and water rushing straight down to the lake.

Mandala 10/Sukta 146

Aranyani Devata, Devamuni Airammada Rshi

अरण्या॒न्यरण्या॒न्यसौ॒ य प्रेव॑ नश्य॒सि ।

क॒था ग्रा॒मं न पृ॑च्छ॒सि न त्वा॒ भीरि॑व विन्द॒तीऽ ॥ १ ॥

1. *Aranyānyaranyānyasau yā preva naśyasi. Kathā grāmaṁ na pṛcchasi na tvā bhīriva vindatīṁ.*

Tarry, O spirit of the forest, who disappear like a phantom in no time. Why not stay for a moment by the village? And you don't fear even fear itself, which fears to touch your presence.

वृषा॒र्वाय॑ वद॒ते यदु॑पाव॒ति चि॒च्छि॒कः ।

आ॒घा॒टिभि॑रिव धा॒वय॑न्न॒रण्या॒निर्म॑हीय॒ते ॥ २ ॥

2. *Vṛṣāravāya vadate yadupāvati ciccikah. Āghāṭibhiriva dhāvayannaranyānirmahīyate.*

In response to howls and noises of the forest, birds chirp and crickets sing, all appears like temple bells and thereby the forest presence gets exalted.

उ॒त गाव॑इवा॒दन्त्यु॑त वे॒श्मे॒व दृ॑श्य॒ते ।

उ॒तो अ॑रण्या॒निः सा॒यं श॑क॒टीरि॑व स॒र्जति॑ ॥ ३ ॥

3. *Uta gāva ivādantyuta veśmeva dṛśyate. Uto aranyāniḥ sāyaṁ śakaṭīriva sarjati.*

Forest animals graze like cows, clusters of flowers give a homely look, and the forest spirit appears to say good bye to the carts that leave for village homes.

गा॒म॒ङ्गैष॑ आ ह्व॒यति॑ दा॒र्वाङ्गै॑षो अ॒पाव॑धीत् ।

वस॑न्न॒रण्या॒न्यां सा॒यम॑क्रु॒क्ष॒दिति॑ म॒न्यते॑ ॥ ४ ॥

4. *Gāmaṅgaiṣa ā hvayati dārvaṅgaiṣo apāvadhīt.
Vasannaraṇyānyām sāyamakruṣaditi manyate.*

Dear spirit and forest presence, someone calls upon his cow to come home, this one cuts the tree, and in the evening someone staying in the forest shrieks, someone howls, someone bursts in song also.

न वा अरण्यानिर्हन्त्यन्यश्चेन्नाभिगच्छति ।

स्वादोः फलस्य जग्ध्वाय यथाकामं नि पद्यते ॥ ५ ॥

5. *Na vā aranyānirhantyanyaścennābhigacchati.
Svādoḥ phalasya jagdhvāya yathākāmaṁ ni
padyate.*

The forest does not hurt anyone. Whoever goes to the forest without the intent to damage eats the delicious fruit and roams around as he wishes at will.

आञ्जनगन्धिं सुरभिं बह्वन्नामकृषीवलाम् ।

प्राहं मृगाणां मातरमरण्यानिमशंसिषम् ॥ ६ ॥

6. *Āñjanagandhiṁ surabhiṁ bahvannāmakṛṣīvalām.
Prāhaṁ mṛgāṇāṁ mātaramaranyānima-
saṁsiṣam.*

I revere and celebrate the forest and the spirit of the forest not subjected to human encroachment by farming, abounding in wild fruit, fragrant, flowery beautiful, mother of wild life and sustaining friend of humanity.

Mandala 10/Sukta 147

Indra Devata, Suveda Shairishi Rshi

श्रत्ते दधामि प्रथमाय मन्यवेऽ हन्यद् वृत्रं नर्यं विवेरपः ।
उभे यत्त्वा भवतो रोदसी अनु रेजते शुष्मात्पृथिवी
चिदद्रिवः ॥ १ ॥

1. *Śratte dadhāmi prathamāya manyave'hanya-
dvṛtram naryam viverapaḥ. Ubhe yattvā bhavato
rodasī anu rejate śuṣmāt pṛthivī cidadrivaḥ.*

Indra, potent ruler of nature and humanity, lord of thunder and clouds, mover of mountains, I am all faith, reverence and admiration in truth of commitment for your first and foremost power and passion by which you break the clouds and release the showers of rain for humanity, by virtue of which both heaven and earth abide by your law, the power and force by which the firmament shakes with awe.

त्वं मायाभिरनवद्य मायिनं श्रवस्यता मनसा वृत्रमर्दयः ।
त्वामिन्नरो वृणते गर्विष्टिषु त्वां विश्वासु हव्यास्विष्टिषु ॥ २ ॥

2. *Tvaṁ māyābhiranavady māyinaṁ śravasyatā
manasā vṛtramardayaḥ. Tvaminnaṛo vṛṇate gavi-
ṣṭiṣu tvāṁ viśvāsu havyāsvaiṣṭiṣu.*

Irreproachable power, with your mind and desire to produce more food and energy, by your mighty forces you break open the treasure-holds of mysterious hidden energies of nature. Leading lights of humanity take to you in their search for rays of light, and in all their cherished programmes of common good they honour you as the source of success.

ऐषु चाकन्धि पुरुहूत सूरिषु वृधासो ये मघवन्नानशुर्मघम् ।
अर्चन्ति तोके तनये परिष्टिषु मेधसाता वाजिनमहये
धने ॥ ३ ॥

3. *Aiṣu cākandhi puruhūta sūriṣu vṛdhāso ye magha-vannānaśurmagham. Arcanti toke tanaye pariṣṭiṣu medhasātā vājinamahraye dhane.*

O lord universally invoked and celebrated, be gracious and bring the light of knowledge to these noble leaders of humanity. O lord of power and glory, progressive men of wisdom who have achieved power and prosperity in life honour and adore you in their congregations as the chief power of success and victory for the attainment of irreproachable wealth and other values for themselves, their children and grand children.

स इन्नु रायः सुभृतस्य चाकनन्मदं यो अस्य रंह्यं चिकेतति ।
त्वावृधो मघवन्दाश्वध्वरो मक्षू स वाजं भरते धना
नृभिः ॥ ४ ॥

4. *Sa innu rāyaḥ subhṛtasya cākananmadam yo asya ramhyam ciketāni. Tvāvṛdho maghavan dāśva-dhvaro makṣū sa vājam bharate dhanā nṛbhiḥ.*

He alone values and obtains wealth worthy of achievement who knows and realises in life the inspiring power and ecstasy of Indra. O lord of power and prosperity, the man inspired and empowered by you, who is dedicated to positive giving and yajnic programmes with leading lights of scientific yajna, achieves wealth and victory at the earliest because he knows the secret of success.

त्वं शर्धीय महिना गृणान उरु कृधि मघवञ्छुग्धि रायः ।
 त्वं नो मित्रो वरुणो न मायी पित्वो न दस्म दयसे
 विभक्ता ॥ ५ ॥

5. *Tvaṁ śardhāya mahinā grṇāna uru kṛdhi magha-
 vañchagdhi rāyaḥ. Tvaṁ no mitro varuṇo na māyī
 pitvo na dasma dayase vibhaktā.*

Indra, lord giver and creator of glory, pray let us rise and expand in the field of knowledge and action. Give us wealth and power of a high order of nobility. You are Mitra and Varuna for us, friend and just guide, giver and commander of wondrous capability, noble and blissful, and one with us, you give us food for body, mind and soul for the individual and the human community.

Mandala 10/Sukta 148

Indra Devata, Prthu Vainya Rshi

सुष्वाणास इन्द्र स्तुमसि त्वा ससवांसश्च तुविनृम्ण
 वाजम् । आ नो भर सुवितं यस्य चाकन्तमना तना सनुयाम
 त्वोताः ॥ १ ॥

1. *Suṣvāṇāsa indra stumasi tvā sasavāṁsaśca
 tuvinṛmṇa vājam. Ā no bhara suvitam yasya cākan
 tmanā tanā sanuyāma tvotāḥ.*

Indra, lord of abundant wealth and power, creative and expressive devotees with divine gifts of heavenly food and energy, we celebrate and adore you. Pray bless us with that wealth and well being which you please is for our good, so that, under your gracious protection, we may win the power and prosperity of life to live well and enjoy the beauty and goodness of

life to the fulfilment of our heart and soul.

ऋष्वस्त्वमिन्द्र शूर जातो दासीर्विशः सूर्येण सहाः ।

गुहा हितं गुह्यं गूळहमप्सु बिभृमसि प्रस्त्रवणे न सोमम् ॥ २ ॥

2. *Ṛṣvastvamindra śūra jāto dāsīrviśaḥ sūryeṇa sahyāḥ. Guhā hitaṁ guhyaṁ gūḷhamapsu bibhṛ-masi prastravaṇe na somam.*

Indra, you are the mighty maker and terrible breaker both at the same time in the creative process of nature and life, great and brave at the very manifestation of your power, who challenge and break open the negative forces of dark clouds by the sun, so that, on showers of the divine grace of rains, we receive and enjoy the soma nectar hidden in the mystery held at the heart of the vapours and water showers.

(In the spiritual sense, Indra is present deep in the self, and when by grace it breaks the darkness, we receive the light and the divine nectar.)

अर्यो वा गिरो अभ्यर्च विद्वानृषीणां विप्रः सुमतिं चकानः ।

ते स्याम ये रणयन्तु सोमैरेनोत तुभ्यं रथोळ्हा भक्षैः ॥ ३ ॥

3. *Aryo vā giro abhyarca vidvānṛṣīṇāṁ vipraḥ sumatiṁ cakānaḥ. Te syāma ye raṇyanta somai-renota tubhyaṁ ratholḥa bhakṣaiḥ.*

O lord of the cosmic chariot, ruler protector of the universe, vibrant and omniscient Indra, lover of the sages' songs of adoration, pray accept and honour our words of prayer so that, serving and celebrating you with delicious homage of soma and ourselves exulting, we may ever abide in your gracious favour and presence.

इ॒मा ब्र॒ह्मै॒न्द्र तु॒भ्यं शंसि॒ दा नृ॒भ्यो नृ॒णां शूर॒ शवः॑ ।
तेभि॑र्भ॒व सक्र॑तुर्येषु॒ चा॒क॒न्न॒त त्रा॒यस्व॒ गृ॒णत॒ उ॒त स्तीन् ॥ ४ ॥

4. *Imā brahmendra tubhyaṁ śaṁsi dā nṛbhyo nṛṇāṁ śūra śavaḥ. Tebhirbhava sakraturyeṣu cāka-nnuta trāyasva grṇata uta stīn.*

Indra, lord omnipotent, brave leader, these songs of adoration are offered in homage to your honour. Be pleased to accept these. Pray bless us with strength and power worthy of the brave. Bless these leading lights with love and sure fulfilment in their holy acts of yajna. Save the celebrants and upraise the fallen who depend on you and look up for help.

श्रु॒धी ह॒वमि॒न्द्र शूर॒ पृथ॒या उ॒त स्त॒वसे॒ वे॒न्यस्या॒कैः । आ
य॒स्ते योनिं॑ घृ॒तव॑न्त॒मस्वा॒रुमि॑र्न नि॒मैर्द्र॑व॒यन्त॒ वक्वाः॑ ॥ ५ ॥

5. *Śrudhī havaminrda śūra prthyā uta stavase venya-syārkaiḥ. Ā yaste yonim ghṛtavantam-asvārūmirna nimnairdravayanta vakvāḥ.*

Indra, leading light of the world, omnipotent lord, brave all-presence, listen to the invocation and prayer of humanity at large. Adored and exalted you are by the celebrative songs of the wise, who sit in your hall of prayer round the vedi lighted and sprinkled with ghrta and attend to you, while the singer celebrants run to you like streams rushing down to sea, by paths of surrender.

Mandala 10/Sukta 149

Savita Devata, Archan Hairanyastupa Rshi

स॒वि॒ता य॒न्त्रैः पृ॒थि॒वीम॑र॒म्णाद॑स्क॒म्भ॒ने स॒वि॒ता द्या॑म॒दृ॒हत् ।
अ॒श्वमि॑वाधु॒क्ष॒ब्धुनि॑म॒न्तरि॑क्ष॒म॒तूर्ते॑ ब॒द्धं स॒वि॒ता स॑मु॒द्रम् ॥ १ ॥

1. *Savitā yantraiḥ pṛthivīmaramṇādaskambhane savitā dyāmadṛmhat. Aśvamivādhuḥṣaddhunikāntarikṣamatūrte baddham savitā samudram.*

Savita, lord creator, places the earth in orbit, and Savita places the region of light, in columnless space by the forces of cosmic gravitation. Savita moves the thundering cloud like a horse in skies and brings the showers, and Savita places the middle regions and the vast expanse of vapours and waters bound in boundless space.

यत्रा समुद्रः स्क॑भितो व्यौ॒न॒दपां॑ नपात्सविता तस्य॑ वेद ।
अतो॑ भूरत॑ आ॒ उत्थि॑तं रजोऽतो॑ द्यावा॒पृथि॑वी अ॒प्रथे॒ताम् ॥ २ ॥

2. *Yatrā samudraḥ skabhito vyainadapāṁ napāt savitā tasya veda. Ato bhūrata ā utthitam rajo' to dyāvāpṛthivī aprathetām.*

Where the ocean of vapours and water is sustained and whence it sprinkles the earth with showers, only Savita, eternal sustainer of waters, knows that mystery. Thence, from Savita, arises the earth, thence arises the sky and thence only the heaven and earth arise in mutual relation and expand.

प॒श्चेदम॒न्यद॑भ॒वद्यज॑त्रम॒मर्त्यस्य॑ भुव॑नस्य भू॒ना । सु॒प्र॒णो॑
अ॒ङ्ग स॒वितु॑र्ग॒रुत्मा॒न॒पूर्वो॑ जा॒तः स उ॑ अ॒स्यानु॑ ध॒र्म ॥ ३ ॥

3. *Paścedamanyadabhavadyajatramamartyasya bhuvanasya bhūna. Suparṇo aṅga saviturgarutmān pūrvo jātaḥ sa u asyānu dharma.*

Later all this other world arises in mutual relationship by the omnipotence of eternal lord Savita.

Dear seeker, from Savita only first arises the grand flying bird of fire, the sun, in conformity with the laws of Savita, and then the others.

गाव॑इव॒ ग्रामं॑ यूयु॒धिरि॒वाश्वा॑न्वा॒श्रेव॑ व॒त्सं सु॒मना॑ दु॒हाना॑ ।
पति॑रिव जा॒याम॒भि नो॒ न्येतु॑ ध॒र्ता दि॒वः स॒विता वि॒श्व-
वा॑रः ॥ ४ ॥

4. *Gāva iva grāmaṁ yūyudhirivāsvān vāśreva vatsaṁ sumanā duhānā. Patiriva jāyāmabhi no nyetu dhartā divaḥ savitā viśvavārah.*

Just as cows hasten to the village, the warrior takes to the horse, loving mother cow anxious at heart runs to the calf for milk, the husband goes to the wife for love, so may Savita, sustainer of the heavenly world, love of all humanity, come and bless us as his children.

हिर॑ण्यस्तूपः स॒वित॒र्यथा॑ त्वाङ्गि॒रसो॒ जु॒ह्वे वा॒जे अ॒स्मिन् ।
ए॒वा त्वा॒र्चन्न॒वसे॑ व॒न्द॒मानः॑ सोम॒स्येवा॑ंशुं प्र॒ति जाग॑-
र॒हम् ॥ ५ ॥

5. *Hiranyastūpaḥ savitaryathā tvāṅgirasō juhve vāje asmin. Evā tvārcannavase vandamānaḥ somasyevāṁśuṁ prati jāgarāham.*

O Savita, just as Angirasa, yogi with controlled pranic energy, established in the golden beauty of the spirit, invokes you in this yajna for the essence through existence, so do I, dedicated to worship and prayer with adoration, keep awake waiting for the revelation of divinity as my share of soma, divine ecstasy of ultimate freedom.

Mandala10/Sukta 150***Agni Devata, Mrdika Vasishtha Rshi*****समिद्धश्चित्समिध्यसे देवेभ्यो हव्यवाहन ।****आदित्यै रुद्रैर्वसुभिर्न आ गहि मृळीकाय न आ गहि ॥ १ ॥**

1. *Samiddhaścīt samidhyase devebhyo havya-vāhana. Ādityai rudrairvasubhurna ā gahi mṛṭī-kāya na ā gahi.*

Agni, fire of the vedi, heat and light of life, carrier of fragrance and freshness to nobilities and divine forces of nature, kindled, burning and ever awake, you are still kindled and raised to burn and shine for the renewal of life and life energy by yajna. Pray come to us with Aditya, radiations of the sun, with Rudras, electric catalysis of natural energy, and with Vasus, gifts of earth and pranic energies. Come to us for peace, prosperity and all round well being of life.

इमं यज्ञमिदं वचो जुजुषाण उपागहि ।**मर्तीसस्त्वा समिधान हवामहे मृळीकाय हवामहे ॥ २ ॥**

2. *Imaṁ yajñamidam vaco jujuṣāṇa upāgahi. Martāsastvā samidhāna havāmahe mṛṭīkāya havāmahe.*

Loving, accepting and appreciating this yajna, this word of prayer and divine adoration, pray come close to join us. Shining, burning and blazing fire divine, we mortals invoke you, we kindle and adore you for peace, prosperity and all round well being of life.

त्वामु जातवेदसं विश्ववारं गृणे धिया ।**अग्रे देवाँ आ वह नः प्रियव्रतान्मृळीकाय प्रियव्रतान् ॥ ३ ॥**

3. *Tvāmu jātavedasaṁ viśvavāraṁ gr̥ṇe dhiyā. Agne devāṁ ā vaha naḥ priyavratān mṛlīkāya priyavratān.*

Agni, with sincerity of thought, word and action, I adore you, eternal knower of all that is born, universal lover and saviour of all by their own choice. O light and fire of universal life, bring hither the nobilities of humanity to join us, bring hither the divinities of nature to bless us, they are all lovers of the laws and discipline of life. Pray bring hither the lovers of law and discipline of life for peace, progress and all round well being of humanity.

अ॒ग्नि॒र्दे॒वो दे॒वाना॑म॒भवत्पु॒रोहि॒तोऽग्निं॑ म॒नुष्या॑ ३ ऋष॑यः
समी॑धिरे । अ॒ग्निं म॒हो धन॑साताव॒हं हु॒वे मृ॒ळी॒कं धन॑-
सात॑ये ॥ ४ ॥

4. *Agnirdevo devānāmabhavat purohito'gnim manuṣyā ṛṣayaḥ samīdhire. Agniṁ maho dhana-sātāvahaṁ huve mṛlīkaṁ dhanasātaye.*

Agni, lord omniscient and self-refulgent, Agni, universal spirit of life, was and is the high priest of all divine forces of nature and all nobilities of humanity. The same Agni, leading light and life of existence, ordinary people and enlightened sages invoke and light in the heart and home. I invoke and light the great Agni in the soul and in the home vedi for the achievement of wealth, honour and excellence of life. I pray to the spirit of divine peace for victory over all wealth and excellence of life.

अ॒ग्नि॒रत्रिं॑भ॒रद्वा॒जं ग॒र्वि॒ष्टि॒रं प्रा॒वन्नः॑ क॒ण्वं त्र॒सद॑स्युमा॒ह्वे ।
अ॒ग्निं वसि॑ष्ठो हवते पु॒रोहि॒तो मृ॒ळी॒काय॑ पु॒रोहि॒तः ॥ ५ ॥

5. *Agniratrim bharadvājam gaviṣṭhiram prāvannah
kaṇvam trasadasyumāhave. Agniṁ vasiṣṭho
havate purohito mṛṭikāya purohitah.*

Agni, self-refulgent fire and spirit of life, protects Atri, winner over the weaknesses of body, mind and soul, Bharadvaja, harbinger of food and energy with enlightenment for people, Gaviṣṭhira, victor over sense and mind, Kanva, enlightened visionary, and Trasadasyu, controller of the wicked negativists, and indeed all of us in our battle of life for peace and progress. Vasishtha, brilliant high priest and leader settled at heart, invokes and adores Agni at yajna, the leader adores and prays to Agni for the achievement of all round well being in life.

Mandala10/Sukta 151

Shraddha Devata, Shraddha Kamayani Rshi

श्रद्धयाग्निः समिध्यते श्रद्धया हूयते हविः ।

श्रद्धां भगस्य मूर्धनि वचसा वेदयामसि ॥ १ ॥

1. *Śraddhayāgniḥ samidhyate śraddhayā hūyate
haviḥ. Śraddhām bhagasya mūrdhani vacasā
vedayāmasi.*

Agni is kindled with Shraddha, faith in truth pursued with commitment in thought, word and deed. Oblations into fire are offered with complete faith and commitment to truth and sincerity of conviction. And we, on top of life's highest glory, celebrate and exalt faith with the sacred Word of the Veda and declare it as commitment to truth and reason.

प्रियं श्रद्धे ददतः प्रियं श्रद्धे दिदासतः ।

प्रियं भोजेषु यज्वस्विदं म उदितं कृधि ॥ २ ॥

2. *Priyaṁ śraddhe dadataḥ priyaṁ śraddhe didā-sataḥ. Priyaṁ bhojeṣu yajvasvidam ma uditam kṛdhi.*

O Shraddha, faith committed to truth, reason and more, do good to the faithful who give. Shraddha, do good to the faithful disposed to give. Do good to those who give and those who receive. Do good to the performers as well as to the beneficiaries of yajna. Pray do this and justify what I have said of faith and truth.

यथा देवा असुरेषु श्रद्धामुग्रेषु चक्रिरे ।

एवं भोजेषु यज्वस्वस्माकमुदितं कृधि ॥ ३ ॥

3. *Yathā devā asureṣu śraddhāmugreṣu cakrire. Evaṁ bhojeṣu yajvasvasmākamuditam kṛdhi.*

Just as noble and creative powers have faith in how they must deal with the cruel and the evil doers, so let my word of faith and truth be justified in relation to the generous and the yajniks for their success and fulfilment.

श्रद्धां देवा यजमाना वायुगोपा उपासते ।

श्रद्धां हृदय्ययाकूत्या श्रद्धया विन्दते वसु ॥ ४ ॥

4. *Śraddhām devā yajamānā vāyugopā upāsate. Śraddhā hṛdayyayākūtyā śraddhayā vindate vasu.*

Divinities of nature and humanity, performers of yajna, all protected by the universal energy of Vayu in meditation, love and value Shraddha without compromise. Shraddha, unshakable faith, which is heartfelt and unquestionable in conviction, deserves and earns wealth, honour and excellence in life. This is possible only by Shraddha.

श्रद्धां प्रातर्हवामहे श्रद्धां मध्यन्दिनं परि ।

श्रद्धां सूर्यस्य निमृचि श्रद्धे श्रद्धापयेह नः ॥ ५ ॥

5. *Śraddhām prātarhavāmahe śraddhām madhyam-dinam pari. Śraddhām sūryasya nimruci śraddhe śraddhāpayeha naḥ.*

We invoke, love and worship divine faith in truth, at dawn. We love and worship faith in truth at the mid-day session of yajna. We love and worship Shraddha at the time of sun-set. O Shraddha, faith in truth and divinity, pray establish us all in faith in truth, charity and service of both divinity and humanity.

Mandala10/Sukta 152

Indra Devata, Shasa Bharadvaja Rshi

शास इत्था मुह्यं अस्यमित्रखादो अब्हुतः ।

न यस्य हन्यते सखा न जीयते कदा चन ॥ १ ॥

1. *Śavāsa itthā asyamitrakhādo adbhutaḥ. Na yasya hanyate sakhā na jīyate kadā cana.*

Indra, you are truly the great ruler and controller of the world, wondrous unique, destroyer of unfriendly and negative forces, supreme power whose friend and devotee is never destroyed, never hurt, never overcome.

स्वस्तिदा विशस्पतिर्वृत्रहा विमृधो वशी ।

वृषेन्द्रः पुर एतु नः सोमपा अभयंकरः ॥ २ ॥

2. *Svastidā viśaspatirvṛtrahā vimṛdho vaśī. Vṛṣendraḥ pura etu naḥ somapā abhayaṁkaraḥ.*

Generous and virile Indra, giver of happiness and all round well being, ruler and protector of the

people, destroyer of darkness, sin and evil, who destroys enemies and rules and controls the world, may, we pray, ever be with us as protector and promoter of the soma joy of his creation and give us freedom from fear and oppression.

वि रक्षो वि मृधो जहि वि वृत्रस्य हनू रुज ।
वि मन्युमिन्द्र वृत्रहन्नमित्रस्याभिदासतः ॥ ३ ॥

3. *Vi rakṣo vi mṛdho jahi vi vṛtrasya hanū ruja.*
Vi manyumindra vṛtrahannamitrasyābhidāsataḥ.

Destroyer of the demon and the destroyer, break the jaws of evil. O Indra, destroyer of evil and darkness, shatter the mind and morale of the enemy who tries to suppress, subdue and enslave us.

वि न इन्द्र मृधो जहि नीचा यच्छ पृतन्यतः ।
यो अस्माँ अभिदासत्यधरं गमया तमः ॥ ४ ॥

4. *Vi na indra mṛdho jahi nīcā yaccha pṛtanyataḥ.*
Yo asmāñ abhidāsatyadharaṁ gamayā tamaḥ.

Indra, throw off those powers and tendencies which seek to destroy us. Subdue those who seek to fight and subdue us. Take those down to deep darkness who seek to subdue and enslave us.

अपेन्द्र द्विषतो मनोऽप जिज्यासतो वधम् ।
वि मन्योः शर्म यच्छ वरीयो यवया वधम् ॥ ५ ॥

5. *Apendra dviṣato mano 'pa jijyāsato vadham.*
Vi manyoḥ śarma yaccha varīyo yavayā vadham.

Indra, beat off and eliminate the mind and intention of the jealous, blunt off the weapon of the

powers that wish to destroy. Let anger be calmed down, give us peace and comfort of higher order, and remove the killer death.

Mandala10/Sukta 153

Indra Devata, Indramatara Devajamaya Rshis

ई॒च्छ॒यन्ती॒रप्स्यु॒व इन्द्रं॑ जा॒तमु॒पा॒सते॑ ।

भे॒जा॒नासः॑ सु॒वीर्य॑म् ॥ १ ॥

1. *Īṅkhayanātirapsyuva indram jātamupāsate.
Bhejānāsaḥ suvīryam.*

Active, expressive and eloquent people, conscious of their rights and duties, serve and abide by the ruling power of the system, Indra, as it arises and advances, and while they do so they enjoy good health, honour and prosperity of life for themselves and their progeny.

त्वमिन्द्र॑ ब॒ला॒दधि॑ स॒हसो॑ जा॒त ओज॑सः ।

त्वं वृ॒षन्वृ॒षेद॑सि ॥ २ ॥

2. *Tvamindra balādadhi sahaso jāta ojaṣaḥ.
Tvam vṛṣan vṛṣedasi.*

Ruling power, Indra, you have risen high by virtue of your strength, patient courage, and grandeur of personality. Generous as showers of blissful rain, you are mighty, excellent and refulgent as the sun.

त्वमिन्द्रा॑सि वृ॒त्र॒हा व्य॑न्त॒रि॒क्षम॑तिरः ।

उद् द्या॒मस्त॑भ्ना॒ ओज॑सा ॥ ३ ॥

3. *Tvamindrāsi vṛtrahā vyntarikṣamatirah.
Ud dyāmastabhñā ojasā.*

You, Indra, are destroyer of evil and demonic darkness of the system, breaker of the clouds for rain, you cross the skies and, like the sun sustaining the regions of light by its self-refulgence, you sustain the rule of light and law by your own charismatic grandeur of character and personality.

त्वमिन्द्र सजोषसमर्कं बिभर्षि बाह्वोः ।

वज्रं शिशान् ओजसा ॥ ४ ॥

4. *Tvamindra sajoṣasamarkaṁ bibharṣi bāhvoh. Vajraṁ śiśāna ojasā.*

You, Indra, bear a united and participative refulgence of personal dignity and social brilliance, keeping the force of your arms and blaze of justice and rectitude fresh and shining by the constant manifestation of your dynamic vigour of personality.

त्वमिन्द्राभिभूरसि विश्वा ज्ञातान्योजसा ।

स विश्वा भुव आभवः ॥ ५ ॥

5. *Tvamindrābhibhūrasi viśvā jātānyojasā. Sa viśvā bhuva ābhavaḥ.*

You, Indra, are the supreme ruler over all things come into existence by your self-refulgence which indeed is the light and life of all the worlds. O ruler, you too be that all over the world.

Mandala10/Sukta 154

Bhava-vrttam Devata, Yami Vaivasvati Rshi

सोम एकैभ्यः पवते घृतमेक उपसते ।

येभ्यो मधु प्रधावति तांश्चिदेवापि गच्छतात् ॥ १ ॥

1. *Soma ekebhyaḥ pavate ghr̥tameka upāsate.
Yebhyo madhu pradhāvati tāṃścidevāpi gacchatāt.*

Soma flows for many, they chant the Samans. Many love ghr̥ta for the yajna fire, they chant the Yajus. Honey flows for those who chant the Atharva verses, and knowledge for the lovers of Rks. The spirit of life flows for all them, universally.

तपसा ये अनाधृष्यास्तपसा ये स्वर्ययुः ।
तपो ये चक्रिरे महस्ताँश्चिदेवापि गच्छतात् ॥ २ ॥

2. *Tapasā ye anādhṛṣyāstapasā ye svaryayuh.
Tapo ye cakrire mahastāṃścidevāpi gacchatāt.*

There are those who by tapas rise undaunted, those who by tapas rise to the heaven of bliss, and those who perform tapas of high order. The spirit of life flows for all of them, universally.

ये युध्यन्ते प्रधनेषु शूरासो ये तनूत्यजः ।
ये वा सहस्रदक्षिणास्ताँश्चिदेवापि गच्छतात् ॥ ३ ॥

3. *Ye yudhyante pradhaneṣu śūrāso ye tanutyajah.
Ye vā sahasradakṣiṇāstāṃścidevāpi gacchatāt.*

There are the brave who fight to the end in battles, who give up the body, and those who give in charity a thousand ways. The spirit of life flows to them also, universally.

ये चित्पूर्वं ऋतसापं ऋतावानं ऋतावृधः ।
पितृन्तपस्वतो यमं ताँश्चिदेवापि गच्छतात् ॥ ४ ॥

4. *Ye cit pūrva ṛtasāpa ṛtāvāna ṛtāvṛdhaḥ.
Pitṛn tapasvato yama tāṃścidevāpi gacchatāt.*

And those ancients eternally committed to the truth of law, committed to the law of truth by yajna, promoters of truth and yajna, parents and forefathers established in tapas, O soul on travel in existence, the spirit of life flows to them and through them too, eternally.

सहस्र॒णी॒थाः क॒वयो॒ ये गो॑पा॒यन्ति॒ सूर्य॑म् ।
ऋ॒षी॒न्तप॑स्वतो यम तपो॒जाँ अपि॑ गच्छतात् ॥ ५ ॥

5. *Sahasraṇīthāḥ kavayo ye gopāyanti sūryam.
Ṛṣīn tapasvato yama tapojāṁ api gacchatāt.*

Poets, seers and sages of hundredfold vision and virtue who adhere to the light of eternity at heart, and the Rshis established in tapas, O soul on the sojourn of existence, the spirit of life flows to them all and through them all, eternally.

Mandala10/Sukta 155

*Alakshmighnam (1, 4), Brahmanaspati (2, 3),
Vishvedevah (5) Devatah, Shirimbishtha Bharadvaja Rshi*

अ॒रा॒यि का॒णे वि॒कटे॒ गि॒रिं ग॑च्छ स॒दान्वे॑ ।
शि॒रि॒म्बि॒ठस्य॒ सत्व॑भि॒स्तेभि॑ष्ट्वा चा॒तयाम॑सि ॥ १ ॥

1. *Arāyi kāṇe vikaṭe girim gaccha sadānve.
Śirimbīṭhasya satvabhistebhiṣṭvā cātayāmasi.*

O Stingy deprivation, famine and misfortune, distorted in vision, crooked of character, always whining and protesting, get away to naught. We scare you away by those superior forces of profuse rains of the cloud on mountains where you too may go.

च॒त्तो इ॒तश्च॒त्तामु॒तः स॒र्वी भ्रू॒णान्या॒रुषी॑ ।

अ॒रा॒य्यं ब्र॒ह्मण॑स्प॒ते तीक्ष्ण॑शृङ्गोदृष॒त्रिहि॑ ॥ २ ॥

2. *Catto itaścattāmutaḥ sarvā bhrūṇānyāruṣī.
Arāyyaṁ brahmaṇaspate tīkṣṇaśṛṅgodṛṣannihī.*

Gone from here, be gone from there also, away from the mountain and the cloud. O lord of cosmic force, sharp with catalytic energy, come here, destroying this presence of deprivation, famine and indigence.

अ॒दो यद्वा॒रु प्ल॒वते॑ सि॒न्धोः पा॒रे अ॒पू॒रुष॑म् ।

तदा र॑भस्व दु॒र्हणो॑ तेन॒ गच्छ॑ पर॒स्तर॑म् ॥ ३ ॥

3. *Ado yaddāru plavate sindhoḥ pāre apūruṣam.
Tadā rabhasva durhaṇo tena gaccha parastaram.*

O man destroyer of want and deprivation, see that unmanned wooden boat that floats on water to cross the flood, take to that and sail to the other side (to fight out this want through enterprise and initiative).

यद्ब॒ह्वा प्रा॒चीर॒जग॑न्तो॒रो मण॑डूर॒धाणि॑कीः ।

ह॒ता इन्द्र॑स्य॒ शत्र॑वः॒ सर्वे॑ बु॒द्बु॒दया॑श॒वः ॥ ४ ॥

4. *Yaddha prācīrajagantoro maṇḍūradhāṇikīḥ.
Hatā indrasya śatravaḥ sarve budbudayāśavaḥ.*

When floods of water flow forth bearing iron ore, rejoicing as if with croaking frogs, all adversities, enemies of humanity, disappear like bubbles, at once.

प॒री॒मे गा॒मने॑ष॒त पर्य॑ग्रि॒मह॑ष॒त ।

दे॒वेष्व॑क्र॒त श्र॒वः क॒ इमाँ॑ आ द॒धर्ष॑ति ॥ ५ ॥

5. *Parīme gāmaneṣata paryagnimahrṣata.
Deveṣvakrata śravaḥ ka imām ā dadharṣati.*

These farmers lead the bullocks to the fields. They light the fires all round to cook and for yajna. They offer libations to the fire for natural forces. Who can push them down to the state of poverty and misfortune? (None.)

Mandala10/Sukta 156

Agni Devata, Ketu Agneya Rshi

अ॒ग्निं हि॒न्वन्तु॒ नो॒ धियः॒ सप्ति॒मा॒शु॒मि॒वा॒जि॒षु ।
तेन॑ जेष्म॒ धन॑धनम् ॥ १ ॥

1. *Agniṁ hinvantu no dhiyaḥ saptimāśumivājiṣu.
Tena jeṣma dhanam dhanam.*

Let our thought, will and actions research and develop fire energy like a fleet or horse spurred to battle for victory so that thereby we may achieve the real wealth of wealths.

यया॒ गा आ॒करा॑महे॒ सेन॑याग्ने॒ तवो॒त्या ।
तां नो॑ हि॒न्व म॒घत्त॑ये ॥ २ ॥

2. *Yayā gā ākarāmahe senayāgne tavotyā.
Tām no hinva maghattaye.*

O leading light of life, energy of fire, with your powers and means of protection by which we acquire our lands and develop our fields and cattle wealth, pray enhance and accelerate that same power for us for acquisition of wealth, power and honour.

आग्ने॑ स्थू॒रं र॒यिं भ॒र पृथुं॑ गोम॒न्तम॒श्विन॑म् ।

अ॒ङ्घ्रि॑ खं व॒र्तया॑ प॒णिम् ॥ ३ ॥

3. *Āgne sthūraṁ rayiṁ bhara pr̥thum gomanta-maśvinam. Aṅgdhi khaṁ vartayā paṇim.*

O light and fire of life, bring us solid, vast and lasting wealth rich in lands, cows and culture, horses, transport and achievement, fill the firmament with profuse rain and vapour, and turn poverty and indigence into plenty and generosity.

अग्ने॑ नक्ष॒त्रम॒जर्मा॑ सूर्यो॑ रोहयो॑ दि॒वि ।

दध॒ज्योति॑र्जने॒भ्यः ॥ ४ ॥

4. *Āgne nakṣatramajaramā sūryaṁ rohayo divi. Dadhajjyotirjanebhyah.*

Agni, light of life, ruler of existence, let the unaging sun, star of good fortune, rise high in heaven so that it may bring light and energy for humanity and enhance their well being.

अग्ने॑ के॒तुर्वि॒शाम॑सि॒ प्रेष्ठः॑ श्रेष्ठ॑ उप॒स्थस॑त् ।

बोधा॑ स्तो॒त्रे वयो॑ दध॒त् ॥ ५ ॥

5. *Āgne deturviśāmasi preṣṭhaḥ śreṣṭha uapastha-sat. Bodhā stotre vayo dadhat.*

Agni, light and fire of life, you are the essential brilliant definition and identity of humanity, blazing ensign of human culture, dearest, best, closest, freest, bearing food, energy and enlightenment for the celebrant. Pray listen, enlighten, and bless.

Mandala10/Sukta 157

*Vishvedeva devata, Bhuvana Aptya or Sadhana
Bhauvana Rshi*

इमा नु कुं भुवना सीषधामेन्द्रश्च विश्वे च देवाः ॥ १ ॥

1. *Imā nu kaṁ bhuvanā sīṣadhāmen-draśca viśve ca devāḥ.*

Let us proceed, study and win our goals, successfully and peacefully, across these regions of the world, study and harness electric energy, and let all divine forces of nature and nobilities of humanity be favourable to us.

यज्ञं च नस्तन्वं च प्रजां चादित्यैरिन्द्रः सह चीकृपाति ॥ २ ॥

2. *Yajñam ca nasthanvaṁ ca prajā cādityairindraḥ saha cīkṛpāti.*

Indra, the sun, the wind, electric energy of the firmament with all year's phases of the sun, supports, strengthens and promotes our yajna, our body's health and our people and future generations.

आदित्यैरिन्द्रः सर्गणो मरुद्भिरस्माकं भूत्वविता तनूनाम् ॥ ३ ॥

3. *Ādityairindraḥ sargaṇo marudbhirasmākaṁ bhūtvavitā tanūnām.*

May Indra, ruling power of the world with all its natural and human forces, winds and stormy troops across the sun's phases over the year, be the protector and promoter of our health of body and social organisations.

हत्वाय देवा असुरान्यदायन्देवा देवत्वमभिरक्षमाणाः ॥ ४ ॥

4. *Hatvāya devā asurān yadāyan devā devetvama-bhirakṣamāṇāḥ.*

Divine forces of nature and nobilities of humanity attain to their status of divine positivity when they come together to preserve, protect and promote the positive forces and destroy the demonic forces of negativity and destruction.

प्रत्यञ्चमर्कमनयञ्चर्चीभिरादित्स्वधामिषिरां पर्यपश्यन् ॥ ५ ॥

5. *Pratyañcamarkamanayañchacībhirādīt svadhā-miṣirāṁ paryapaśyan.*

When the Vishvedevas, divinities of nature and human nobilities, offer their songs of adoration in their best of yajnic homage higher and higher forward, then only they see and experience divine inspiration and invigoration descending to them step by step from divinity through nature to humanity.

Mandala10/Sukta 158

Surya Devata, Chakshu Saurya Rshi

सूर्यो नो दिवस्पातु वातो अन्तरिक्षात् ।

अग्निर्नः पार्थिवेभ्यः ॥ १ ॥

1. *Sūryo no divaspātu vāto antarikṣāt.*
Agnirnaḥ pārthivebhyaḥ.

May Surya, the sun, protect and promote us from the regions of light, may Vayu, the winds, protect and promote us from the middle regions of the sky, and may Agni, fire and vital heat, protect and promote us from the earthly regions.

जोषा सवितर्यस्य ते हरः शतं सवाँ अर्हति ।

पाहि नो दिद्युतः पतन्त्याः ॥ २ ॥

2. *Joṣā saviraryasya te haraḥ śataṁ savāṁ arhati.
Pāhi no didyutaḥ patantyāḥ.*

O Savita, lord creator and giver of light and life, O sun, whose receptive and radiative refulgence is worthy of a hundred yajnic activities on earth and other planets by human and natural forces, pray accept our homage and prayer and protect and save us from the flying and falling strikes of light and lightning.

चक्षुर्नो देवः सविता चक्षुर्न उत पर्वतः ।

चक्षुर्धाता दधातु नः ॥ ३ ॥

3. *Cakṣurno devaḥ savitā cakṣurna uta parvataḥ.
Cakṣurdhātā dadhātu naḥ.*

May Savita, generous refulgent sun, give us light of the eye, may the cloud and mountain give us light of the eye, and may Dhata, lord controller and sustainer of life on earth, bless us with light of the eye.

चक्षुर्नो धेहि चक्षुषे चक्षुर्विख्यै तनूभ्यः ।

सं चेदं वि च पश्येम ॥ ४ ॥

4. *Cakṣurno dhehi cakṣuṣe cakṣurvikhyai tanū-
bhyah. Saṁ cedam vi ca paśyema.*

Give us the light for vision outer and inner, give us the light to see the past and future for ourselves and our children, give us the vision to see this life and the world as a whole as well as in parts integrated in the essence.

सुस॒न्दृ॒शं त्वा व॒यं प्र॒ति प॒श्येम सूर्य॑ ।

वि प॒श्येम नृ॒चक्ष॑सः ॥ ५ ॥

5. *Susan̄dr̄ṣaṁ tvā vayaṁ prati paśyema sūrya.*
Vi paśyema nṛcakṣasaḥ.

O refulgent Sun of blissful light, may we always see you, and again and again see you as high and higher divinity, and in your divine light see things worthy of being seen by humanity for our guidance.

Mandala10/Sukta 159

Shachi Devata, Shachi Paulomi Rshi

उ॒द॒सौ सूर्यो॑ अ॒गा॒दु॒द॒यं मा॒म॒को भ॒गः ।

अ॒हं तद्वि॒द्व॒ला प॒तिम॒भ्य॒साक्षि॑ वि॒षास॒हिः ॥ १ ॥

1. *Udasau sūryo agādudayaṁ māmako bhagaḥ.*
Ahaṁ tadvidvalā patimabhyasākṣi viṣāsahīḥ.

There rises the sun. It is also my good fortune thus arisen. I know this for certain. I have found my protection and sustenance and I shall overcome all my rivals and adversaries.

अ॒हं के॒तु॒र॒हं मूर्धा॑ह॒मु॒ग्रा वि॒वाच॑नी ।

ममे॒दनु॑ क्र॒तुं प॒तिः से॒ह्ना॒नाया॑ उ॒पाच॑रेत् ॥ २ ॥

2. *Ahaṁ keturahaṁ mūrdhāhamugrā vivācanī.*
Mamedanu kratuṁ patiḥ sohānāyā upācaret.

I am my own refulgence, I am the one on top, I am the passion and the fire. I speak and I must have the response. I am the challenger, my master would surely know my acts and intentions positively and would respond favourably.

मम पुत्राः शत्रुहणोऽथो मे दुहिता विराट् ।
 उताहमस्मि संजया पत्यौ मे श्लोक उत्तमः ॥ ३ ॥

3. *Mama putrāḥ śatruhaṇo 'tho me duhitā virāṭ.
 Utāhamasmi saṁjayā patyau me śloka uttamah.*

My sons are destroyers of enmity. My daughter is refulgent. I am the victor all round, so my song of adoration rises to my master who is the light and life of the world.

येनेन्द्रो हविषा कृत्यभवद् द्युम्युत्तमः ।
 इदं तदक्रि देवा असपत्ना किलाभुवम् ॥ ४ ॥

4. *Yenendro haviṣā kṛtyabhavad dyumnyuttamah.
 Idam tadakri devā asapatnā kilābhuvam.*

The means and holy materials by which Indra, master and ruler, rises to honour and glory in action, I create and follow, and thereby I become free from rivals and adversaries.

असपत्ना सपत्नघ्नी जयन्त्यभिभूवरी ।
 आवृक्षमन्यासां वर्चो राधो अस्थेयसामिव ॥ ५ ॥

5. *Asapatnā sapantaghrnī jayantyabhibhūvarī.
 Āvrkṣamanyāsāṁ varco rādho astheyasāmiva.*

I have no rivals, I throw off the adversaries, I emerge the victor, greater than the challengers, I turn to naught the power and valour of others who are no better than passing gusts of mild winds.

समजैषमिमा अहं सपत्नीरभिभूवरी ।
 यथाहमस्य वीरस्य विराजानि जनस्य च ॥ ६ ॥

6. *Samajaiṣamimā ahaṁ sapatnīrabhibhūvarī.
Yathāhamasya vīrasya virājāni janasya ca.*

I, ruling presence, must win over all these rivals so that I might shine in the eyes of my master and shine and rule over this people.

Mandala10/Sukta 160

Indra Devata, Purana Vaishvamisra Rshi

तीव्रस्याभिवयसो अस्य पतिर्वि सर्वाथा वि हरीं इह मुञ्च ।
इन्द्र मा त्वा यजमानासो अन्ये नि रीरमन्तुभ्यमिमे
सुतासः ॥ १ ॥

1. *Tīvrasyābhivayaso asya pāhi sarvarathā vi harī
iha muñca. Indra mā tvā yajamānāso anye ni
rīraman tubhyamime sutāsaḥ.*

O ruler of the world, Indra, take on, protect and promote this vibrant youthful social order, release all the versatile and abundant resources of development here for this purpose, let no other programme or programmers distract your attention. For you and your purpose all these natural and human resources are ready, trained and matured to the full.

तुभ्यं सुतास्तुभ्यमु सोत्वास्तुत्वां गिरः श्वात्र्या आ ह्वयन्ति ।
इन्द्रे दमद्य सर्वनं जुषाणो विश्वस्य विद्वाँ इह पतिर्वि
सोमम् ॥ २ ॥

2. *Tubhyaṁ sutāstutubhyamu sotvāsttvām girah
śvātryā ā hvayanti. Indredamadya savanam
juṣāṇo viśvasya vidvām iha pāhi somam.*

To you are these resources dedicated, those that are ripe and ready and those that are being prepared.

Voices of sincere devotion call on you. Indra, knowing well, loving and fully dedicated to this world programme of development, take it on here and now, protect, promote and raise the world to the heights of attainment.

य उ॒श॒ता मन॑सा॒ सोम॑मस्मै॒ सर्व॑हृ॒दा दे॒वका॑मः सु॒नोति॑ । न
गा इन्द्र॑स्तस्य॒ परा॑ ददाति प्रश॑स्तमि॒च्छारु॑मस्मै कृ॒णोति॑ ॥ ३ ॥

3. *Ya uśatā manasā somamasmai sarvahr̥dā devakāmaḥ sunoti. Na gā indrāstasya parā dadāti praśastamiccārumasmai kṛṇoti.*

Whoever is loyal and dedicated with enthusiastic mind and total devotion of heart and soul, and creates and matures the soma of universal value for Indra and the social order, the lord never ignores his words of prayer, never alienates his property and possessions, in fact he recognises his services with honour and makes him feel proud and blest.

अनु॑स्पष्टो भवत्ये॒षो अ॒स्य यो अ॒स्मै रे॒वात्र सु॒नोति॑ सोम॑म् ।
नि॒रर॑त्नौ म॒घवा॒ तं द॑धाति ब्रह्म॒द्विषो॑ ह॒न्त्यर्ना॑नुदिष्टः ॥ ४ ॥

4. *Anuspaṣṭo bhavatyeṣo asya yo asmai revān na sunoti somam. Niraratnau maghavā taṁ dadhāti brahmadviṣo hantyanānudiṣṭaḥ.*

The lord keeps in close and direct vicinity the person who, like a generous prosperous man, creates and offers the soma of sincere dedication to him. He, lord of all power and glory, protects him in full security without the shackles, and even without prayer, destroys the enemies of positivity and divinity in the social order.

अ॒श्वाय॑न्तो॒ ग॒व्यन्तो॑ वा॒जय॑न्तो॒ हवी॑महे त्वो॒पग॑न्त॒वा उ॑ ।
आ॒भूष॑न्तस्ते सु॒म॒तौ न॒वायां॑ व॒यमिन्द्र॑ त्वा शु॒नं हु॒वेम॑ ॥ ५ ॥

5. *Aśvāyanto gavyanto vājayanto havāmahe tvopagantavā u. Ābhūṣantaste sumatau navāyām vayamindra tvā śunam huvema.*

Enthusiastic and advancing for progress, prosperity and pride of achievement, we call upon you, Indra, ruling lord of the world, to come close to us and be with us. Winning the graces of life and doing glory to divinity, we pray, let us abide in your favour and adorable good will. We pray for peace and well being, we ask for divine grace.

Mandala10/Sukta 161

*Indra-Agni or Rajayakshmanashanam Devata,
Yakshmanashana Prajapatya Rshi*

मुञ्चामि त्वा हविषा जीवनाय कमज्ञातयक्ष्मादुत राज-
यक्ष्मात् । ग्राहिर्जग्राह यदि वैतदेनं तस्यो इन्द्राग्नी प्र
मुमुक्तमेनम् ॥ १ ॥

1. *Muñcāmi tvā haviṣā jīvanāya kamajñataya-kṣmāduta rājayakṣmāt. Grāvirjagrāha yadi vaitadenam tasyā indrāgnī pra mumuktamenam.*

I cure you and release you from the consumptive killer disease even of the highest severity and immunize you against such disease, known or unknown, with the administration of medicine and tonics by homa so that you may live a full and happy life. And if stroke, atrophy or paralysis has seized this patient, then let Indra, penetrative beams of nature's energy, and Agni, vital heat of life in the body, light of the sun and magnetic force of the earth cure and release the patient.

यदि क्षितायुर्यदि वा परेतो यदि मृत्योरन्तिकं नीत एव ।

तमा हरामि निर्र्तेरुपस्थादस्पार्षमेनं शतशारदाय ॥ २ ॥

2. *Yadi kṣitāyuryadi vā pareto yadi mṛtyorantikam nīta eva. Tamā harāmi nirrterupasthādasparṣamenam śataśāradāya.*

If the patient is extremely debilitated, sunk beyond hope, almost gone to the brink of death, I touch and bring him back from the depth of despair to live his full hundred years of life. (The word ‘asparsham’ suggests the efficacy of touch therapy.)

सहस्राक्षेण शतशारदेन शतायुषा हविषाहार्षमेनम् ।

शतं यथेमं शरदो नयातीन्द्रो विश्वस्य दुरितस्य पारम् ॥ ३ ॥

3. *Sahasrākṣeṇa śataśāradena śatāyuṣā haviṣāhārṣamenam. Śataṁ yathemaṁ śarado nayātīndro viśvasya durityasya pāram.*

With medicines, herbs and tonics of a thousandfold efficacy of light power, a hundred year’s vitality capable of sustaining a hundred year span of life, I have brought this patient back to life and health just as Indra, lord of life and his physician version, the doctor, takes this patient across all evils and maladies of the world to a full life of hundred years.

शतं जीव शरदो वर्धमानः शतं हेमन्ताञ्छतमु वसन्तान् ।

शतमिन्द्राग्नी सविता बृहस्पतिः शतायुषा हविषेमं पुनर्दुः ॥ ४ ॥

4. *Śataṁ jīva śarado vardhamānaḥ śataṁ hemantāñchatamu vasantān. Śatamindrāgnī savitā bṛhaspatiḥ śatāyuṣā haviṣemaṁ punarduḥ.*

O patient, live a hundred years through autumn,

winter and spring seasons, rising, growing and advancing. May Indra, lord of strength, power and glory, Agni, lord of light and fire in the fore front, Savita, lord of life's generation and sustenance, and Brhaspati, lord of space and radiant knowledge, bless you with hundredfold joy and vest you with hundredfold span of life again with herbs and medications of high order for good health.

आहार्षं त्वाविदं त्वा पुनरागाः पुनर्नव ।

सर्वीङ्ग सर्वं ते चक्षुः सर्वमायुश्च तेऽ विदम् ॥ ५ ॥

5. *Āhārṣaṁ tvāvidaṁ tvā punarāgāḥ punarnava. Sarvāṅga sarvaṁ te cakṣuḥ sarvamāyusca te'-vidam.*

I have delivered you from death and disease, brought you back to life. Live life again, renewed, refreshed again, healthy over all in all limbs, organs and systems function. I have brought back your vision and understanding in full, your life and age in full.

Mandala10/Sukta 162

*Garbha Samsrave Prayashchittam Devata, Rakshoha
Brahma Rshi*

ब्रह्मणाग्निः संविदानो रक्षोहा बाधतामितः ।

अमीवा यस्ते गर्भं दुर्णामा योनिमाशये ॥ १ ॥

1. *Brahmaṇāgniḥ saṁvidāno rakṣohā bādhatā-mitaḥ. Amīvā yaste garbhaṁ durnāmā yonimāśaye.*

May Agni, 'chitraka', with Brahma, 'udumbara', combined according to the formula in medical literature,

destroy the infection and viral pain that has entered, infects and afflicts your foetus, ovary and uterus in the reproductive system.

यस्ते गर्भममीवा दुर्णामा योनिमाशये ।

अग्निष्टं ब्रह्मणा सह निष्क्रव्यादमनीनशत् ॥ २ ॥

2. *Yaste garbhamamīvā durṇāmā yonimāśaye.*
Agniṣṭaṁ brahmaṇā saha niṣkravyādamanīnaśat.

The acute infection that has entered your womb in the reproductive system and consumes your foetus, let Agni, 'chitraka', in combination with Brahma, 'udumbara', according to the specific formula, destroy and eliminate.

यस्ते हन्ति पतयन्तं निषत्सुं यः सरीसृपम् ।

जातं यस्ते जिघांसति तमितो नाशयामसि ॥ ३ ॥

3. *Yaste hanti patayantaṁ niṣatsnuṁ yaḥ sarīsr̥pam.*
Jātaṁ yaste jighāṁsati tamito naśāyāmasi.

Whatever afflicts the insemination and fertilisation process or the moving foetus or whatever hurts and damages your new born baby, we destroy from here.

यस्त ऊरू विहरत्यन्तरा दम्पती शये ।

योनिं यो अन्तरारेळिह तमितो नाशयामसि ॥ ४ ॥

4. *Yasta ūrū viharatyantarā dāmpatī śaye.*
Yonim yo antarāreḷiha tamito nāśāyāmasi.

Whatever disturbs your thighs, interferes with the conjugal relation of the wife and husband, disturbs the couple in sleep or destroys the seed and the embryo

in the womb, we destroy and eliminate from here.

यस्त्वा भ्राता पतिर्भूत्वा जारो भूत्वा निपद्यते ।
प्रजां यस्ते जिघांसति तमितो नाशयामसि ॥ ५ ॥

5. *Yastvā bhrātā patirbhūtvā jāro bhūtvā nipadyate.
Prajām yaste jighāmsati tamito nāśayāmasi.*

Whatever evil and affliction comes as brother, i.e., genetically, or as husband, i.e., through conjugal relationship, or otherwise through love and passion, and hurts, damages or destroys your progeny, we destroy and eliminate from here.

यस्त्वा स्वप्नेन तमसा मोहयित्वा निपद्यते ।
प्रजां यस्ते जिघांसति तमितो नाशयामसि ॥ ६ ॥

6. *Yastvā svapnena tamasā mohayitvā nipadyate.
Prajām yaste jighāmsati tamito nāśayāmasi.*

Whoever or whatever approaches you either by creating dreams of reality or in the state of sleep or under veil of darkness or by hypnosis, and hurts or destroys your progeny, that we eliminate from here.

Mandala10/Sukta 163

Yakshma Nashanam Devata, Vivrha Kashyapa Rshi

अक्षीभ्यां ते नासिकाभ्यां कर्णीभ्यां छुबुकादधि ।
यक्ष्मं शीर्षण्यं मस्तिष्काज्जिह्वाया वि वृहामि ते ॥ १ ॥

1. *Akṣībhyaṁ te nāsikābhyaṁ karṇābhyaṁ chubukādadhi. Yakṣmaṁ śīrṣaṇyaṁ mastiṣkājjihvāyā vi vṛhāmi te.*

I eliminate the consumptive disease from your

eyes, nostrils, ears, mouth, head, fore head and tongue.

ग्रीवाभ्यस्त उष्णिहाभ्यः कीकसाभ्यो अनुक्यात् ।

यक्ष्मं दोषण्यमंसाभ्यां बाहुभ्यां वि वृहामि ते ॥ २ ॥

2. *Grīvābhyasta uṣṇihābhyah kīkasābhyo anūkyāt.
Yakṣmaṁ doṣaṇyamamaṁsābhyāṁ bāhubhyāṁ vi
vrhāmi te.*

I remove the consumption, cancerous disease, from your throat, sinews, bones, spine, shoulders, arms and hands.

आन्त्रेभ्यस्ते गुदाभ्यो वनिष्ठोर्हृदयादधि ।

यक्ष्मं मतस्त्राभ्यां यक्नः प्लाशिभ्यो वि वृहामि ते ॥ ३ ॥

3. *Āntrebhyaste gudābhyo vaniṣṭhorhṛdayādadhi.
Yakṣmaṁ matasnābhyāṁ yaknaḥ plāśibhyo vi
vrhāmi te.*

I banish consumptive cancer from your intestines, rectum, colon, heart, kidneys, liver, and the lower and other parts of the digestive system.

ऊरुभ्यां ते अष्टीवद्भ्यां पार्श्वीभ्यां प्रपदाभ्याम् ।

यक्ष्मं श्रोणिभ्यां भासदाब्दंससो वि वृहामि ते ॥ ४ ॥

4. *Ūrubhyāṁ te aṣṭhīvadbhyāṁ pārṣṇibhyāṁ
prapadābhyām. Yakṣmaṁ śroṇibhyāṁ bhāsadā-
dbhaṁsaso vi vrhāmi te.*

I uproot the cancerous disease from your thighs, knees, heels, forefeet, hips, lower back and groin.

मेहनाद्वनंकरणाल्लोमभ्यस्ते नखेभ्यः ।

यक्ष्मं सर्वस्मादात्मनस्तमिदं वि वृहामि ते ॥ ५ ॥

5. *Mehanādvanaṁkaraṇāllomabhyaste nakhe-bhyaḥ. Yakṣmaṁ sarvasmādātmanastamidaṁ vi vṛhāmi te.*

I uproot the cancerous disease from your prostate and urinary system, hair, nails and indeed I eliminate whatever wastes and consumes the vitality of your entire living system, I throw it out.

अङ्गादङ्गाल्लोम्नोलोम्नो जातं पर्वणिपर्वणि ।
यक्ष्मं सर्वस्मादात्मनस्तमिदं वि वृहामि ते ॥ ६ ॥

6. *Aṅgādaṅgāllomnolomno jātam parvaṇiparvaṇi. Yakṣmaṁ sarvasmādātmanastamidaṁ vi vṛhāmi te.*

I eliminate the cancer, consumption and canker from every limb, every hair, every joint, wherever this wasting negativity takes root, from your entire living system, I throw it out for your life.

Mandala10/Sukta 164

Duh-svapna Nashanam Devata, Pracheta Angirasa Rshi

अपेहि मनसस्पतेऽप क्राम परश्चर ।
परो निर्ऋत्या आ चक्ष्व बहुधा जीवतो मनः ॥ १ ॥

1. *Apehi manasaspte'pa krāma paraścara. Paro nirṛtyā ā cakṣva bahudhā jīvato manaḥ.*

Off with you, hypnosis of the mind, disturb not, get away and wander far around with death and adversity, and there proclaim that I am not for you, I am alive, awake and alert, my mind is wakeful and versatile.

भ॒द्रं वै वरं वृणते भ॒द्रं यु॒ञ्जन्ति दक्षि॑णम् ।
 भ॒द्रं वैवस्व॑ते चक्षु॑र्बहु॒त्रा जीव॑तो मनः ॥ २ ॥

2. *Bhadraṁ vai varam vṛṇate bhadraṁ yuñjanti dakṣiṇam. Bhadraṁ vaivasvate cakṣurbahutrā jīvato manah.*

People prefer to choose what is good and auspicious. They apply their mind to win the good and blissful. The eye is for the holy vision of the lord of refulgence. My mind is live and awake, alert and versatile.

यद्दा॑शसा॒ निःश॑सा॒भि॒शसो॑पा॒रि॒म जाग्र॑तो यत्स्व॒पन्तः ।
 अ॒ग्निर्वि॑श्वान्य॒प दु॑ष्कृ॒तान्यजु॑ष्टान्य॒रे अ॒स्मद्दधा॑तु ॥ ३ ॥

3. *Yadāśasā niḥ śasābhiśasopārima jāgrato yat svapantaḥ. Agnirviśvānyapa duṣkṛtānyajusṭānyāre asmad dadhātu.*

Whatever ill and undesirable we might have committed either in hope and expectation, or for fear and despair, or hate and calumny, while sleeping, dreaming or awake, may Agni, lord of light, giver of enlightenment, cast off all those alien evils and undesirables far away from us (leaving us only with the good and auspicious).

यदि॑न्द्र ब्र॒ह्मण॑स्पतेऽ भिद्रो॒हं च॑राम॒सि ।
 प्रचे॑ता न आङ्गि॒रसो॑ द्विष॒तां पा॑त्वंह॒सः ॥ ४ ॥

4. *Yadindra brahmaṇaspate'bhidrohaṁ carāmasi. Pracetā na āngiraso dviṣatām pātvaṁhasaḥ.*

O lord omnipotent, Indra, O lord omniscient, giver of enlightenment, Brahmanaspati, whatever

hateful or malicious we might be facing or entertaining in thought and behaviour, may the divine spirit of knowledge, wisdom and love ever awake protect and save us from the sin and wrath of the enemies.

अजैष्माद्यासनाम् चाभूमानागसो वयम् । जाग्रत्स्वप्नः
सङ्कल्पः पापो यं द्विष्मस्तं स ऋच्छतु यो नो द्वेष्टि
तमृच्छतु ॥ ५ ॥

5. *Ajaiṣmādyāsanāma cābhūmānāgasō vayam.
Jāgratsvapnaḥ saṅkalpaḥ pāpo yaṁ dviṣmastam
sa ṛcchatu yo no dveṣṭi tamṛcchatu.*

(By the grace of Indra, Brahmanaspati, wakeful Pracheta and ever vibrant and loving Angirasa) we have won over sin and evil today, we have obtained love and freedom, and we have become pure and immaculate. Let the residue of sin and undesirable thought in the mind, if any, retire into that negativity hates us and which we reject.

Mandala10/Sukta 165

Vishvedeva Devata, Nairrta Kapota Rshi

This is a hymn of the Vishvedeva's, i.e., the leading lights', response to the arrival of a 'pigeon', bird of mysterious message, something like a premonition of destiny, and the human response with honour, acknowledgement and self-preparation. Any such message can be a message of love, friendship and cooperation, or it can be a message of disaster. In either case humanity must respond and make proper preparations to face the consequences. In modern terms, it is an ambassadorial hymn.

देवाः कपोत इषितो यदिच्छन्दूतो निर्रहत्या इदमाजगाम ।
तस्मा अर्चाम कृणवाम निष्कृतिं शं नो अस्तु द्विपदे शं
चतुष्पदे ॥ १ ॥

1. *Devāḥ kapota iṣito yadicchan dūto nirṛtyā idamā-jagāma. Tasmā arcāma kṛṇavāma niṣkṛtiṁśaṁ no astu dvipade śaṁ catuṣpade.*

O Devas, leading lights of the nation, here is the pigeon, bird of message, ambassador from the land of destiny, come to deliver some message of deep intent. We honour the messenger and prepare for the response. May there be peace and well being for us, for our birds, animals and our people.

शिवः कपोत इषितो नो अस्त्वनागा देवाः शकुनो गृहेषु ।
अग्निर्हि विप्रो जुषतां हविर्नः परि हेतिः पक्षिणी वृणक्तु ॥ २ ॥

2. *Śivaḥ kapota iṣito no astvanāgā devāḥ śakuno gr̥heṣu. Agnirhi vipro jiṣatām havirnaḥ pari hetih pakṣiṇī no vṛṇaktu.*

May this bird sent from the land of destiny be good and auspicious for us. May the bird and its message be free from blame and violence in and for our homes. Let this vibrant messenger accept and enjoy our hospitality offered with faith and let there be no strike of the winged force of arms to disturb and uproot us from our settled land.

हेतिः पक्षिणी न दभात्यस्मानाष्ट्र्यां पदं कृणुते अग्निधाने ।
शं नो गोभ्यश्च पुरुषेभ्यश्चास्तु मा नो हिंसीदिह देवाः
कपोतः ॥ ३ ॥

3. *Hetiḥ pakṣiṇī na dabhātyasmānāṣṭryāṁ padam
kṛṇute agnidhāne. śam no gobhyaśca puruṣe-
bhyaścāstu mā no himsīdiha devāḥ kapotaḥ.*

Let not the winged force of the messenger attack, destroy or deceive us. Let it create a place for itself in our space and in the yajnic hall. Let there be peace for our lands, cows and culture and for our people. O leading lights, this messenger must not hurt us here.

यदुलूको वदति मोघमेतद्यत्कपोतः पदमग्नौ कृणोति । यस्य
दूतः प्रहित एष एतत्तस्मै यमाय नमो अस्तु मृत्यवे ॥ ४ ॥

4. *Yadulūko vadati moghametadyat kapotaḥ
padamagnau kṛṇoti. Yasya dūtaḥ prahita eṣa
etattasmai yamāya namo astu mṛtyave.*

If the messenger is politic and speaks misleading and ambiguous language, that effort must be frustrated. If he thus risks his foot in the fire, then for his sender and controller let there be our thunderbolt for his death.

ऋचा कपोतं नुदत प्रणोदमिषं मदन्तः परि गां नयध्वम् ।
संयोपयन्तो दुरितानि विश्वा हित्वा न ऊर्जं प्र पता-
त्यतिष्ठः ॥ ५ ॥

5. *Ṛcā kapotaṁ nudata praṇodamiṣaṁ madantaḥ
pari gāṁ nayadhvam. Saṁyopayanto duritāni
viśvā hitvā na ūrjaṁ pra patāt patiṣṭhaḥ.*

All the same, honour the messenger of the distant land with words of praise and courteous appreciation, and exhilarating him with choice hospitality, control your interpretation positively and happily advance your message in response. Thus effacing all weaknesses and negativities of the message

and the response, send him back without having touched and compromised our power and force of the nation.

Mandala10/Sukta 166

*Sapatnaghnām Devata, Rshabha Vairaja or Rshabha
Shakvara Rshi*

ऋषभं मा समानानां सपत्नानां विषासहिम् ।
हन्तारं शत्रूणां कृधि विराजं गोपतिं गवाम् ॥ १ ॥

1. *Rṣabhaṁ mā samānānām sapatnānām viṣāsahim.
Hantāraṁ śatrūṇām kṛdhi virājaṁ gopatiṁ
gavām.*

Make me brave and generous among equals, challenger of rivals and adversaries, subduer of enemies, and brilliant leader, protector and promoter of lands, cows and culture of the peoples of the earth.

अहमस्मि सपत्नहेन्द्र इवारिष्टो अक्षतः ।
अधः सपत्ना मे पदोरिमे सर्वे अभिष्ठिताः ॥ २ ॥

2. *Ahamasmi sapatnahendra ivāriṣṭo akṣataḥ.
Adhaḥ sapatnā me padorime sarve abhiṣṭhitāḥ.*

I am like Indra, destroyer of adversaries, unhurt, uninjured, and unbroken. All these rivals, adversaries and enemies ranged against me are under my foot.

अत्रैव वोऽपि नह्याम्युभे आर्त्तनी इव ज्यया ।
वाचस्पते नि षेधेमान्यथा मदधरं वदान् ॥ ३ ॥

3. *Atraiva vo'pi nahyāmyubhe ārtnī iva jyayā. Vāca-
spate ni ṣedhemān yathā madadharaṁ vadān.*

Here itself, both of you, rival parties, I bind and

hold you together in balance like the bow string holding both ends of the bow in tension. O Vachaspati, speaker and master of the Word of order and law of judgement, control these so that they speak under my discipline and control.

अभिभूरहमार्गं विश्वकर्मेण धाम्ना ।

आ वश्चित्तमा वो व्रतमा वोऽहं समितिं ददे ॥ ४ ॥

4. *Abhibhūrahamāgarṃ viśvakarmēṇa dhānmā. Ā vaścittamā vo vratamā vo'haṃ samitiṃ dade.*

I am the controller and disciplinarian over all, come with the light and power over the entire activity here. I take over, accept and honour your mind and speech, your law, discipline and behaviour, and your assembly under my power and control.

योगक्षेमं व आदायाहं भूयासमुत्तम आ वो मूर्धानमक्रमीम् ।

अधस्पदान्म उद्वदत मण्डूका इवोदकान्मण्डूका उदका-
दिव ॥ ५ ॥

5. *Yogakṣemaṃ va ādāyāhaṃ bhūyāsamuttama ā vo mūrdhānamakramīm. Adhaspadānma udvadata maṇḍūkā ivodakānmaṇḍūkā udakādiva.*

Having taken over the power and responsibility of the defence, protection and security of public achievements and the progress and advancement of the nation further, and having become the highest and best of equals, I strive to lead you up to your highest and farthest possibility, and then under the law and discipline of the highest office of government, you would raise your voice of choice and freedom as free and vocal citizens in a state of transparent clarity, as a celebrant

society in a joyous state of advancement upward.

Mandala10/Sukta 167

*Indra and others Devata, Vishvamisra and
Jamadagni Rshis*

तुभ्येदमिन्द्र परि षिच्यते मधु त्वं सुतस्य कलशस्य राजसि ।
त्वं रयिं पुरुवीरामु नस्कृधि त्वं तपः परितप्याजयः स्वः ॥ १ ॥

1. *Tubhyedamindra pari śicyate madhu tvam sutasya kalaśasya rājasi. Tvam rayim paruvīrāmu naskṛdhi tvam tapaḥ paritapyājayaḥ svaḥ.*

Indra, ruler of the human nation, this exciting sweet soma state of society is matured and perfected for you to govern and enjoy your office. You rule and administer the state of law and order in perfect form. Pray create for us now the wealth and honour of an abundant youthful nation worthy of the brave. You have achieved this happy and heavenly state of the commonwealth through an arduous discipline of life and work.

स्वर्जितं महि मन्दानमन्धसो हवामहे परि शक्रं सुताँ उप ।
इमं नो यज्ञमिह बोध्या गहि स्पृधो जयन्तं मघवान-
मीमहे ॥ २ ॥

2. *Svarjitam mahi mandānamandhaso havāmahe pari śakraṁ sutāṁ upa. Imaṁ no yajñamiha bodhyā gahi sprdho jayantam maghavānamīmahe.*

Mighty winner of high renown, creator of a high state of freedom and happiness, lover and giver of the joy of achievement, we invite and adore you. Pray

acknowledge this yajnic success of our corporate creative struggle for social development, come and take it over. We invoke, exhort and exalt the mighty victor over rivals, adversaries and fighting forces of the enemies of life and humanity.

सोमस्य राज्ञो वरुणस्य धर्मणि बृहस्पतेरनुमत्या उ शर्माणि ।
तवाहमद्य मघवन्नृपस्तुतौ धातुर्विधातः कलशौ अभक्ष-
यम् ॥ ३ ॥

3. *Somasya rājño varuṇasya dharmaṇi bṛhaspatera-numatyā u śarmaṇi. Tavāhamadya maghavan-nupastutau dhātarvidhātaḥ kalaśāṃ abhakṣayam.*

O Maghavan, lord of power and glory, Dhata, ruler, Vidhata, controller of the state and its administration, this day I invite you to the holy investiture and to take over the various departments and institutions of the state in the ruling order of the law of Soma, peace, and Varuna, justice, in the house of Brhaspati, supreme presiding power, and Anumati, will of the nation.

प्रसूतो भक्षमकरं चरावपि स्तोमं चेमं प्रथमः सूरिरुन्मृजे ।
सुते सातेन यद्यागमं वां प्रति विश्वामित्रजमदग्नी दमे ॥ ४ ॥

4. *Prasūto bhakṣamakaraṃ carāvapi stomam cemaṃ prathamah sūrirunmrje. Sute sātena yadyāgamaṃ vāṃ prati viśvāmitrajamadagnī dame.*

O Vishvamitra, holy spirit of universal love and friendship, Jamadagni, blazing fire and radiant light of yajna, as I come up to you duty bound in this ruling

order enacted by the people, with the authority vested in me by the social will, now I, invested and anointed, take over the office of the state ruler, accept and honour this holy order, and first of all, with the best of knowledge, will and confidence, I would maintain the purity and glory of the order, I promise.

Mandala10/Sukta 168

Vayu Devata, Anila Vatayana Rshi

वातस्य नु महिमानं रथस्य रुजन्नैति स्तनयन्नस्य घोषः ।
दिविस्पृग्यात्यरुणानि कृण्वन्नृतो एति पृथिव्या रेणुम-
स्यन् ॥ १ ॥

1. *Vātasya nu mahimānaṁ rathasya rujanneti stanayannasya ghoṣaḥ. Divispr̥gayātyaruṇāni kṛṇvannūto eti pṛthivyā reṇumasyan.*

Let us describe the greatness of the impetuous chariot of the wind: the storm goes roaring, thundering, crashing, shattering as it blows, touching the heights of heaven, raising a storm of dust over earth, and turning the skies red in all directions.

सं प्रेरते अनु वातस्य विष्टा ऐनं गच्छन्ति समनं न योषाः ।
ताभिः सयुक्स्रथं देव ईयतेऽस्य विश्वस्य भुवनस्य
राजी ॥ २ ॥

2. *Sam prerate anu vātasya viṣṭhā enaṁ gacchanti samanāṁ na yoṣāḥ. Tābhiḥ sayuk sarathaṁ deva īyate'sya viśvasya bhuvanasya rājā.*

Plants, creepers and solid structures on earth, like trees, wave and shake in deference to Vayu, wind energy, just as youthful maidens go to their love and

flashes of lighting go with the sky. And one with all these, goes the ruling energy of this whole universe, divine wind on the chariot of its currents.

अ॒न्तरि॑क्षे प॒थिभि॒रीर्य॑मानो न नि वि॒शते क॑त॒मच्च॒नाहः ।
अ॒पां स॒खां प्र॑थम॒जा ऋ॒तावा॒ क्व स्वि॑ज्जा॒तः कु॒त आ
ब॒भूव ॥ ३ ॥

3. *Antarikṣe pathibhirīyamāno na ni viśate katama-ccanāha. Apām sakhā prathamajā ṛtāvā kva svijjātaḥ kuta ā babhūva.*

Ever on the move by its own paths in the sky, the wind energy does not relent even for an instant. Friend and comrade of the waters, first born of nature after space, observing the divine laws of existence, where was it born? Where and whence emerged?

आ॒त्मा दे॒वानां॑ भु॒वन॑स्य॒ गर्भो॑ यथाव॒शं च॑रति दे॒व ए॒षः ।
घो॒षा इ॒दस्य॑ शृ॒ण्विरे॑ न रू॒पं तस्मै॑ वा॒ताय॑ ह॒विषा॑ वि॒धेम ॥ ४ ॥

4. *Ātmā devānām bhuvanasya garbho yathāvaśaṁ carati deva eṣaḥ. Ghoṣā idasya śṛṇvire na rūpaṁ tasmai vātāya haviṣā vidhema.*

Energy and identity of the divine forces of nature, sustainer of the universe, this divine wind roams around at will freely. We have heard the roar of it but we have not seen its form. To that divine Vayu, we offer homage and adoration with oblations of havi to develop energy.

Mandala10/Sukta 169

Gavah Devata, Shabara Kakshivata Rshi

म॒यो॒भू॒वा॒तो॑ अ॒भि वा॒त॒स्रा ऊ॒र्ज॑स्व॒तीरोष॑धी॒रा रि॑श॒न्ताम् ।
पी॒व॒स्व॒तीर्जी॒व॒ध॒न्याः पि॒ब॒न्त्वव॒साय॑ प॒द्वते॑ रु॒द्र मृ॒ळ ॥ १ ॥

1. *Mayobhūrvāto abhi vātūsra ūrjasvatīroṣadhīrā riśantām. Pīvasvatīrjivadhanyāḥ pibantvavasāya padvate rudra mṛḷa.*

May the wind blow fresh, delightful, exciting and blissful. Let cows feed on nourishing and energising herbs and grasses and drink abundant life giving waters. O Rudra, divine spirit of peace, joy and compassion, be kind and generous to the animals to provide them with ample food and water.

याः स॒रू॒पा वि॒रू॒पा ए॒क॒रू॒पा या॒सा॒म॒ग्नि॒रि॒ष्ट्या॒ ना॒मा॒नि वे॒द ।
या अ॒ङ्गि॒र॒स॒स्त॒प॒से॒ह च॒क्रु॒स्ताभ्यः॑ प॒र्जन्य॑ म॒हि श॒र्म॑
यच्छ ॥ २ ॥

2. *Yāḥ sarūpā virūpā ekarūpā yāsāmagniriṣṭyā nāmāni veda. Yā aṅgirasastapaseha cakru-stābhyah parjanya mahi śarma yaccha.*

O Parjanya, generous powers of life and liquid nourishment, provide great peace, comfort, protection and felicity to cows and other animals of similar species, different forms but the same one genus, whose names and qualities, Agni, the scientist, knows through developmental study, and which the Angirasas, technologists, have developed through continuous dedicated research and experimentation.

या देवेषु तन्वामैरयन्त यासां सोमो विश्वा रूपाणि वेद ।
ता अस्मभ्यं पर्यसा पिन्वमानाः प्रजावतीरिन्द्र गोष्ठे
रिरीहि ॥ ३ ॥

3. *Yā deveṣu tanvamairayanta yāsāṁ somo viśvā rūpāṇi veda. Tā asmabhyaṁ payasā pinvamānāḥ prajāvatīrindra goṣṭhe rirīhi.*

Indra, ruler and controller of life's development and progress, bring to our dairy farms those cows which produce and yield abundant quality milk for noble and brilliant people, all forms, breeds and qualities, of which creative experts know, which yield more and more milk for our health and growth, and which produce better and better breed of calves.

प्रजापतिर्मह्यमेता रराणो विश्वैर्देवैः पितृभिः संविदानः ।
शिवाः सतीरुप नो गोष्ठमाकस्तासां वयं प्रजया सं
सदेम ॥ ४ ॥

4. *Prajāpatirmahyametā rarāṇo viśvairdevaiḥ pitṛbhiḥ samvidānaḥ. Śivāḥ satīrupa nogoṣṭhamā-kastāsāṁ vayaṁ prajayā saṁ sadema.*

Prajapati, lord protector, sustainer and promoter of the people with all divine energies of nature's brilliance and nourishment, and the nation's food minister with active consultation and advice of all brilliant scholars and nutrition experts of the land, give us these cows with joyous enthusiasm and bring to our cow stall such cows as are the best and most abundant in nourishing milk. May we continue to benefit from the cow's progeny of excellent breed.

Mandala10/Sukta 170

Surya Devata, Vibhrat Saurya Rshi

वि॒भ्रा॒ड् बृ॒हत्पि॑बतु सो॒म्यं म॒ध्वायु॑र्दध॒द्यज्ञ॑पता॒ववि॑हुतम् ।
वा॒तज॑तो॒ यो अ॒भिर॑क्ष॒ति त्म॑ना॒ प्र॒जाः पु॑पोष पु॒रु॒धा वि॑
रा॒जति॑ ॥ १ ॥

1. *Vibhrāḍ br̥hat somyaṁ madhvāyurdadhadyajñapataāvavihutam. Vātajūto yo abhirakṣati tmanā prajāḥ pupoṣa purudhā vi rājati.*

May the mighty refulgent sun hold, shower, protect and promote the honey sweets of life's soma nourishment, and bear and bring untainted health and long life for the performer and promoter of yajna, the sun which, energised by Vayu energy of divine nature protects and sustains all forms of life by its very essence, shines and rules life in many ways.

वि॒भ्रा॒ड् बृ॒हत्सु॑भृतं वा॒जसा॑त॒मं ध॒र्म॑न्दि॒वो ध॒रु॒णे स॒त्यम॑-
पि॑तम् । अ॒मि॒त्र॒हा वृ॒त्र॒हा द॑स्यु॒हंत॑मं॒ ज्योति॑र्जज्ञे अ॒सुर॒हा
स॑प॒त्न॒हा ॥ २ ॥

2. *Vibhrāḍ br̥hat subhṛtaṁ vājasātamaṁ dharman divo dharuṇe satyamarpitam. Amitrahā vṛtrahā dasyuhantamaṁ jyotirjajñe asurahā sapatnahā.*

The mighty refulgent sun, destroyer of unfriendly forces, darkness and evil, anti-life elements, adversaries and enemies, rises, bearing the light that is the highest giver of food, energy and growing advancement. Truly vested in the established order of nature in the solar region, blissfully sustained, it is the highest killer of negative and destructive forces prevailing in life and nature.

इदं श्रेष्ठं ज्योतिषां ज्योतिरुत्तमं विश्वजिद्धं न जिदुच्यते बृहत् ।
विश्वभ्राड् भ्राजो महि सूर्यो दृश उरु पप्रथे सह ओजो
अच्युतम् ॥ ३ ॥

3. *Idaṁ śreṣṭhaṁ jyotiṣāṁ jyotiruttamaṁ viśvaji-
ddhanajiducyate bṛhat. Viśvabhṛāḍ bhrājo mahi
sūryo dṛśa uru paprathe saha oja acyutam.*

This mighty best and highest light of lights is exalted as universally pervasive winner and giver of wealth. This world illuminant light, great sun, is the light for the world's vision. It expands far and wide, undaunted lustre and majesty that it is, imperishable and eternal.

विभ्राज्ज्योतिषा स्वर्गच्छो रोचनं दिवः । येनेमा विश्वा
भुवनान्याभृता विश्वकर्मणा विश्वदेव्यावता ॥ ४ ॥

4. *Vibhrājañjyotiṣā svaragaccho rocanam divaḥ.
Yenemā viśvā bhuvanānyābhr̥tā viśvakarmaṇā
viśvadevyāvata.*

Blazing with self-refulgence, light of heaven, you pervade all regions from earth to heaven. By you are all these world regions sustained, omnipotent divine lord of universal action and universal glory: Vishvadeva.

Mandala10/Sukta 171

Indra Devata, Ita Bhargava Rshi

त्वं त्यमिटतो रथमिन्द्र प्रावः सुतावतः ।
अशृणोः सोमिनो हवम् ॥ १ ॥

1. *Tvaṁ tyamiṭato rathamindra prāvaḥ sutāvataḥ.
Aśṛṇoḥ somino havam.*

Indra, lord omnipotent, you hear the invocation and prayer of soma yajna, and you honour, protect and sustain the cherished desire of the celebrant who moves on way to divinity through meditation and yajna and distils the Soma for offering.

त्वं म॒खस्य॒ दोध॑तः शिरोऽ व त्व॒चो भरः॑ ।

अग॑च्छः सो॒मिनो॑ गृ॒हम् ॥ २ ॥

2. *Tvaṁ makhasya dodhataḥ śiro'va tvaco bharah. Agacchaḥ somino gr̥ham.*

You forsake the body and mind of the dissolute scoffer of yajna, and you reach and bless the house of the devotee who performs yajna and offers you the homage of exalted devotion, joyous divine soma.

त्वं त्यमि॑न्द्र म॒र्त्यमा॑स्त्रबु॒ध्नाय॑ वे॒न्यम् ।

मुहुः॑ श्र॒थ्ना म॑न॒स्यवे॑ ॥ ३ ॥

3. *Tvaṁ tyamindra martyamāstrabudhnāya venyam. Muhuh śrathnā manasyave.*

Indra, for the man of meditative thought and vision on way to freedom of the spirit over body, pray slacken and cast off the bonds of mortal love, hate and jealousy constantly, without relent.

त्वं त्यमि॑न्द्र सूर्य॑ प॒श्चा स॑न्तं पु॒रस्कृ॑धि ।

दे॒वानां॑ चि॒त्तिरो॑ व॒शम् ॥ ४ ॥

4. *Tvaṁ tyamindra sūryaṁ paścā puraskṛdhi. Devānām cittiro vaśam.*

Indra, let the sun, now gone out of sight in the west, arise upfront in the east, mystery otherwise beyond

the reach of the devas, the senses.

Mandala10/Sukta 172

Usha Devata, Samvarta Angirasa Rshi

आ याहि वनसा सह गावः सचन्त वर्तनिं यदूधभिः ॥ १ ॥

1. *Ā yāhi vanasā saha gāvaḥ sacanta vartanīm yadūdhabhiḥ.*

Come, O Dawn, with holy light, with rays of blissful radiance on the chariot. The cows are on the move with the wealth of milk.

आ याहि वसव्या धिया मंहिष्ठो जारयन्मखः सुदानुभिः ॥ २ ॥

2. *Ā yāhi vasvyā dhiyā māṁhiṣṭho jārayanmakhaḥ sudānubhiḥ.*

Come with blessed intelligence and holy action. The most generous yajamana is on way to completion of the yajna with most liberal gifts of homage.

पितुभृतो न तन्तुमित्सुदानवः प्रति दध्मो यजामसि ॥ ३ ॥

3. *Pitubhṛto na tantumit sudānavaḥ prati dadhmo yajāmasi.*

Like generous performers of yajna bearing homage of havi and food, we carry on the thread of life and yajna from dawn to dawn.

उषा अप स्वसुस्तमः सं वर्तयति वर्तनिं सुजातता ॥ ४ ॥

4. *Uṣā apa svasustamaḥ saṁ vartayati vartanīm sujātātā.*

The dawn continuously removes the darkness of its sister night, by circular motion of its rise every

morning through the succession of day and night.

Mandala10/Sukta 173

Raja Devata, Dhruva Angirasa Rshi

आ त्वाहार्षमन्तरेधि ध्रुवस्तिष्ठाविचाचलिः ।

विशस्त्वा सवीं वाञ्छन्तु मा त्वद्राष्ट्रमधि भ्रशत् ॥ १ ॥

1. *Ā tvāhārṣamanteradhi dhruvastiṣṭhāvicācaliḥ.
Viśastvā sarvā vāñchantu mā tvadrāṣṭramadhi
bhraśat.*

I, high priest of the nation, take you, O Ruler, to the high seat of governance and pray take it in our midst. Be firm, stay undisturbed. All the people have chosen and welcome you. Let not the state suffer embarrassment because of you, nor must the state fall foul of you.

इहैवैधि मापं च्योष्टाः पर्वतइवाविचाचलिः ।

इन्द्रइवेह ध्रुवस्तिष्ठेह राष्ट्रमु धारय ॥ २ ॥

2. *Ihaivaidhi māpa cyoṣṭhāḥ parvata ivāvicācaliḥ.
Indra iaveha dhruvastiṣṭheha rāṣṭramu dhāraya.*

Here only, on this seat, Indra, be firm as a rock, never vascillate. Here as the one supreme, pole star of the nation, stay, rule and sustain the Rashtra, one organismic, self-governing, well governed common wealth, brilliant, glorious.

इममिन्द्रो अदीधरद् ध्रुवं ध्रुवेण हविषा ।

तस्मै सोमो अधि ब्रवत्तस्मा उ ब्रह्मणस्पतिः ॥ ३ ॥

3. *Imamindro adīdharad dhruvaṁ dhruveṇa haviṣā.
Tasmai somo adhi bravat tasmā u brahmaṇaspatiḥ.*

This common wealth, Indra, lord all potent, is committed to you. And this common wealth, the ruler holds and maintains steady, firm, inviolable, with the homage gift of steady, unshaken and unshakable rule and governance. O Ruler, to you and for this Rashtra, Soma Brahmanaspati, the divine, peaceable Advisor who knows, observes and communicates the wisdom of universal vision and conscience, speaks, and to this he holds you committed.

ध्रुवा द्यौर्ध्रुवा पृथिवी ध्रुवासः पर्वता इमे ।

ध्रुवं विश्वमिदं जगद् ध्रुवो राजा विशामयम् ॥ ४ ॥

4. *Dhruvā dhaurdhruvā pṛthivī dhruvāsaḥ parvatā ime. Dhruvaṁ viśvamidam jagad dhruvo rājā viśāmayam.*

Firm is heaven, firm is the earth, firm are these mountains. Firm is this universe which is ever on the move, steadily and balanced at the optimum. Firm is this ruler of the people, steady, dynamic with optimum balance of constant movement.

ध्रुवं ते राजा वरुणो ध्रुवं देवो बृहस्पतिः ।

ध्रुवं त इन्द्रश्चाग्निश्च राष्ट्रं धारयतां ध्रुवम् ॥ ५ ॥

5. *Dhruvaṁ te rājā varuṇo dhruvaṁ devo brhaspatiḥ. Dhruvaṁ ta indraścāgniśca rāṣṭraṁ dhārayatām dhruvam.*

For you, the brilliant ruling Varuna, head of law and justice, firmly maintains the state of law and order. Brilliant and generous Brhaspati, chief advisor, with supreme vision and knowledge of the nation's genius, firmly maintains the character and culture of the nation.

For you, the commander of the nation's forces, Indra, firmly maintains the peace and protection of the state. For you does Agni, enlightened leader of education and research, maintain the system of education and employment. May all these chiefs help you maintain the Rashtra firm, dynamic, steady and inviolable.

ध्रुवं ध्रुवेण हविषाभि सोमं मृशामसि ।

अथो त इन्द्रः केवलीर्विशो बलिहृतस्करत् ॥ ६ ॥

6. *Dhruvaṁ dhruveṇa haviṣābhi somam mṛśāmasi.*
Atho ta indraḥ kevalīrviśo balihṛtaskarat.

With steady and undisturbed will and homage we accept, honour and support the firm, steady and unshakable Soma Ruler dedicated to peace and progress. May Indra, omnipotent ruler of the universe, enlighten and commit the people solely to the nation and the ruler so that they pay their due share of homage and gifts of havi for the yajnic governance of the common-wealth. (Let no one neglect the payment of taxes.)

Mandala10/Sukta 174

Raja Devata, Abhivarta Angirasa Rshi

अभीवर्तेन हविषा येनेन्द्रो अभिवावृते ।

तेनास्मान्ब्रह्मणस्पतेऽभि राष्ट्राय वर्तय ॥ १ ॥

1. *Abhīvartena haviṣā yenendro abhivāvṛte.*
Tenāsmān brahmaṇaspate'bhi rāṣṭrāya vartaya.

O Brahmanaspati, lord of knowledge, governance and statecraft, enlighten us for dedication to the Rashtra, commonwealth of the people, with those means and methods of advancement and victory by

which Indra, ruler, advances to planned and time bound goals of progress and victory.

अ॒भि॒वृ॒त्य॑ स॒प॒त्नान॒भि॒ या नो॒ अ॒रा॒तयः॑ ।

अ॒भि॒ पृ॒त॒न्यन्तं॑ ति॒ष्ठा॒भि॒ यो न॑ इ॒र॒स्यति॑ ॥ २ ॥

2. *Abhivṛtya sapatnānabhi yā no arātayaḥ.*
Abhi pṛtanyantaṁ tiṣṭhābhi yo na irasyati.

O ruler commander of the nation, having surrounded and cornered the adversaries, our selfish exploiters, whoever want to wage war against us, or who hate and envy to down us, break down their force and rule over them.

अ॒भि॒ त्वा॒ दे॒वः स॒वि॒ता॒भि॒ सोमो॑ अ॒वी॒वृ॒तत् ।

अ॒भि॒ त्वा॒ वि॒श्वा॒ भू॒तान्य॑भी॒वृ॒तो यथा॑स॒सि ॥ ३ ॥

3. *Abhi tvā devaḥ savitābhi somo avīvṛtat.*
Abhi tvā viśvā bhūtānyabhīvṛto yathāsasi.

May the self-refulgent Savita, creative sun, Soma, nature's spirit of peace and joy, and all the forms of matter, energy, thought and life of the universe, ever advance you so that you may rule over the world.

येनेन्द्रो॑ ह॒विषा॑ कृ॒त्य॒भ॒वद् द्यु॒म॒न्यु॒त्त॒मः ।

इ॒दं तद॑क्रि॒ दे॒वा अस॑प॒त्नः॒ किल॑ा॒भुव॑म् ॥ ४ ॥

4. *Yenendro haviṣākṛtyabhavad dyumnyuttamaḥ.*
Idaṁ tadakri devā asapatnaḥ kilābhuvam.

That input of vision, knowledge and action, that homage of faith and havi into Rashtra yajna by which Indra becomes a great performer, glorious, best and highest, that homage, O devas, brilliancies of nature

and humanity, I have done so that I may become free from rivals, adversaries and enemies.

अ॒स॒प॒त्रः स॒प॒त्र॒हाभि॒राष्ट्रो वि॒षास॒हिः ।

यथा॒हमे॒षां भू॒तानां वि॒राजा॒नि ज॒नस्य च ॥ ५ ॥

5. *Asapatnaḥ sapatnahā 'bhirāṣtro viṣāsahīḥ.
Yathāhameṣāṁ bhūtānāṁ virājāni janasya ca.*

Destroyer of enemies, free from enemy forces, I must still be a challenger and subduer of rivals, adversaries, oppositions and contradictions so that as ruler of the state I may control and rule over these citizens and a host of other forms of life.

Mandala10/Sukta 175

Gravanah Devata, Urdhvagrava Sarpa Arbudi Rshi

प्र वो॑ ग्रा॒वाणः स॒वि॒ता दे॒वः सु॒वतु॑ ध॒र्म॒णा ।

धूर्षु॑ यु॒ज्यध्वं॑ सु॒नुत॑ ॥ १ ॥

1. *Pra vo grāvāṇaḥ savitā devaḥ suvatu dharmanā.
Dhūrṣu yujyadhvaṁ sunuta.*

O Gravana, veteran wise scholars and sages, may Savita, self-refulgent creator, the sun and the noble ruler inspire you with the sense of Dharma and noble performance so that you may be appointed to high positions and you play a positive and valuable part in state affairs.

ग्रा॒वा॒णो अप॑ दु॒च्छुना॒मप॑ से॒धत॑ दु॒र्म॒तिम् ।

उ॒स्राः क॑र्त॒न भे॒षजम्॑ ॥ २ ॥

2. *Grāvāṇo apa ducchunāmapa sedhana durmatim.
Usrāḥ kartana bheṣajam.*

O Gravana, yajnic participants in state affairs, remove the evils of ignorance, injustice and poverty, stop and cast away nonsense, negativity and cynicism, and being generous and brilliant like rays of the sun, cure the ailments and distresses of society.

ग्रावाण॒ उपरे॒ष्वा म॒हीयन्ते॑ स॒जोष॑सः ।

वृ॒ष्णे दध॑तो वृ॒ष्ण्यम् ॥ ३ ॥

3. *Grāvāṇa upareṣvā mahīyante sajoṣasaḥ.*
Vṛṣṇe dadhato vṛṣṇyam.

Sages and scholars in high positions, while they contribute generously to the power performance of the mighty generous ruler, they rise in honour and esteem among the people around since they love, respect and cooperate with them all.

ग्रावाणः॑ सवि॒ता नु वो॑ देवः सु॒वतु॑ धर्म॒णा ।

यज॑मानाय सु॒न्वते ॥ ४ ॥

4. *Grāvāṇaḥ savitā nu vo devaḥ suvatu dharmaṇā.*
Yajamānāya sunvate.

O Gravana, sagely participants in national rule and development with the ruler and the people, may Savita, lord creator, the Ruler and the cooperative people, all generous and brilliant, inspire you with Dharma by Dharma for the generous creative yajamana, the ruler in council with the people in the Rashtra yajna.

Mandala10/Sukta 176

Rbhavah (1), Agni (2-4) Devata, Sunu Arbhava Rshi

प्र॒ सून॑व ऋ॒भूणां॑ बृ॒हन्न॑वन्त वृ॒जना॑ ।

क्षामा॑ ये वि॒श्वधा॑य॒सोऽश्न॑न्धे॒नुं न मा॑तरम् ॥ १ ॥

1. *Pra sūnava ṛbhūṇām vṛhannavanta vṛjanā.
Kṣāmā ye viśvadhāyaso'snan dhenum na mātā-
ram.*

The children and disciples of Rbhus, expert makers, celebrate their mighty achievements of science and technology and, sustainers of world community, children of mother earth, they reach and explore the earth for service and resources like calves rushing to mother cows.

प्र देवं देव्या धिया भरता जातवेदसम् ।
हव्या नो वक्षदानुषक् ॥ २ ॥

2. *Pra devaṁ devyā dhiyā bharatā jātavedasam.
Havyā no vakṣadānuṣak.*

O scholars and experts, with your divine and brilliant intelligence and actions, serve Agni, spirit of the light and life of all that exists, which instantly bears our oblations abroad as well as brings us the creative rewards of yajna without fail.

अयमु ष्य प्र देवयुर्होता यज्ञाय नीयते ।
रथो न योर्भीवृत्तो घृणीवाञ्चेतति त्मना ॥ ३ ॥

3. *Ayamu śya pra devayurhotā yajñāya nīyate.
Ratho na yorabhīvrto ghrṇīvāñcetati tmanā.*

This Agni is the same lover of brilliant divines dedicated to life and nature which is the leading light and power of yajna and which is invoked and honoured for the completion and success of any creative project, the same which is radiant and dynamic like the solar chariot and, surrounded by celebrants, gives light, knowledge and showers of the joy of achievement.

अयमग्निरुरुष्यत्यमृतादिव जन्मनः ।

सहसश्चित्सहीयान्देवो जीवातवे कृतः ॥ ४ ॥

4. *Ayamagniruruṣyatyamṛtādiva janmanah.
Sahasaścīt sahiyān devo jīvātave kṛtaḥ.*

This Agni, self-refulgent power manifest in existence, saves and protects us as mortals born or reborn of immortal existence. Mightier than the mightiest, this divine power is kindled, honoured and adored for the victory of life over suffering and death.

Mandala10/Sukta 177

Mayabheda Devata, Patanga Prajapatya Rshi

पतङ्गमक्तमसुरस्य मायया हृदा पश्यन्ति मनसा विप-
श्चितः । समुद्रे अन्तः कवयो वि चक्षते मरीचीनां पदमि-
च्छन्ति वेधसः ॥ १ ॥

1. *Pataṅgamaktamasurasya māyayā hṛdā paśyanti
manasā vipaścitaḥ. Samudre antaḥ kavayo vi
cakṣate marīcīnāṃ padamicchanti vedasaḥ.*

Men of wisdom with dedicated mind and heart see the 'patanga', bird-like soul, wrapped in golden hues of mysterious Maya, wondrous potential of the Lord's Prakṛti, in the boundless ocean of the world of existence. Men of vision and imagination see it existing within the oceanic presence of the infinite spirit of the Lord and, inspired by the lord's love and presence, love to reach nothing but the ultimate reality at the centre of the radiating rays of existence.

पतङ्गो वाचं मनसा बिभर्ति तां गन्धर्वोऽवदद्भैः अन्तः ।
तां द्योतमानां स्वर्गं मनीषामृतस्य पदे कवयो नि पान्ति ॥ २ ॥

2. *Pataṅgo vācam manasā bibharti tāṁ gan-
dharvo'vadadgarbhe antaḥ. Tāṁ dyotamānām
svaryam manīṣāmṛtasya pade kavayo ni pānti.*

Patanga, the soul flying in various forms, bears the eternal Vak, divine Word, at the depth of its mind. Vak is the voice which Parameshvara, sustainer of the voice and the universe, speaks to the soul at the heart of existence. That same resonant and refulgent voice and its awareness, wise visionaries retain, hear and enjoy in the state of samadhi communion at the centre of the ultimate truth of existence.

अपश्यं गोपामनिपद्यमानमा च परां च पथिभिश्चरन्तम् ।
स सध्रीचीः स विषूचीर्वसान् आ वरीवर्ति भुवनेष्वन्तः ॥ ३ ॥

3. *Apāśyaṁ gopāmanipadyamānamā ca parā ca
pathibhiṣcarantam. Sa sadhrīcīḥ sa viṣūcīrvasāna
ā varīvarti bhuvaneṣvantah.*

I see this retainer of the divine Voice and its senses and mind, the soul ranging over different paths around here and far off. Shining, wearing different forms, moving in the right central as well as various directions, it goes round and round in the worlds of existence.

(This verse can also be interpreted in continuation of the second verse: I see this eternal infallible master of the eternal Voice, existential and transcendental both, the Spirit that vibrates and manifests constantly in all directions, in all worlds of the universe.)

Mandala10/Sukta 178*Tarkshya Devata, Arishtanemi Tarkshya Rshi*

त्यम् षु वाजिनं देवजूतं सहावानं तरुतारं रथानाम् ।

अरिष्टनेमिं पृतनाजमाशुं स्वस्तये ताक्ष्यमिहा हुवेम ॥ १ ॥

1. *Tyamū ṣu vājinam devajūtaṁ sahāvānaṁ taru-tāraṁ rathānām. Ariṣṭanemim pṛtanājamāśuṁ svastaye tārkṣyamihā huvema.*

For the sake of good and all round well being of life, we invoke and study that wind and electric energy of the middle regions which is fast and victorious, moved by divine nature, powerful, shaker of the clouds and energiser of sound waves, inviolable, war-like heroic and most dynamic, moving at the speed of energy.

इन्द्रस्येव रातिमाजोहुवानाः स्वस्तये नावमिवा रुहेम ।

उर्वी न पृथ्वी बहुले गभीरे मा वामेतौ मा परेतौ रिषाम ॥ २ ॥

2. *Indrasyeva rātimājohuvānāḥ svastaye nāvamivā ruhema. Urvī na pṛthvī bahule gabhīre mā vāmetau mā paretau riṣāma.*

Invoking Tarkshya, wind and electric energy, studying and exploring the power for all round well being as the gift of Indra, divine lord of energy, we wish to use it like a boat across the seas to overcome the problems we face. O earth, O sky, both vast and deep as well as abundant, may we never be hurt while this energy travels hither and back far off in circuit over and across you both.

सद्यश्चिद्यः शर्वसा पञ्च कृष्टीः सूर्य इव ज्योतिषापस्ततान् ।

सहस्रसाः शतसा अस्य रंहिर्न स्मा वरन्ते युवतिं न शयीम् ॥ ३ ॥

3. *Sadyaścidyāḥ śavasā pañca kṛṣṭīḥ sūrya iva jyotiṣāpastatāna. Sahasrāḥ śatasā asya ramhira smā varante yuvatim na śaryām.*

Instantly does this wind-electric energy reach all five peoples of the earth with its force, power and speed like the sun which spreads its light and brings vapours and showers of rain over earth for humanity. Hundredfold and thousandfold is its power that travels, and just as none can stop the arrow fixed on the bow and shot, so no one can stop the flowing current of this energy once it is initiated for use.

Mandala10/Sukta 179

Indra Devata, Shivi Aushinara (1), Pratardana Kashiraja (2), and Rauhidashva Vasumana (3) Rshis

उत्तिष्ठताव पश्यतेन्द्रस्य भृगमृत्वियम् ।

यदि श्रातो जुहोतन् यद्यश्रातो ममत्तन् ॥ १ ॥

1. *Uttiṣṭhatāva paśyatendrasya bhāgamṛtviyam. Yadi śrāto juhtotana yadyaśrāto mamattana.*

Citizens, friends, arise, see whether the seasonal yajnic share of Indra, the ruler, is ripe and ready. If so, offer it by way of yajnic oblation as tax duty. If not, do not remiss, accelerate the ripening process and give.

श्रातं हविरो ष्विन्द्र प्र याहि जगाम सूरौ अध्वनो विमध्यम् ।
परि त्वासते निधिभिः सखायः कुलपा न ब्राजपतिं
चरन्तम् ॥ २ ॥

2. *Śrātaṁ haviro ṣvindra pra yāhi jagāma sūro adhvano vimadhyam. pari tvāsate nidhibhiḥ sakhāyaḥ kulapā na vrājapatim carantam.*

The havi is ripe and ready for the offering. O Ruler, Indra, come, the sun has reached the middle of its course. Friends sit with their treasure offering and wait like family heads for the chief commander of hosts out on the sojourn on the borders and around.

श्रा॒तं म॑न्य॒ ऊ॒र्धनि॒ श्रा॒तम॒ग्नौ सु॒श्रा॒तं म॑न्ये॒ तदृ॒तं नवी॑यः ।
मा॒ध्या॒न्दिन॑स्य॒ सर्व॑नस्य॒ दु॒ध्नः पि॒बेन्द्र॑ वज्रि॒न्पुरु॑कृ॒ज्जु-
षा॒णः ॥ ३ ॥

3. *Śrātaṁ manya ūdhani śrātamagnau suśrātaṁ manye tadṛtaṁ navīyaḥ. Mādhyāndinasya savanasya dadhnaḥ pibendra vajrin purukṛjju-ṣaṇaḥ.*

I believe the milk is ripe in the cow's udders. I know the grain is ripe in the heat of the sun. I am sure every thing is ripe and ready for the yajna, ripe and fresh truly. O lord of versatile action, wielder of the thunderbolt of justice, law and order, loving, kind and cooperative, come and taste the milky sweets of the mid day's session of yajna. Receive, taste, protect and promote the milk of cows and harvests of the field.

Mandala10/Sukta 180

Indra Devata, Jaya Aindra Rshi

प्र॒ स॒सा॒हिषे॑ पु॒रुहू॒त श॒त्रूञ्ज्येष्ठ॑स्ते शु॒ष्म इ॒ह रा॒तिर॑स्तु । इन्द्रा
भ॒र॒ दक्षि॑णेना॒ वसू॑नि॒ पतिः॑ सि॒न्धूना॑मसि रे॒वती॑नाम् ॥ १ ॥

1. *Pra sasāhiṣe puruhūta śatrūñjyeṣṭhaste śuṣma iha rātirastu. Indrā bhara dakṣinetā vasūni patih sindhūnāmasi revatīnām.*

O Ruler, Indra, invoked by all, you challenge and subdue the enemies. Highest is your power and force

here which may, we pray, be a positive boon for us. Indra, with your efficiency and perfection of governance and administration, bring us wealth, honour and excellence for the nation. You are the master and controller of the abundant and opulent rivers of the land, and equally well you manage the flow of the economy and social advancement of the nation.

मृगो न भीमः कुचरो गिरिष्ठाः परावत आ जगन्था परस्याः ।
सृकं संशाय पविमिन्द्र तिग्मं वि शत्रून्ताळिह वि मृधो
नुदस्व ॥ २ ॥

2. *Mṛgo na bhīmaḥ kucarō giriṣṭhāḥ parāvata ā jaganthā parasyāḥ. Śṛkaṁ saṁśāya pavimindra tigmaṁ vi śatrūn tāliha vi mṛdho nudasva.*

Terrible like a mountain lion roaming around, pray come from the farthest of far off places and, having sharpened the lazer fiery thunderbolt, destroy the enemies and throw out the violent adversaries.

इन्द्र क्षत्रमभि वाममोजोऽजायथा वृषभ चर्षणीनाम् ।
अपानुदो जनममित्रयन्तमुरुं देवेभ्यो अकृणोरु लोकम् ॥ ३ ॥

3. *Indra kṣatramabhi vāmamojo'jāyathā vṛṣabha carṣaṇīnām. Apānudo janamamitrayantamurum devebhyo akrṇoru lokam.*

Indra, glorious ruler, virile and generous leader of the people, arise and create a beautiful, grand and powerful social order. Throw out the people who are unfriendly to the nation and create a vast, beautiful mighty world of peace and progress for the noble, brilliant and generous people dedicated to divine values.

Mandala10/Sukta 181

*Vishvedeva Devata, Pratha Vasishtha (1), Sapraatha
Bharadvaja (2), Gharma Saurya (3) Rshis*

प्रथश्च यस्य सप्तथश्च नामानुष्टुभस्य हविषो हविर्यत् ।
धातुर्द्युतानात्सवितुश्च विष्णो रथन्तरमा जभारा वसिष्ठः ॥ १ ॥

1. *Prathaśca yasya sapraathaśca nāmānuṣṭubhasya haviṣo haviryat. Dhāturdyutānāt savituśca viṣṇo-rathantaramā jabhārā vasiṣṭhaḥ.*

Vasishtha, the most brilliant seeker and teacher, a man of versatile mind and boundless possibilities who was gifted with a radiative spirit and passion for enlightenment, received the pure, applied, beatific and life giving Word of the Veda, the first, original and eternal gift of the lord of omniscience into his yajna of cosmic creation, from Agni, sustainer of the light of knowledge, Vayu, vibrant sage with passion and strong will, Savita, i.e., Aditya, brilliant and inspiring like the sun, and Angiras, the sage inspiring as omnipresent Vishnu and breath of life.

(This Vasishtha, the brilliant disciple of the four sages, Agni, Vayu, Aditya and Angira, who then became the teacher of the Vedas, was Brahma. Swami Brahmanuni explains this interpretation of this mantra in his commentary on Rgveda and cites authoritative evidence from the Brahmana works. Swami Dayanand explains the cosmic process of creative evolution and Vedic revelation in his Introduction to his Commentary on the Vedas, Rgvedadi Bhashya Bhumika, saying on Vedic and ancient authority that the Vedas were first revealed to four sages: Rgveda to Agni, Yajurveda to

Vayu, Samaveda to Aditya, and Atharva veda to Angira. Brahma, the brilliant disciple and later the inspired teacher, learnt the Veda from these four sages and passed on this knowledge to his disciples.)

अविन्दन्ते अतिहितं यदासीद्यज्ञस्य धाम परमं गुहा यत् ।
धातुर्द्युतानात्सवितुश्च विष्णोर्भरद्वाजो बृहदा चक्रे अग्नेः ॥ २ ॥

2. *Avindante atihitam yadāsīdyajñasya dhāma paramam guhā yat. Dhāturdyutānāt savituśca viṣṇorbharadvājo bṛhadā cakre agneḥ.*

Those sages, i.e., Agni, Vayu, Aditya and Angira, received this knowledge, which was deeply hidden and perfectly preserved in the bottomless depths of omniscience of creative Divinity, and which is, still, deeply preserved in the depths of the human mind at the frequency of the cosmic mind, from the Lord Supreme that is all sustainer, self-refulgent, giver of light and life, immanent and omnipresent. From them and from the lord self-refulgent Agni, then, the disciple inspired with will and passion, Bharadvaja, receives and practically extends the knowledge which has, after all, no bounds.

तेऽविन्दन्मनसा दीध्याना यजुः ष्कन्नं प्रथमं देवयानम् ।
धातुर्द्युतानात्सवितुश्च विष्णोरा सूर्यादभरन्धर्ममेते ॥ ३ ॥

3. *Te'vindan manasā dīdhyānā yajuḥ śkannam pratham devayānam. Dhāturdyutānāt savituśca viṣṇorā sūryādabharan gharmamete.*

They, brilliant in mind and vision, vibrant at heart and burning with passion, received the knowledge for life and living, revealed and released in incessant

flow, first and final for men on the path to divinity. And all these, Agni, Vayu, Aditya and Angira, Brahma, Bharadvaja and others that follow ultimately receive the knowledge, light and warmth of life, from the Supreme Sun, self-refulgent sustainer, giver of light, giver of life, omniscient, omnipresent Divinity.

Mandala10/Sukta 182

Brhaspati Devata, Tapurmurdha Barhaspatya Rshi

बृहस्पतिर्नयतु दुर्गहा तिरः पुनर्नेषद्वशंसाय मन्म ।

क्षिपदशस्तिमप दुर्मतिं हन्नथा कर्द्यजमानाय शं योः ॥ १ ॥

1. *Brhaspatirnayatu durgahā tiraḥ punarneṣada-ghaśamsāya manma. Kṣipadaśastimapa durmatim hannathā karadyajamānāya śam yoh.*

May Brhaspati, lord of expansive universe, lead us across insufferable suffering and turn the thunderous strike of punishment to the supporter of wickedness, cast away malignity, destroy evil intention, and do good to the yajamana, free him from fear and disease and bestow good health and prosperity on him.

नराशंसो नोऽ वतु प्रयाजे शं नो अस्त्वनुयाजो हवेषु ।

क्षिपदशस्तिमप दुर्मतिं हन्नथा कर्द्यजमानाय शं योः ॥ २ ॥

2. *Naraśamso no'vatu prayāje śam no astvanuyājo haveṣu. kṣipadaśastimapa durmatim hannathā karadyajamānāya śam yoh.*

May Agni, adorable favourite of humanity, protect and promote us in Prayaja yajna, the preliminaries of the performance. May Agni support and bless us with success and prosperity at our performance

of Anuyaja yajna, the great finale. May Agni cast away malignity, destroy evil intention, and do good to the yajamana, free him from fear and disease, and bestow on him good health and prosperity.

तपुर्मूर्धा तपतु रक्षसो ये ब्रह्मद्विषः शरवे हन्तवा उ ।

क्षिपदशस्तिमप दुर्मतिं हन्नथा कर्द्यजमानाय शं योः ॥ ३ ॥

3. *Tapurmūrdhā tapatu rakṣaso ye brahmadviṣaḥ śarave hantavā u. Kṣipadaśastimapa durmatim hannathā karadyajamānāya śaṁ yoḥ.*

In order that hate and violence may be eliminated from the world, may the lord of blazing light and refulgent intellect put to the crucibles of trial and punishment those who are wicked destroyers of the good and who malign and oppose the divine sages. May the great lord cast away scandal, strike away evil intention, and do good to the yajamana, free him from fear and disease and bless him with good health and prosperity.

Mandala10/Sukta 183

*Yajamana, Yajamanapatni, Hotrashisha Devata,
Prajavan Prajapatya Rshi*

अपश्यं त्वा मनसा चेकितानं तपसो जातं तपसो विभूतम् ।

इह प्रजामिह रयिं रराणः प्र जायस्व प्रजया पुत्रकाम ॥ १ ॥

1. *Apāśyaṁ tvā manasā cekitānaṁ tapaso jātam tapaso vibhūtam. Iha prajāmiha rayiṁ rarāṇaḥ pra jāyasva prajayā putrakāma.*

I see you born of austere discipline and education with the lustre of discipline shining on your face and expressing your heart's desire. Desirous of

progeny and prosperity here in the household, pray be reborn through your own child and fulfil your desire for progeny and continuity in life.

(This verse may be taken as spoken by the wife to husband.)

अपश्यं त्वा मनसा दीर्घ्यानां स्वायां तनू ऋत्वे नाधमानाम् ।
उप मामुच्चा युवतिर्बभूयाः प्र जायस्व प्रजया पुत्र-
कामे ॥ २ ॥

2. *Apaśaṁ tvā manasā dīrghyānāṁ svāyāṁ tanū ṛtve nādhamānām. Upa māmucchā yuvatirbabhūyāḥ pra jāyasva prajāyā putrakāme.*

I see you moved at heart with desire, earnestly praying that you be fulfilled in life with the timely gift of progeny. Come, rise to me, be fulfilled as a youthful woman, reborn in your child as a mother.

(This verse may be taken as spoken by the husband to the wife.)

अहं गर्भमदधामोषधीष्वहं विश्वेषु भुवनेष्वन्तः ।
अहं प्रजा अजनयं पृथिव्यामहं जनिभ्यो अपरीषु पुत्रान् ॥ ३ ॥

3. *Ahaṁ garbhamadadhāmoṣadhīṣvahaṁ viśveṣu bhuvaneṣvantah. Ahaṁ prajā ajanayaṁ pṛthivyā-mahaṁ janibhyo aparīṣu putrān.*

I plant the seed in herbs and plants. I plant the seed of life in all regions of the world. I engender the forms of life on the earth, and I would generate progeny for all others, women who love to be mothers for fulfilment.

Mandala10/Sukta 184

*Lingokta Devata, Garbhakarta Tvashta or Vishnu
Prajapatya Rshi*

विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिंशतु ।
आ सिञ्चतु प्रजापतिर्धाता गर्भं दधातु ते ॥ १ ॥

1. *Viṣṇuryoniṁ kalpayatu tvaṣṭā rūpāṇi piṁśatu.
Ā siñcatu prajāpatirdhātā garbhaṁ dadhātu te.*

May Vishnu, omnipresent lord of life energy, prepare your womb through yajna. May Tvashta, nature's formative intelligence of divinity, create the body form of the foetus in all details. May Prajapati, father spirit of divinity in nature, provide the life nutrients for the foetus. May Dhata, mother power of nature, hold and mature your foetus in the womb.

गर्भं धेहि सिनीवालि गर्भं धेहि सरस्वति ।
गर्भं ते अश्विनौ देवावा धत्तां पुष्करस्त्रजा ॥ २ ॥

2. *Garbhaṁ dhehi sinīvāli garbhaṁ dhehi sarasvati.
Garbhaṁ te aśvinau devāvā dhattāṁ puṣkara-
srajā.*

O Sinivali, spirit of fecundity, sustain the foetus. O Sarasvati, universal spirit of intelligence, sustain the foetus. O fair expectant mother, may the Ashvins, sun and moon, nature's complementary currents of creative and generative energy active in the firmament and on earth sustain and mature the foetus to fullness of its life and form.

हिरण्ययी अरणी यं निर्मन्थतो अश्विना ।
तं ते गर्भं हवामहे दशमे मासि सूतवे ॥ ३ ॥

3. *Hiranyayī arañī yañ nirmanthato aśvinā.
Tañ te garbhañ havāmahe daśame māsi sūtave.*

Just as two golden arani woods produce the fire by friction, so do the Ashvins, by their dynamics of complementarity through nature's nourishment and formative intelligence, nourish and mature your foetus. That baby in your womb we adore and welcome to emerge into full life in the tenth month of pregnancy.

Mandala10/Sukta 185

Aditya Devata, Satyadhrti Varuni Rshi

महि त्रीणामवोऽस्तु द्युक्षं मित्रस्यार्यम्णः ।

दुराधर्षं वरुणस्य ॥ १ ॥

1. *Mahi trīṇāmavo'stu dyukṣaṁ mitrasyaāryamṇaḥ.
Duradharṣaṁ varuṇasya.*

May the great, refulgent and inviolable protection and promotion of the three, Mitra, Varuna and Aryaman bless the life of nature and humanity. (Mitra, Varuna and Aryaman are explained as prana, apana and heart energy, and as the sun of the summer, winter and spring seasons round the year.)

नहि तेषाममा च न नाध्वसु वारुणेषु ।

ईशे रिपुर्घशंसः ॥ २ ॥

2. *Nahi teṣāmamā cana nādhvasu vāraṇeṣu.
Īśe ripuraghaśaṁsaḥ.*

Neither in home nor on the roads under their invincible protection does any enemy or sinner or scandaliser dare to intrude and disturb a dedicated person. (Their rule and protection is complete and

inviolable.)

यस्मै पुत्रासो अदितेः प्र जीवसे मर्त्यीय ।

ज्योतिर्यच्छन्त्यजस्रम् ॥ ३ ॥

3. *Yasmai putrāso aditeḥ pra jīvase martyāya.
Jyotiryacchantyajasram.*

No power can disturb or violate that mortal in life for whom the children of Aditi project their eternal light and protection for the life of man.

Mandala10/Sukta 186

Vayu Devata, Ula Vatayana Rshi

वात आ वातु भेषजं शुभु मयोभु नो हृदे ।

प्र णु आयूषि तारिषत् ॥ १ ॥

1. *Vāta ā vātu bheṣajam śambhu mayobhu no hṛde.
Pra ṇa āyūṁṣi tāriṣat.*

May the wind of life energy blow for us as harbinger of sanatives, good health and peace for our heart and help us to live a full life beyond all suffering and ailment.

उत वात पितासि न उत भ्रातोत नः सखा ।

स नो जीवार्तवे कृधि ॥ २ ॥

2. *Uta vāta pitāsi na uta bhrātota naḥ sakhā.
Sa no jīvārtave kṛdhi.*

O wind of life energy, you are our fatherly protector and promoter, our brother, our friend. Pray strengthen and inspire us to live a full life.

यद्ददो वात ते गृहे ३ऽ मृतस्य निधिर्हितः ।
ततो नो देहि जीवसे ॥ ३ ॥

3. *Yadado vāta te grhe 'mṛtasya nidhirhitah.*
Tato no dehi jīvase.

In your treasure home of immortal, inviolable energy, O breath of life energy, Vayu, there is immeasurable wealth hidden for us. Of that, from that, give us some, our share, so that we may live a full life of good health and joy.

Mandala10/Sukta 187

Agni Devata, Vatsa Agneya Rshi

प्राग्रये वाचमीरय वृषभाय क्षितीनाम् ।
स नः पर्षदति द्विषः ॥ १ ॥

1. *Prāgnaye vācamīraya vṛṣabhāya kṣitinām.*
Sa naḥ parṣadati dviṣaḥ.

O celebrant, sing your song of adoration in honour of Agni, virile, generous and refulgent leader and light giver of humanity. It casts away all our hate, jealousy and all enemies, and thus it washes us clean and immaculate.

यः परस्याः परावतस्तिरो धन्वातिरोचते ।
स नः पर्षदति द्विषः ॥ २ ॥

2. *Yaḥ parasyā parāvatastiro dhanvātirocate.*
Sa naḥ parṣadati dviṣaḥ.

Agni who pervades and shines beatific from far and farther, over the deserts and across the spaces, casts away all our jealous, malignant and enemy forces, and

washes us clean and immaculate.

यो रक्षांसि निजूर्वति वृषा शुक्रेण शोचिषा ।

स नः पर्षदति द्विषः ॥ ३ ॥

3. *Yo rakṣāṁsi nijūrvati vṛṣā śukreṇa śociṣā.
Sa naḥ parṣadati dviṣaḥ.*

Who, generous and potent as he is, destroys the evil, wicked, demonic force with his blazing purity and power, may, we pray, eliminate our hate, jealousy and enmities, and wash us clean and immaculate.

यो विश्वाभि विपश्यति भुवना सं च पश्यति ।

स नः पर्षदति द्विषः ॥ ४ ॥

4. *Yo viśvābhi vipaśyati bhuvanā saṁ ca paśyati.
Sa naḥ parṣadati dviṣaḥ.*

Who watches all the regions of the universe in their formal diversity as well as in their essential unity and integrity may, we pray, cast off our hate, jealousy and enmity and make us clean and immaculate.

यो अस्य पारे रजसः शुक्रो अग्निरजायत ।

स नः पर्षदति द्विषः ॥ ५ ॥

5. *Yo asya pāre rajasah śukro agnirajāyata.
Sa naḥ parṣadati dviṣaḥ.*

That Agni, self-refulgent supreme power that exists and manifests in and over and above this firmament and the oceanic depth of immeasurable space may, we pray, cast off our enemies and render us clean and free at peace.

Mandala10/Sukta 188*Jataveda Agni Devata, Shyena Agneya Rshi*

प्र नूनं जातवेदसमश्वं हिनोत वाजिनम् ।
इदं नो बर्हिरासदे ॥ १ ॥

1. *Pra nūnaṁ jātavedasamaśvaṁ hinota vājinam.
Idaṁ no barhirāsade.*

Invoke, kindle and delightfully feed Agni, all known, all knowing and all pervasive power and energy, sure achiever, all reacher and winner of victory. May this Agni grace the vedi of our yajna and lead our endeavour to success.

अस्य प्र जातवेदसो विप्रवीरस्य मीळहुषः ।
महीमियर्मि सुष्टुतिम् ॥ २ ॥

2. *Asya pra jātavedaso vipravīrasya mīḷhuṣaḥ.
Mahīmīyarmi suṣṭutim.*

I raise my holy song of high adoration in honour of this Jataveda Agni, generous, virile and creative favourite of the brave and pioneering leading spirits of humanity.

या रुचो जातवेदसो देवत्रा हव्यवाहनीः ।
ताभिर्नो यज्ञमिन्वतु ॥ ३ ॥

3. *Yā ruco jātavedaso devatrā havyavāhanīḥ.
Tābhirno yajñminvatu.*

May Agni bless and promote our yajna with those beatific flames of fire and light of omniscience which carry our homage to the divine power of nature for the gift of creativity.

Mandala10/Sukta 189

Surya or Atma Devata, Sarparajni Rshi

आयं गौः पृश्नि॒रक्रमी॒दस॑दन्मा॒तरं पुरः ।

पि॒तरं च प्र॒यन्त्स्वः ॥ १ ॥

1. *Āyaṁ gauḥ pr̥śnirakramīdasadanmātaraṁ purah.
Pitaraṁ ca prayantsvah.*

This earth moves round and round eastward abiding in its mother waters of the firmament and revolves round and round its father sustainer, the sun in heaven.

अ॒न्तश्च॑रति रोच॒नास्य प्रा॒णाद॑पा॒न॒ती ।

व्य॒ख्यन्म॑हि॒षो दि॒वम् ॥ २ ॥

2. *Antaścarati rocanāsyā prāṇādapānati.
Vyakhyanmahīṣo divam.*

The light of this sun radiates from morning till evening like the prana and apana of the cosmic body illuminating the mighty heaven and filling the space between heaven and earth.

त्रिंश॑द्धाम॒ वि र॑जति॒ वाक्प॑त॒ङ्गाय॑ धीयते ।

प्रति॒ वस्तो॑र॒ह द्यु॑भिः ॥ ३ ॥

3. *Trimśaddhāma vi rājati vāk pataṅgāya dhīyate.
Prati vastoraha dyubhiḥ.*

Thirty stages of the day from every morning to evening does the sun rule with the rays of its light while songs of adoration are raised and offered to the mighty 'Bird' of heavenly space.

Mandala10/Sukta 190

*Bhava-vrttam Devata, Aghamarshana
Madhucchandasa Rshi*

ऋतं च सत्यं चाभीद्धात्तपसोऽध्यजायत ।

ततो रात्र्यजायत ततः समुद्रो अर्णवः ॥ १ ॥

1. *Rtam ca satyam cābhīddhāttapasō'dhyajāyata.
Tato rātryajāyata tataḥ samudro arṇavaḥ.*

By the arduous will of Divinity, Prakṛti manifested in existence in its simultaneous modes of Satyam and Rtam, constant and mutable, under the Eternal Law. Then arose the night and darkness of no positive name. Then arose the spatial ocean of indeterminate particles of existence.

समुद्रादर्णवादधि संवत्सरो अजायत ।

अहोरात्राणि विदधद्विश्वस्य मिषतो वशी ॥ २ ॥

2. *Samudrādarṇavādadhisaṁvatsaro ajāyata.
Ahorātrāṇi vidadhadvishvasya miṣato vaśī.*

From the spatial ocean arose the time parameter of existence, and from there the master creator of the universe with his will created the conceptual days and nights.

सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् ।

दिवं च पृथिवीं चान्तरिक्षमथो स्वः ॥ ३ ॥

3. *Sūryācandramasau dhātā yathāpūrvamakalpa-
yat. Divam ca pṛthivīm cā'nrariṣamatho svaḥ.*

The supreme master creator and controller planned the sun and moon, heaven and earth, the middle

regions and the regions of bliss as ever before since eternity.

Mandala10/Sukta 191

*Agni (1), Sanjnanam (2-4) Devata, Samvanana
Angirasa Rshi*

संसमिद्युवसे वृषन्नग्रे विश्वान्यर्य आ ।

इलस्पदे समिध्यसे स नो वसून्या भर ॥ १ ॥

1. *Samsamidyuvase vṛṣanagne viśvānyarya ā.
Iḷaspade samidhyase sa no asūnyā bhara.*

Agni, self-refulgent, omnipotent master, giver of the showers of Infinity, you bring together and integrate all the elements and constituents of the universe of existence and shine in the earth-vedi fire and in the eloquence of the Voice divine of Veda. Pray bless us with the wealth, honour and excellence of life in the world.

सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम् ।

देवा भागं यथा पूर्वे संजानाना उपासते ॥ २ ॥

2. *Sam gacchadhvaṁ saṁ vadadhyamṣaṁ vo manāṁsi jānatām. Devā bhāgaṁ yathā pūrve-saṁjānānā upāstate.*

Move together forward in unison, speak together, and with equal mind all in accord, know you all together as the sages of old, knowing and doing together, play their part in life and fulfill their duty according to Dharma.

समानो मन्त्रः समितिः समानी समानं मनः सह चित्तमेषाम् ।

समानं मन्त्रमभि मन्त्रये वः समानेन वो हविषा जुहोमि ॥ ३ ॥

3. *Samāno mantraḥ samitiḥ samānī samānaṁ manah saha cittameṣām. Samānaṁ mantramabhi mantraye vaḥ samānena vo haviṣā juhomi.*

Let your guiding mantra be one and equal, your assembly, one and equal, your mind, one in accord in thinking and purpose for all of you. I commit you all to the same one mantra for thought, goals and policy, and I vest you all with equal and common means and methods for living and working.

स॒मा॒नी व॒ आकू॒तिः स॒मा॒ना हृद॒यानि वः ।

स॒मा॒नम॑स्तु वो॒ म॒डुनो॒ यथा वः सु॒स॒हास॑ति ॥ ४ ॥

4. *Samānī va ākūtiḥ samānā hṛdayāni vaḥ. Samānamastu vo mano yathā vaḥ susahāsatī.*

Let your discussion and resolve be equal and common, your heart, feelings and passions equal and common. Let your thought and will be equal and common so that you may realise and enjoy a common-wealth of peace, progress and all round well being for all in commonalty.

॥ इति ऋग्वेदसंहिता ॥

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